

The image shows the front cover of an antique book. The cover is decorated with a complex marbled paper pattern. The base color is a mottled grey and brown, overlaid with intricate, organic shapes in shades of red, teal, and cream. In the center of the cover, there is a rectangular black label with a decorative border of small, repeating floral or geometric motifs. The title 'The Brethern at Work' is printed on this label in a white, serif font. The book's spine is visible on the left side, appearing dark and worn. The corners of the book are slightly rounded and show some wear.

The Brethern at Work





## SPIRIT PROMPTINGS.

BY JAS. T. H. KERN.

THIRK not of any salvation sounds,  
As freely as the throne of God,  
My Savior calls with outstretched hands,  
To wash the sinner in his blood.  
Oh! would the sinner in his blood,  
Gild tidings of salvation free,  
Some are baptized in Jesus' name,  
And then they follow faithfully

But there are some who go astray,  
Who also had been called of God;  
Who follow not the narrow way,  
And many have the love of God  
Carried to riches and selfish aims,  
And yielding to temptation's snare—  
Departing from the gospel claims,  
Are drifting them into despair.

While cherishes to corruption go,  
When pastors lead the flock astray,  
The pride and form and outward show,  
Departing from the narrow way.  
Some faithful witnesses prove to be,  
Against departures from the faith,  
But they are abused by the rest,  
Who walk not in the narrow path.

Great God, where are we drifting to,  
If slow departures from the way?  
What do these great committees do?  
Where is our sacred church to-day—  
How is the East the victory fall?  
And there are lepers here and there,  
Stores afloat stum the church claims,  
And clouds are hovering every where.

In planes and houses fit arrayed,  
In cockney lanes which witness admire,  
Where is the path from whence ye strayed?  
Where is the Christ ye claim to serve?  
What teachers, having strange views,  
Will preach to place the motley crowd?  
What heavy toll of souls for years,  
Will compensate the burning word?

Great God, look down in mercy now,  
And hear our prayers, plenary cry:  
Remember all thy saints who bow,  
Before thy majesty on high.  
Such sinners cure and honest souls;  
Help them to fight the fight of faith,  
And show the love of God centrally,  
Help them to keep the narrow path

## SKEPTICISM.

BY PROF. VANDORP.

REMEMBER IT.

THE third division of skepticism that makes itself upon authority. This is, perhaps, the most common form of skepticism at the present day, and on this account deserves a greater share of our attention than the other kinds.

It is possible to deny the capability of the human mind to acquire knowledge for itself, without denying that such knowledge is actually in its possession. For instance, if we supposed truth to be infused into us miraculously, we might avoid the conclusion that there is no such thing as truth cognizable to the senses, without admitting that the mind itself is competent to acquire positive knowledge. This kind of belief has been divided into two classes, called religious skepticism and philosophical skepticism. The former, basing itself upon the authority of our intuitive knowledge and reason, denies the testimony of revelation, and the latter, standing on the platform of revelation, scorns the very notion of philosophy.

It is not difficult to see wherein lies the weakness of both these tendencies. The first bases itself entirely upon subjective testimony. Our senses, it is claimed, frequently deceive us. Human testimony, we have learned by experience, must be taken with a great deal of allowance. The authority of revelation is based entirely upon the evidence of our senses and on human testimony, and consequently but little reliance can be placed in it.

It is a sufficient answer to this tendency to doubt the testimony of our senses, to know that the ones who doubt them in this matter practically depend upon their evidence in all other matters. This much is certain: If our senses do habitually deceive us, we have no way of detecting that deception; and if all human testimony must be set aside as unreliable, we have but few data upon which our reasoning powers can work. The skepticism of philosophy, on the other hand, basing itself entirely upon objective evidence, accepts the revealed will of God as the only basis of positive knowledge. The opinions of those who take this position have been summed up after the following manner: "Man, whatever he might have been in his first estate, is now naturally blind and foolish; his reason is perverted; his moral nature overturned; and he is thus rendered unfit for the great office of acquiring knowledge with any degree of certainty. Upon this state of helplessness, the light of revelation dawned, the shadows of ignorance gradually disperse; and a source is opened from which we may at length gain fixed and eternal truth—an acquisition otherwise impossible." Bishop Huet founded a school of philosophical skepticism in the seveneenth century, and his doctrines were afterward adopted by a large portion of the Romish church. He held that though there may be, and probably is such a thing as objective reality, yet the human reason is too feeble and has to encounter too many obstacles in the acquisition of knowledge ever to be absolutely certain whether our ideas correspond with that reality or not; and that the only principle by which we can attain to certainty is faith, a principle which lies entirely beyond the reach of skepticism, being an immediate operation of the divine mind.

The advocates of this theory, not only object to intellectual philosophy as being entirely unreliable in its results, but claim that it is still further worthless from the fact that it is superseded and rendered unnecessary by revelation. They seem to think that the objects of speculative philosophy and of revelation are identical, and that to philosophize on these subjects is to go back to the state of nature in which the world existed prior to revelation.

## HOW TO GET MERCIES.

BY S. T. DORSEMAN.

"Ask and it shall be given you." Matt. 7: 7.  
INASMUCH as we daily need the mercies of God, we should be thankful that we can have the privilege to ask for them. I am glad that we have a precedent in the gospel of Christ to ask for blessings and favors of God. Our blessed Lord Jesus says when ye pray, say, "Our Father which art in heaven," "Thy will should not only regard it as a duty to pray to God, but as a holy privilege that we can have in approaching God; this holy hour—the holy hour of prayer, where we can enter into the holy of holies, not but once a year, but whenever the soul feels the need of this holy communion with God. The command is to ask. Whom are we to ask? God, the Father of all. "I cannot pray." Why can you not pray? "I have lived too long in sin and now I am near the closing scene of life; I am too feeble, my mind is disturbed, I cannot pray." Oh, the neglect of this important command, "Ask and it shall be given you."

A short time ago, in our village, a gentleman who was about to pass over

the river, sent for the writer, post haste, to pray for him. Upon entering his room, "Oh, how glad I am to see you, I want you to pray for me. I can't stand it long, and to think of passing over this river without a change of heart is more than I can bear." What a solemn hour of prayer! What wrestling with God in behalf of the sick! Oh, the neglect of duty! Why not ask in time? Why not serve God to health? In prayer what shall we ask for? Needed blessings and nothing more. God cannot be deceived. If not asked aright we ask amiss. How shall we ask for blessings? Ask in such a way that it will not be out of the order of God's natural laws to answer them. Do you ask for strength, then overwork the body and mind? Ask for health, then pay no attention to dietetics, but eat all kinds of food, and at all hours, however, detrimental to health, and if sickness follow, then claim it as a visitation of Providence, when it is but a natural result following the violations of God's natural law. Ask for food then neither plant nor sow, and then disbelieve the Scriptures because God does not give unto you your daily bread! Ask for a clean heart and then go on in sin! Oh, reader, remember, God helps those who help themselves. God has given unto us both a natural and divine law by which we can govern both body and spirit. And in proportion to our obedience to his laws, we secure blessings both spiritual and temporal. If we violate them it follows as a natural consequence that we suffer.

The promise is, "it shall be given you." But as there is danger of asking amiss we must ask according to divine and natural law, then we will receive the thing asked for, or something which is far better. Oh, the goodness of God! How bountifully doth he provide! Only ask in faith believing, and thou shalt receive. Oh, doubting Christian, cast not away thy confidence, but ask, doubting nothing, and the needed blessings will be bestowed. Sinner, though trembling with thy guilt, come to Christ, "ask, and it shall be given you." Comply with the conditions of pardon and thou shalt be saved.

## CONFIDENCE.

BY JOHN FORNEY.

REMEMBER IT.

WE should have implicit confidence in all and then we become united in love and fellowship, and will be as Paul said, "married to him (Christ) who is raised from the dead, that we should bring forth fruit unto God." And when married to him we can truly say, "The Lord is our confidence." Again, "The fear of the Lord is strong confidence, and his children shall have a safe refuge." This confidence was so prominently established in the apostles of the Lord Jesus Christ, by the evidence of love and fellowship and his protesting car which they experienced in his society, while traveling with him by land and by sea. They always found him a safe refuge. When the wind and sea became boisterous, they knew their refuge was asleep in the hinder part of the ship, and that he was able to save them if he will. But they did not know it was his will, and this made them fear when the waves began to cover the ship; but they awoke, I say, "Lord, save us or we perish." Upon this short prayer he saved them, and all was calm around them.

Peter received the sure testimony in

answer to his prayer when he walked on the water and began to sink, he cried, "Lord, save me." Jesus immediately saved him. But they not only had the testimony in their own case, that he is able to save when called upon in faith, but they saw him save so many from all manner of diseases, and from the power of the devil, and even to call the dead to life again. They had so much evidence that the very devils confessed his Sonship and authority. But the apostles had not only confidence in their Lord and Master; but they had also a fraternal confidence in each other, even before they had the Holy Spirit, so much so that in all their associations in their travels they would respect each other's rights and brotherly feelings. If any thing was disputed they would not decide the case without a decision from the Lord, Mark 9: 33-34. They had a dispute by the way who should be the greatest, Matt. 18: 1. They asked Jesus who is the greatest in the kingdom of heaven? Peter could not say, "That is a creature, I am the man, for I am the one whom Jesus called to follow Jesus," Matt. 4: 18; and "my name is first on record," Matt. 10: 2; for the apostleship, neither did John say, "I am the man; for I am the one whom Jesus loveth," but they thought surely it should be the greatest, and if one did covet it above the other they regarded each other's feelings too much to tell, but would let the Master decide the dispute.

We will look at another example to learn the apostles' fraternal confidence. Matt. 26: 21-22. The Lord told them, "one of you shall betray me." No one would mistrust the other, but would take it home to himself, though all of them except Judas knew that no such thought had ever entered their hearts, yet "they all became exceeding sorrowful and began to say every one of them, Lord, is it I? And Jesus told them, it is he to whom I gave a sop when I have dipped it and he gave it to Judas, and told him that thou dost do quickly," still their brotherly confidence forbade them to think that their brother Judas went out to betray his Lord, as the 28th verse clearly shows, but they thought he went on a good errand to buy for the poor.

The Christian must also have self-confidence to fulfill the duties he owes to his God and his brethren; but not confidence in his flesh, Philip 3: 5, 6. Paul says, "we have no confidence in the flesh," "but by the spirit of power and of love and of a sound mind, that we may not be ashamed of the testimony of our Lord that Christ is magnified in our bodies whether by life or by death." "And having this confidence I know that I shall abide with you all for your furtherance and joy of faith." This self-confidence made Paul bold. "That which I speak, I speak it not after the Lord, but as it were foolishly in this confidence of boasting, seeing that many glory after the flesh, I will glory also." Here Paul calls it foolishness for a man in self-confidence to boast of himself, or to have confidence in the flesh. But I said before, the Christian must have self-confidence. You call a man to the ministry who has no confidence in himself, he will never do his duty—like the man who will not serve—he conjures all kinds of hindrances and difficulties in the way that make him shrink from duty. So the man who hears the gospel preached, and is convicted and convinced, but lacks confidence in himself, in God and in his word, will make a failure the same as the

above minister. Another one is convinced of his duty, but thinks he will be laughed at by the world and has no confidence in himself that he is able to withstand. He is frightened from duty and makes a failure. I might give examples for example. In short, the Lord said, "He that puts his hand to the plow and looks back is not fit for the Kingdom of God."

But some have too much self-confidence, and this begets conceit in man so that he begins to think he is better than others and trusts in the flesh like the Pharisee, Luke 17: 9-11. When such get into the church they seek for a position in the church and see much in themselves that they think is good, and noble, and like Simon, (Act 8: 9), will give out to be looked up to for counsel and advice. He thinks his plans should be adopted whether right or wrong, and if he can't get gain his point by lawful means he will resort to unlawful ones. If it should require electrocution, and his own vote for himself, he would rather do it than to trust to the laws and rulings of the church, to his brethren and to the guidance of the Holy Spirit. This conceit makes him feel as though he was able to "ford it over God's heritage." Such have great confidence in the flesh. But Paul says, Phil. 3: 3, "We have no confidence in the flesh." All the good and noble hearted men and women who are filled with the Spirit of holy confidence in God, in the church, and in one another, can say with Paul, "I rejoice therefore that I have confidence in you, in all things." They will not look upon themselves as the only ones qualified to fill some office in the church, but will esteem others better than themselves to fill different stations in the house of God, over which Christ is set as a Son. Heb. 1: 6. Whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end. "For we are made partakers of Christ's steadfastness unto the end." This we can do if we continue to walk in the light, and do the truth; then our heart will not condemn us. I John 3: 21. "Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of him because we keep his commandments and do those things that are pleasing in his sight." I John 3: 14. "And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us." I John 2: 29, and that, "when he shall appear, we may have confidence, and not be ashamed before him at his coming."

#### THE BACKSLIDERS.

BY M. D. JACKBY.

THERE is no class of persons to be pitied more than the backsliders of the church; especially those who possess their better senses, and who begin again to apprehend and realize in their better enlightened minds the awful condition into which they have suffered themselves to be placed. They begin again to see and feel the dreadful consequences which are sure to follow such a state of earthly existence.

None, but those who have been in such a strait, know of the painful stings of remorse which will pierce and oft times penetrate the very quick of the soul, causing it to wither and droop, leaving it thus in the most critical condition, and throwing the whole trio being into a perturbed state; scarcely, if

ever, rescued from its melancholy condition; only awaiting to be swallowed up by the extinguishing flames of fiery death. Oh, back! what strange sounds strob our ears! Whence come those pitiful sobs of deep distress? Oh, it is the bitter wailing of some poor backslidden brother and sisters! Listen to their cries and lamentations! "Was is me! Was is me! My God, I have deserted thee and thy church; and wilt thou forsake me in my most sorrowful time of bitter trouble? Oh, I am afraid I am doomed to die the death of all the ungodly."

Yes, dear readers, you who have never been in such a sorrowful condition, you can be thankful, and pray God never to suffer you to be led into temptations, but deliver you from all evil. But the question must be asked, is there no hope of redemption for the poor backslider? Can he no more return to his earliest and first love? Is there no more balm in Gilead to heal his sin-bruised soul? Oh God there is none remedy for cleansing and healing his blackened, deathly wounds; or hast thou given him over to the enemy and to reprobal of mind? Oh, poor, sightless, sin-enslaved mortal, stop and think; just reflect for a moment, where are you, and what are you going to do under the circumstances? Let us once more reason together, and examine the nature of your deplorable situation and condition. You say that you have no hopes of ever being rescued again from your perilous place? Let me ask you: Have you a desire to be again freed from such a bondage? Would you like to come back again into the church, and make an effort once more in a heavenly direction? Have you not one spark of hope which might be kindled into a flame by the fan of Christ's unbounded love? Don't you think Christ loves you still? and that it is you who does not love the dear Savior?

You must change from your ill-directed course, and set your face toward, and learn to gaze upon that form which is altogether lovely, and sweeter than the essence of all earthly sweetness, who is willing and able to save you, although you may be ever so much environed by hell's despair. No, don't despair any longer, dear fellow mortal, but verify there yet is hope; else what means the Savior's entralling language; "Come unto me all ye heavy laden." Now who is more heavily burdened with sin than the backslider. And again he says, "Whosoever will, let him come and take of the water of life freely." Thank God for that word, "whosoever." Does it not include all? Yes, only repeat and come; though your sins seem like mountain tops; they can be removed. Though sin has made your soul dark as hell, or doubly scarlet, it can be made white as snow.

Look at that neighbor of yours who once was just as bad as you now are, and if any thing a little worse, who had broken his vows time and again; who had gone back and wallowed in his former mire hole; and who returned frequently to his old vomit again. Yes, we might point to him in the church, who had mer for a time, fallen from a state of grace, but who have been restored again, and who seem to be happier now than ever before. You ask them, and they will tell you that they entertain the brightest hopes of their soul's salvation, that they possess again perfect ease of conscience. Indeed they now seem to be of the warmest and most enthusiastic members in the church, serving the Lord with double diligence, while the treasures of soul has changed into heavenly sweetness; and whose great sorrow has trans-

luded into sublimest joy. Now don't you think you could become such again? Oh, do form once more a firm resolution, and come with new courage and stronger fortitude, and make one more mighty effort to break the shackles of sin, to be once more reinstated in the church of Christ, helping to avert the work of the church and become equal partaker of its joy and sorrow, finally to be blessed for the worth of your labor while life everlasting. You once ran well; you was a kind hearted member in the church, and God loves you soul as dearly as any other. No doubt if you could repenting he will allow this to pass as a secure in order to make you wiser unto salvation, and to make you have a better appreciation of his divine goodness, love and mercy. Old Satan has somehow taken advantage of your better nature, and has placed you in the same ruinful predicament in which he had once placed old mother Eve. How what a pity to be thus deluded. How miserable it makes one feel. It is hell enough of itself. No doubt you feel as though God, Christ, the church and all former friends had forsaken you. No sympathy seems to greet you, nor does it seem as if anywhere to be found. But my dear fellow beings, do not harbor such gloomy thoughts. Remember that same sympathy Jesus that plead your cause once is still interceding for you. Oh, hear him say, "Father, forgive them; for they know not what they do." What more sympathy do you want. Solomon says, "Though a just man fall seven times, yet shall he rise up again." And Jesus says, "I will forgive seventy times seven." Whether this means so often during one day, month, year, or lifetime still the language implies often. If you please, read the history of the rebellious and backsliding Israelites. How often did they sit and still the Father with outstretched arms of love and mercy would kindly and gently call them to return. Hear what he said to them: "Go and proclaim these words, and say, return, thou backsliding Israel, and I will not cause mine anger to fall upon you, for I am merciful and will not keep angry forever. Return, and I will heal your backslidings."

Was there ever a grander proclamation made? What consolation and what joy it must have given them! No wonder that they gladly exclaimed, "Behold we come unto thee, for thou art the Lord our God." Then how much less will the Father forgive us who are engrained on the true vine, when we stray away from home, and return again.

It is however, true that several passages of Scripture seem to indicate the case of backsliders as quite hopeless. But when we read the very beautiful and touching parable of the prodigal son, we are inclined to think otherwise. This seems to fit the backslider's case exactly. "Behold what love the Father doth bestow." And again, we read in Rev. 2: 4, 5, "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

This however, seems to have reference to the once backslidden Ephesians—the church at Ephesus; and as it is applicable to the church there and then, it is equally applicable to the present church and its individual members here.

With these few quotations and dis-

course will leave the subject for further development; hoping and trusting that you will give the matter a thorough investigation; and that you will speedily repent, and honestly and perseveringly strive once more to become again reconciled to your God before it will be eternally too late.

Waterloo, Iowa.

#### THE BIBLE CONFIRMED BY ORIENTAL RESEARCH.

(OBSERVE how utterly fearless it is!) It puts its incidental historical narratives by the side of ancient records, wherever these are found, on brick cylinders, graven in rocks, traced in parchment, carved upon obelisks, built into imperial structures,—and it challenges comparison. No matter how other records have come to us, the Scripture puts its record beside them, asserts this true, and waits for centuries for its vindication. The ancient historians tell us, for example, that the king of Babylon, when that city was taken and destroyed by the Persians, was not Belshazzar, but Nabonadius, or Labynatus, as the names are given differently in different languages; that he was not captured in the city, or killed, but that he escaped from it; that he fought a battle, after the capture, outside of the city; that he was defeated, and then taken prisoner; that he was made a satrap under the conqueror; that he lived for years afterwards unmolested, lived in abundance, and died in peace. Berossus Athenicus agree in most of this; and history laughs at the story as told in the book of Daniel. It is an unhistorical legend, idle, worthless, because contrary to the facts. The book of Daniel puts forward its record, and patiently waits.

Twenty years ago there were dug up the cylinders from the remains of the ancient Ur of the Chaldees, from the mounds which mark the almost forgotten site of that renowned city of the East, which explain at a glance the seeming inconsistency. They show that Belshazzar was the son of Nabonadius, and the regent under him; that Daniel's record is, therefore, as was that probably Herodotus or Berossus. They were simply writing of different persons. So the Scripture fearlessly challenges historians, and puts its record alongside of theirs—a characteristic which belongs to it only among the sacred books of the world. There is no other which treats so fearlessly the events of the past, and which sees such imminent continental risk of being demonstrated as untrue, if that is possible. It tells its story, amid whatever din of contradictions, and waits to be accepted with a divine courage imperturbable as God—Dr. R. S. Storrs.

When you open the Bible, never forget that it is the Word of God. That he is as really speaking to you there, as he spoke with Moses on the mount. As you read, let Scripture explain Scripture; and use the more easy portions to shed light upon the more deep and difficult. Never be satisfied with merely skimming the surface of the Bible. You are to search the Scriptures. "Plough into the Bible," was the saying of a wise and good man.

Many will cultivate quantities of flowers, but never think to give them to the sick and poor; and many will dance all night, or attend a fair on a stormy night, that don't feel able to sit up with the sick, or attend prayer-meeting.





Home and Family.

Hispanic, give your wives. While, amidst your...
Husband, give your wives. While, amidst your...
Husband, give your wives. While, amidst your...

BEAUTIFUL SNOW.

Oh! the snow, the beautiful snow!
Flings its sky and earth below;
Over the humps-top, over the street,

Over the heads of the people you meet,
Down.

Flirting.
Swimming along,
Beautiful snow! It can do nothing wrong.
Flying like a fair to die below;

Chasing to lips in a frolicsome froak;
Blowing itself from the heavens above,
Beautiful snow! from the heavens above,

To whisk the snow on the dust, and ad-
miration of the Lord, servants are obedient to
them that are your masters.—E.V.A.

TRY IT.

If you speak the right word at the right mo-
ment if you are careful to leave people with
a good impression; if you do not frequent
the rights of others; if you always think of
others as well as yourself; if you do not put
yourself unduly forward; if you do not forget
the courtesy which belongs to your position
you are sure to accomplish more in life, which
others, with equal abilities, fail to do. This
is where the race is not to the swift, nor the
battle to the strong. It is where you make people
feel that you are unselfish and honest, intel-
ligent and sincere. This is what society is looking
for in men, and it is astonishing how much more
are able to win for self respect and usefulness
who possess these qualities of good breeding.—
It is about the turning point of success in practical
life.—Amos

MAKE IT RIGHT.

There are few persons who are not con-
scious of having wronged their fellow men.
They may dispute it, question it, deny it, but
they know that it is true nevertheless. The
question then arises, what should be done?
There are many who know the wrong but will
not admit it; there are others still who both
know and admit the wrong doing, but who take
no steps toward repairing the mischief they
have wrought, or undoing the wrong which
they have done.

Strictly speaking, the wrong act done can
never be undone; the wrong word said can
not be unsaid; but no man who has been guilty of
wrong should feel that it is true nevertheless. The
question then arises, what should be done?
There are many who know the wrong but will
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rior growth of the same wood covers the moun-
tain on that side its summit, while its dense
and so nearly level top, you have to climb
a growth to be very valuable for timber, and
they would furnish an immense amount of
valuable firewood. The grove belongs to a rich
merchant in Beirut, who has had the good
sense to preserve it from destruction.

We climbed to the top of Mt. Tabor by a
zig-zag pathway so steep in many places as to
try the strength and agility of our horses. From
the plains below, and from surrounding hills,
the mountain's sides and top landing a rounded
apex like a section of a sphere; but you
approach the top, you find an almost level
area about half a mile in extent in every direc-
tion. Tradition, at an early period, had ex-
actly as this the mount of transfiguration, and con-
sequently the Greeks and the Latin have each
a monastery here, and each building covers the
sacred spot where the transfiguration took place.
The cedarwood reached by all solitudes of the
present day, that this grand event occurred, not
on Mt. Tabor, but on Mt. Hermon, stands to
this day on the summit of this mountain.

The view from the summit of Mt. Tabor,
2015 feet above the sea level, is one of the finest
that we enjoyed in Palestine. It includes many
of the places made familiar by the Gospel
according to the Gospels, and then from our
perch on a ruined tower of the ancient wall,
which once enclosed the mountain's top, Na-
zorah was busy with the scenes of the Savior's
tolonious life. It added something to the im-
pression of the grandeur of the mountain that
wait on which we stood was erected by the
historical Josephus, in preparation for that final
struggle against the Romans which led, as Je-
sus had predicted, to the downfall of the Jewish
nation. The names Jezus and Josephus, and
ever to be seen in the Christian East, and prob-
ably given to the latter, though an
unbeliever, rounded with fidelity so many
events which were plainly predicted by the for-
e-

Seventy of Mt. Tabor, across a beautiful valley
about four miles wide, rises a mountain called
by the Arabs, Jebel Dali, and by the Chris-
tians, little Hermon. Looking toward it from
Mt. Tabor, you see at its foot on your left, the
village of Endor, where lived the witch con-
sulted by Saul to bring back the spirit of
Nain, in which Jesus raised from the dead
the widow's son. How different in character
these two events, to have occurred in two ad-
jacent villages! Thus the good and the evil are
crowded together, the order of the world. We visited
these two villages, and on our way back
undulate upon the events they commemorate.
Endor never was, perhaps, much more than it
is now, a village of little inhabited by the poorest
of people; but Nain, in the time of Jesus, was
a village of the first rank, and in it, as in
some interesting rock hewn sepulchres just
west of it, which prove it to have been once
a place of some importance. It was probably to-
ward the sepulchres just mentioned that the
widow's son was being borne, when Jesus, con-
fidently, and with the women gate, met
the procession, and gave life to the widow's
girl by giving life to her only son. See Luke
vii. 11-17.

From Nain we rode directly to Nazareth,
distant about seven miles in a north westerly
direction. The road led across a series of
western part of the same plain we had crossed
in coming from Mt. Tabor to Hermon, a section
of the plan of Edsrael. From the edge of
this plain our path led up a hill fifteen hundred
feet high. The ascent was made in a series of
five minutes to climb it. In a half hour more
we reached the city wherein Jesus spent much
the greater part of his short life.

Nazareth is built along the south eastern
slope of a ridge which is not less than 300 feet
high. It is a long narrow town, stretching
from north-east to south-west along the foot
of the ridge, and rising about half way to its
summit. Its population numbers about six thou-
sand, all Christians; that is, they are Greek and
Latin Catholics, and some few Protestants.
At the North-eastern end of the town the
Greeks have a convent in which they show the
very place where the angel Gabriel appeared to
Mary to announce the birth of Jesus. She had
just one day spent to get some water, and the
spring is under the stone floor of the convent.
They prove this to you by letting down a little
silver bucket through a round opening, and at
drawing up the water of cool water. At the
opening of the town the Latins have their
convent, and in it they too show the very spot
where Gabriel appeared to Mary. It was in the
attic where she did her spinning. You can
see the little fire, and the built here, and the
place where the smoke escaped through the
ceiling; and of course you ought to believe what

is told you. They also show you Joseph's car-
penter shop; and if you will view enough on it
which I think they will show you places you
can call for connected with the life of Jesus.
J. W. McLEANS.

Correspondence.

From Dilburg, Pa.
Dear Brother—

BROTHER C. G. Link of Meyersdale, Pa., has
written me that for two weeks past he has
been remaining for several days every week. His appoint-
ments were principally at Sheplestown, but he
proceeded in nearly all our meeting-houses,
and had large and attentive congregations.
He certainly has preached the word faithfully.
H. BERMAN.

From Moore's Store, Va.

Dear Brother—
I write to be happy, which I wrote over ten
years ago, and was then published in the Gospel
Evangelist over the initials, D. H. I found myself
with another name as the author! When with
plagiarism cases? Why cannot writers who
copy the writings of others give proper credit,
or state it was selected? Let others take warn-
ing. Fraternally yours,
DANIEL HAYS.

From Winchester, Ind.

Dear Brother—
BROTHER E. Brown, of Delaware county,
Ohio, closed a series of meetings here this morn-
ing. Ten were aided by baptism and one by
letter, and others almost persuaded. There are
but few members here and this was the first
meeting of the kind ever held here. We would
be glad to have more brethren come and preach
as we believe such good could be done. May
the good seed sown be as broad cast upon the
water, and may God bless the brethren for
their labor among us.
JAMES KIMMEL.

From Laporte Co, Ind.

ON Sunday, the last day of November, Bro.
Jesse Gilbert reached us and commenced
a series of meetings, and closed last night, having
preached thirteen sermons. Seven were
aided by baptism and two restored. On Satur-
day night previous to the commencement of our
meeting a sister came and was baptized that
night. Seven of the above mentioned were
baptized after services last night, witnessed
by the light of many candles, and treated by
the entire audience, which followed us to
home. Almost breathless silence pervaded the
large audience, while one by one they were
buried to walk in newness of life. How solemn
and yet how beautiful the scene! I was made
conscious of the joyer and his household.
TAUNTON MILLER.

Dear Sir,
A Minister Wanted.—Who Will Go?

THREE members living up the Blue Hills,
Michigan Co, Kansas, desire that some
good, humble minister come among them.
There are now thirteen members and good pros-
pects for more soon. They are twenty-five
miles from Oshawa church. If W. Landis and John
Fuller are ministers, but are twenty-five miles
away from this little flock. Brother M. Pranger
will give a brother a good chance in 150
square of land close to school-house for \$500,
100 in the light of mortgage. They are now
years and six months at ten per cent interest.
If one wants to buy there are other lands too.
JOHN FOSNEY, Secy.

From Bro. A. F. Decker.

THE little Limestone congregation, Kansas
met in connection on the 10th inst. These
additions by letter, Christian Shuler, wife and
daughter from Logan county, Ohio, also Bro.
Jacob Shuler was with us. These brethren
have come to the frontier to help us. We be-
lieve they are good fellows. Pray for us who
are not out on the frontier. I am glad the frontier
mission work is not forgotten. I hear Brother
Switzer has come to Iowa, thence to Mo., to
work up an interest in this direction. Brother
J. L. Lee has been from you through the B. AT
W. When do you expect to be at home?

FROM PALESTINE.

NUMBER XXV.
From Tiberias to Tyre.

ON Monday, June 26th, we broke up our camp
at Mt. Hermon, and started in the direction of
the Mt. Libanus area. Our first objective point
was Mt. Tabor, which is about twelve miles
south-west from Tiberias; but when we had
gone about four miles we turned a little to the
right in order to reach the mountain which is
known as Mount of Beatitudes, or the scene of the sermon
on the Mount. It rises about two hundred feet
above the plain to the south and east-west of it,
and it is quite a conspicuous object in the
vicinity; but it is too steep and rugged to have
answered well for the road which it is associ-
ated, while there are hundreds of others
which would have answered better. It was se-
lected without reason in the period of the crus-
ades.
We approached Mt. Tabor at its north-eastern
side, where the ascent takes place, we rode
through the finest grape of oak trees in all
Palestine. It covers an area of several square
miles at the base of the mountain, and an in-

DAILY RELIGION.

SURGEON, the great English preacher,
said on one occasion: "I have no faith in
that woman who talks grave and glory abroad
and uses no soap at bath. Let the buttons be
on the skirt, let the children's socks be mended,
let the house be kept in a tidy state, let the
house be as clean as a new pin, let the house
be as happy as can be, and there will be room for
those little deeds of love and faith which, in my
Master's name, I seek for you who love His
preaching. Serve God with a clean conscience
action in a heavenly spirit, and thus if you truly
calling only leaves you crooked and erratics of
life, fill these up with holy service. To use the
apostle's words: "As we have an opportunity
let us do good unto all men."









## WHEN I WAS YOUNG.

BY JAS. T. FROELICH.

Tell me of childhood, of friendship and truth,  
When I was young, when I was young.  
Tell me of days which I spent in my youth,  
When I was young, I was young.  
Tell me of friends that have gone to the grave,  
Tell me of children, obedient and brave.  
Tell me of demerit, obedient and brave.  
All that were young, that were young.

Where are the friends that were desert to me  
Who once were young, who once were young?  
Others whose faces I often did see,  
When I was young, I was young.  
Where are your youthful companions to-day?  
Schoolmates and cousins, how happy were they!  
Where are the children with whom I did play  
When I was young, I was young?

## SKEPTICISM.

BY PROF. SANFORD.

NUMBER III.

THOSE persons who hold revelation to be the only source of certain knowledge to man would, no doubt, start at being ranked under the title of skeptics, and yet this principle contains the germ of a skepticism under which both religion and philosophy would soon die out. Let us examine the question closely for a moment. The human faculties, it is urged, are perverted. There is no confidence to be placed in them. What means, then, have we for determining that the revelation which we have received is a true one? Its veracity, so far as we are concerned, must rest on a process of reasoning, and this reasoning can only be carried on by the very faculties which we have pronounced fallacious.

The argument becomes still stronger when we pass from the subject of revelation to that of the being of God. Without a knowledge of God, inspiration would be a word without a meaning, and how is this knowledge of God to be obtained, but through the inferences of our reason? It has been said the Scriptures carry with them their own evidence, the evidence of miracles; but, it has been asked, "What mind is there that would be convinced of the being of a God from the witnessing of some temporary change in the laws of nature, when it had totally failed of gaining such conviction from the perpetual and standing wonder of creation itself?" To undermine the authority of reason, therefore, is to undermine that of revelation also. Once destroy the validity of the subjective world within, and there can be no longer a certainty left of any objective reality.

As regards the tendencies of the two phases of skepticism that we have just described, the religious and the philosophical, we believe one to be equally injurious with the other. Distrust in one kind of testimony may easily lead to distrust in another kind; so that either phase may prove a stepping stone to that universal disbelief that involves all human knowledge in doubt and confusion.

Both have their foundation to a greater or less degree in ignorance. The religious skeptic is generally ignorant of the vast amount of evidence that can be produced on the side of revelation, or else denies the testimony of the external senses altogether, while he uses at the

same time in arriving at his conclusion the very faculties whose evidence he condemns. The philosophical skeptic, on the other hand, having been trained from childhood in the faith to which he holds, has no idea of the amount of evidence that would be required to establish that faith in the mind of one who has not been thus educated.

Furthermore, we find that those who are most ignorant in respect to the real nature of their own belief are most intolerant of the belief of others. It has been said, "The mind always seizes with a kind of convulsive grasp those truths for which it can give no very satisfactory account, as though the tenacity with which they are held would go to make up the deficiency in their evidence; and on this ground it is that those who are most ignorant, to prevent the appearance of absurdity, commonly find it necessary to be most dogmatical."

But skepticism, like all philosophical tendencies, has its uses. Its proper office is to act as a check upon the too rapid progress of all authoritative systems. Morell says, "Skeptical philosophy may be invaluable as an instrument which helps us on the road to truth by dissipating fond delusions." In this way it has been eminently useful in every age, and has formed an indispensable aid in the advancement of speculative science. It cannot be denied, however, that like other systems of belief it has been carried to extremes, and has proved to be a hindrance to the advancement of truth quite as often as it has aided in its development.

## MATERIALISM OF THE AGE.

BY ALEX. W. KEESE.

SOMETIMES since an infidel—a recent importation from "the Hub of the Universe," (Boston) delivered a lecture in the Empire Hall, in this town, on "The Assumptions of Christianity." Quite "a hornet's nest" was stirred up by this event, and a good deal of acrimonious discussion among our good citizens followed, as a result of this "highly intellectual treat."

A few days thereafter, a leading attorney of the place, meeting me on the street, asked me if I had heard the lecture. I replied in the negative.

"You ought to have been there," he remarked, and heard the *hard hits* he gave to our religious folks."

"O," said I, "this is not my fight! I thank God that it does not devolve upon me to defend the inconsistencies of popular Christianity." He laughed at me and said, "So that's it, is it?"

"Yes, that's it!" was the reply.

A Chittisman—a recent graduate of Yale College—a highly intellectual and cultivated man—somehow recently delivered a lecture in the Olympic Theatre, in St. Louis, on a certain Sunday, to a large audience, on "The comparative civilization of China and America."—I read this lecture as reported for the (St. Louis) *Globe Democrat*.

It was a stinging satire on popular Christianity, and contained what my legal friend called "hard hits" indeed. He drew a graphic picture of the National religion as compared with that of Confucius—

He ridiculed our boasted "civilization" and said: "You speak of us as a set of benighted heathens, and propose to send Missionaries (1) to China in the interests of moral (?) reform! Why the commonest virtues are more regarded in China than here. In China old age is respected—filial affection enjoined and practiced.

"I should be sorry," he continued, "if the boys in my country were as rude as they are to Boston—the Athens of America! The 19th century has given to America, the religion of Christ, an I—Mother Winslow's Soothing Syrup!" These are the utterances of a learned skeptic—the impressions of a "Heathen Chinese"—but they afford room for serious thought!

What a field for meditation is the domain of popular Christianity!

Out into hundreds of fragments—each claiming to be the true church—each urging its distinctive dogmas upon the world—each claiming to be founded upon the immutable word—each striving for popular recognition—each with its respective organization and its respective temple of worship—each with its distinctive and diverse creed—each sending its teachers and missionaries into foreign lands to proclaim, in the midst of heathen darkness, "the glad tidings of salvation," and all jostling, crowding, and fighting each other. What a spectacle is this!

No wonder that the heathen is perplexed and bewildered; and thoughtful men, in our own land, are led to doubt the reality of religion itself!

The whole of this trouble grows out of the difference of men, and cannot be assigned to any defect in the Word itself. These diverse, and often opposing, theories are not due to discrepancies, ambiguities, or obscurities in the revealed will of God. They are solely due to the various opinions of men about the Word. "We are so constituted," said a neighbor recently, "that we cannot see alike." Hence he regarded the various denominations and sects as a necessity in the great work of human redemption. But this opinion is neither according to logic or fact. It is a sophism.

As to the existence of a plain truth all men can and do see alike. They cannot see otherwise. That men do not always accept the truth—giving it vital force and expression in their lives, we all know. Truth is immutable. It cannot—chameleon-like—change and fluctuate with the fluctuating and changing fashions of the ever-changing times.

The religion of the New Testament is the same to-day—and the full blaze and glory of the 19th century, that it was when its Divine Author trod the streets of Jerusalem in human form more than eighteen hundred years ago. Men of a skeptical turn of mind quibble over the Gospel because it does violence to human reason.

This objection is common one with this class! In fact, they regard it as a "Knock down" argument.

But, subjected to a critical analysis, it is, by no means, as formidable as it appears. No one will deny that revelation—so far as it goes—is the mind of God—the expression of divine reason—which is infinite in its extent. No one will deny on the other hand, that human reason is infinite—limited in its extent.

If then the finite could reach all the operations of the infinite mind the distinction would be destroyed: man could be equal to God himself.

God, therefore, does not always, in his revealed word, appeal to man's reason. God sometimes speaks with authority. As the Creator of man he has the moral right to speak. As the Redeemer of man—in the person of his Son—he has the right to prescribe the terms of man's redemption from sin and death. Some portions, then, of God's revealed word, appeal to man's reason, while

others are mere matters of faith. We accept them because God declares them. God does not appeal to our reason when he declares the truth of the immaculate conception—the trinity—or the infinite attributes of his own person; for these are utterly beyond the scope of human reason, or human conception. Neither can human reason grasp the idea of eternity—the resurrection of the body—the immortality of the soul—or the incarnation of Christ. These are matters we only know from the word of God.

Hence it follows that human reason, being unable to grasp these sublime and stupendous truths, can not be defied at the expense of revelation. Truth is not always reached through the operations of human reason. Much of human knowledge is empirical in its character—it is the result of repeated experiment—of accident.

Franklin reached his conclusions as much through observation and experiment, when he promulgated his theories of electricity, as he did through the abstract forces of undivided reason—years more.

The simple circumstance of a falling apple—observation—led Sir Isaac Newton to reason out—after much and repeated experiment—the law of gravitation.

The boiling of a tea kettle and the violent agitation of its lid first attracted the attention of Robert Fulton to the motive power of steam. Not reason, then, but observation and experiment are the prime factors of human knowledge. Reason must utilize the results of observation and experiment, but reason alone is unable to cope with even the simplest phenomena of nature.

What reasoning of man could reach the conclusion, *a priori*, that Ipecac would purge and Jalap purge when introduced into the human system? What reasoning, in advance of the known fact, would lead us to know that we cannot make gun-powder and fire lie down in peace together?

Who could say, as the result of unaided reason, that he might not live under water, as well as on dry land!

We might suggest endless examples to prove the truth of the proposition laid down, but these may safely be left to the operations of individual minds.

Why, then, shall we reject the infallible word of God because we can not make it comport with the fallible reason of fallible men! Surely this would be, not to honor, but to degrade human reason itself! It is a matter of surprise that men, who defy reason and ignore revelation, do not see how they degrade human reason by such a course!

The very phenomena of nature—man's great store house of knowledge—are mute, but mighty witnesses of the truth of God's revealed Word. What are they but the voice of God himself, rebuking the cold, materialistic, soulless philosophy of men! Like the fingers of that mysterious, but awful hand that traced the mystic words upon the wall at Belshazzar's feast, God has written his immutable truth upon the heaving bosom of the mighty ocean—He has traced it in

"the lightning's red glare  
Painting hell on the sky."

He has stamped it upon the glorious bow in the cloud. Its awful echo is heard in the thunder's dread peal, and in the earthquake's shock!

The majesty of God's truth walks upon the winds, and speaks in the tempest's wrath. It breathes in the low, soft

music of the summer leaves! It glows in the silent beauty of the forest, and glitters in the flashing glory of the stream! It is seen imprinted upon the mountain peak—lifting its proud head above the stormy clouds, and blushing in the moist violet of the vale—

The spire's firmitude on high,  
With all the low, ethereal sky.  
And sprang bravely—a shining frame  
Their great goal all proclaim!

What though in solemn silence all  
More round this great terrestrial ball!  
With all the low, ethereal sky,  
Amidst their radiant orb be found!  
In reason's ear they all rejoice,  
And utter with a glorious voice,  
Forever singing as they shine,  
"The Lord that made us is Divine!"  
Worcestersburg, Mo.

#### OUR JOURNEY HEAVENWARD.

BY LIZZIE B. MEYER.

WHILE at the depot in Chicago, recently a remark by the Passenger Agent made an impression on my mind. He had given the necessary information to a passenger, who, not satisfied with that, inquired of others until he became confused, then went back to the agent, who told him to go in and sit down till his train comes, that if he believes what every one tells him he would never get to Iowa. While this applies to all traveling by railroad, it can also be applied to our journey heavenward. We have a true schedule where all the conditions of the road are given, with directions where to start from, how to be equipped for the journey, and a glowing description of the station at the end of the road, and so long as we strictly observe these rules and regulations given in our schedule there is no danger of going astray,—we travel on smoothly and nicely. But let one consult self to some extent, conclude there is no use being so particular if we are a little behind time, no difference, or ask the opinion of others till we become confused and excited, then like the man in Chicago, we are in danger of never getting to the place we started for. There is no necessity for this if we faithfully follow the direction in our guide-book. Our conductor (Christ) is responsible and has promised to land us there on time. His words are firm and true, authorized by the President, (God) whose controlling power we dare not doubt, consequently if we fail to have a prosperous journey the fault lies with ourselves.

#### DEATH IN THE POT.

BY C. F. BETWELL.

I AM confident that I am not alone in the belief that our church literature is not as free of objectionable matter as it ought to be our aim to make it, especially as such as seems to show a want of that wisdom which "is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits," or of that love and meekness which helps us to bear patiently the little wrongs which fall on us on our way, and prevent us from returning evil for evil, or in any way speaking evil of others, especially our brethren.

While we have reason to believe that all of our editors and our writers, in general, are trying to work up to the standard, I still think we sometimes fall a little too far below, and it seems to me that a few thoughts on this subject would be in season once in a while, to bring to our minds some of the first

principles that should govern us in all of our writings for the press. Of the first and chiefest of all these, it would seem that I should judge as Paul did in his epistle to the church at Thessalonica: "As touching brotherly love ye need not that I write unto you, for ye yourselves are taught of God to love one another." Of all virtues taught in God's Word, no other is so abundantly taught, no other holds a place so prominent in Christian character as love; and yet it seems we will forget and fall of the kindness, and forbearance, and love by which all men shall know that we are Christ's disciples, I think we some times aim to do justice to our brethren and forget mercy." To aim at simple justice to a dear brother or sister in what we write about them would in many instances be aiming away below the mark.

I might write many things about brethren and sisters that would set them in an unpleasant light before the world, and yet not misrepresent them, but whether I ought to do so or not depends on other considerations besides truth and justice. If a man struck me on my right cheek, and I would do the same to him, I would do him nothing but justice. In like manner I must resist every personal injury on the principle of eye for eye, tooth for tooth, hand for hand, foot for foot, wound for wound, and so on through the catalogue of personal assaults, and not go a hair's breadth beyond that which God who can not err has laid down as justice; but the kindness, forbearance, and charity, incumbent on those who would be partakers of the mercy which "regioeth against judgment," demands of us a higher aim in all we do to an enemy or a friend, a brother or sister, or any about them either than simple justice.

JEREMIE! what a meager plea! that would be upon which to obtain an inheritance in the better land, "a crown of glory, that fadeeth not away!"

If the justice of God had appeared to all men, instead of the "grace that bringeth salvation," what a dark world this would be; how gloomy our prospects for the next! But all the spiritual light that is in the world is that which is shed abroad in the hearts of the children of God—"by the Holy Ghost which is given unto us."

YE are the light of the world. "IF THAT LOVERETH HIS BROTHER abideth in the light, and THERE IS NONE OCCASION OF STUMBLING IN HIM."

This is the light which makes our way clear in poverty as well as in wealth, through evil report as well as through good report. It helps us to keep our own feet in the narrow path, and to restore those whose "feet had most slipped." Yes, and when they are restored it helps to bury their troubles.

Without in the least impugning the motives of any of our dear brethren, I am constrained to say according to the weak judgment as God has given to me, (and I think I have the spirit of Christ in so judging) that it is not good to publish, concerning the failings of brethren or sisters, that which has been duly adjusted, and buried in the grave of brotherly love. It would seem little (if you allow me the crude figure,) to throw upon the grave another great shove! full of charity and vary the troubles if it were a possibly still deeper.

Deal gently with the troubled: know "They may have tilled in vain; Perhaps unkindness made them so; Oh win them back again." And then when we say, "Our Father who art in heaven" \* \* \* "forgive us

our debts as we forgive our debtors." "As we cover up the faults of our dear brethren and sisters, so cover up our sins and remember them no more," will have the assurance in our hearts that we will receive the things which we ask.

May I entourage our prayers, our talents, our experience and every virtue that we can bring into requisition to adorn our papers, our tracts, our sermons, and our daily walk and conversation with the true light of the gospel of the grace of God.

#### ANONYMOUS MISSES.

BY C. H. BALABATOFF.

I LIKE them, if they are full of Christ. Those whose life is most deeply saturated with the Spirit of the Cross are incited by their new disposition to sow the seed of the kingdom in silence, and cast their bread upon the waters when God and His angels are alone cognizant of their hidden ministry. A few days ago I was cheered with two specially Heaven-scented messages, one from Dakotah, and the other from Nebraska, an hungering day and night for communion with souls who are warmed and magnetic with long repose on the bosom of Emmanuel. I receive many letters from saints who have hardly hearing enough to put their burning thoughts and feelings into words; but the love of Jesus throats in their crude utterances, and the very light of Heaven runs along the lines of their all but illegible scrawl, so that while I fast my soul with their Holy Ghost-seasoned fragments I am "sitting in Heavenly places in Christ Jesus." I like to read fine writing about Jesus; but when Jesus Himself is in the missive I like it better. The two notes above referred to speak volumes of Christian life in what they do not even intimate. This is significant and well worthy of consideration by us all. We spoil our best deeds by reference to them. We mar and smirch our best literary efforts by infusing ourselves. Ego is the Beelzebub which heads the host of minor evils in the inner hell. John 14: 27, and Philp. 4: 7, can never be realized so long as our ears are itching for our own praise. Thousands in the church, and ministers not excepted, are committing slow spiritual suicide by furtively imbibing the poison of self-seeking and self-exaltation from the golden goblet in the leprous hand of the mother of harlots. Nothing penetrates and invests the soul with the grandeur and moral power of the Godman, as to claim and exercise no individuality apart from Jesus. "I get not I, but Christ liveth in me," is the philosophy of salvation, the concentration of all wisdom without the polish of the Academy. I am an enthusiastic advocate of education, but only in the Lord and for the Lord. Mathematics belong to Him, in all their heights and depths, no less than the numbers Three, Seven, and Twelve. If we would but know it, Heaven and Hell and all the universe are included in the Alphabet and the ten numerals. What the wisest know is nothing compared with what is contained in the simple elements and characters known to the unlettered. To know Jesus is to possess the key that unlocks the very heart of God, and all the marvels of Eternity. "In Him are hid all the treasures of wisdom and knowledge." Col. 2: 3.

We are more likely to lose our comforts from want of love and gratitude, than we are from want of gifts or wisdom.

#### TOBACCO IN AMERICA.

BY GEORGE STEVENSON.

HISTORY informs us that tobacco derives its name from Nicot, a French ambassador.

It was discovered by white men on the island of Cuba, and used by the natives to a limited extent. It was introduced in Europe in 1500. About sixty years after that, it became so popular in America, and its cultivation so extensive that it became the staple article of commerce, and was frequently used as money, as change, etc.

There is one fact connected with the history of tobacco in our own country, with which many of you are acquainted, which I will not pass in silence.

In the year 1820 when the colony of Jamestown, in Virginia, had been established about thirteen years, a great want was felt for female aid; not only to soften the severity of manners in society, (composed wholly of males), but to give stability and serenity to the colony, by encouraging the domestic or family institution.

Many females of respectable character, but of humble fortunes, were imported from England, and sold to the planters at Jamestown, for wives, at the rate of 120 pounds of tobacco, valued at fifty cents a pound, for each individual so purchased.

During the next year, 1621, sixty or seventy more were sent over and sold for the same commodity, but the price had been advanced by the London Company to 150 pounds a head. The first slavery, therefore, in Virginia, was the slavery of white; the wife to her husband; and the first exportation of tobacco was for this singular purpose of purchasing companions for life.

Tobacco was first taken to Europe in the sixteenth century. It was recommended for its medical virtues, which was greatly exaggerated by medical quacks, who declared it to be a profound remedy for many diseases, and would keep away all contagious diseases. It was falsely represented until it became an article of luxury in the Old World, though not without much opposition. Several Popes, Urban VII and Annetus IV among them, forced against it the thunders of the Roman Church, and the Priests and Sultans of Turkey denounced the use of tobacco as a crime; and Annetus even going so far as to decree its punishment by the most frightful form of death. Later in the same century it was decreed and became a law that the pipe stems of smokers were thrust through their noses, and many other similar penalties were instituted; after all death penalties had been abolished only on manufacturers of tobacco.

All this condemnation and all these penalties were unavailing. The use of tobacco steadily increased and has increased ever since.

The Turks and Persians exceed all other nations in smoking. In India and in China all classes smoke. The practice is universal. Girls have a peculiar appendage to their dress that contains a pocket, especially for pipe and tobacco. Chewing and snuff-taking is gradually diminished, but smoking is on the increase; and they associate smoking with their religion and all transactions of business. Smoking, together with them has a greater significance than eating together has with civilized nations.

Granville, Ind.

#### SCRAPS

BY E. M. MOOMAW.

One shower of rain will increase the grain product of the brethren 10,000 bushel, that is worth \$100,000. It will increase the grazing capacity of our pastures \$50,000. Now what does he bestow such royal gifts for; to enrich us? Yes, that we may be able to send ones and agins to the necessities of his ministrations.

Let us see that those blessings do not eat our souls as a canker but that freely having received we will freely give.

Only ten more years to prepare for eternity. If these shendays pass as rapidly as the last year has, it is near, near the door. Oh! let us watch and be sober lest it come as a thief.

Some preachers teach the people that it is not essential to salvation to keep God's commandments. So Satan taught Eve. So Korah Dathan and Abiram taught the Hebrews. Brethren do any of you teach such doctrines?





**Home and Family.**

Beulah, love your own wife. Wives, submit yourselves unto your own lords, as unto the Lord. As the church is subject to Christ, so you be to your husbands, as to the Lord. But let us bring this in to the marriage and household. Let the Lord be obeyed to them that are your masters.—PAUL.

**THE MARCH OF LIFE.**

I am retiring for a moment  
Up a steep and rugged hill,  
For my heart is getting weary  
With the clamor and the strife;  
Looking backward through the tangled  
Maze that my feet have come,  
Looking forward for the glimmer  
Of the golden lights at home;

Through a green and pleasant valley,  
Up a steep and rugged hill,  
Through a hot and arid desert,  
By a sweet and silver rill,  
Scrambling over thorny ledges,  
Steering over flowery plains,  
With a touch of blinding sunlight  
And a dash of cooling rains;

Though the sloping steep descends,  
Through the overhanging side of grief,  
With a little whisp'ring comfort,  
And a little kind relief;  
In a calm and a temper  
Now a joy and now a wail,  
And a little tearful prayer:  
At the golden orb of prayer;

With a getting, and a giving,  
As the sun of life's day,  
And the sun's incessant yearning  
For something more than this;  
So we plodders through the journey  
With a work and weary wail,  
While God's angels keep the record  
Of each day's accomplishment.

—Waf' Woodland

**WHAT CAN RUB IT OUT?**

"MY son," said his mother, to a flax-haired boy, five-years old, who was trying to rub out some pencil-marks he had made upon paper. "My son, do you know what it is to write down all you do in a book? He wrote every naughty word, every disobedient act, every time you indulge in temper, and shake your shoulder, or peat your lips; and, my boy, you can never rub it out."  
"The little boy's face grew very red, and in a moment he burst into tears. His mother looked earnestly at him, but she said nothing more. At length he came softly to her side, threw his arms around her neck, and whispered, "Can the blood of Jesus rub it out?"  
Dear children, Christ's blood can rub out the record of your sins, for it is written in God's holy Word, "The blood of Jesus Christ, his Son, cleanse us from all sin"

**A WORD TO YOUNG LADIES.**

WISH you wish a word to you, young ladies, who wish your infance over young men. Did you ever realize that you could have any influence over them? We believe that a young lady, by her constant, consistent, Christian example, may exert an untold power. You do not know the respect, almost worship, which young men, no matter how wicked they may be themselves, pay to a consistent Christian lady, be she young or old. A gentleman once said of a lady who boarded in the same house with him that her life was a constant proof of the truth of the Christian religion. Often the simple request of a lady will keep a young man from doing wrong. We have known this to be the case very frequently; and young men have been kept from breaking the Sabbath, from drinking, from chewing, just because a lady would respect, and for whom they had an affection, requested it. A tract given, an invitation to go to church, a request that your friend would read the Bible daily, will often be regarded when more powerful appeals from other sources would fail unheeded from his heart.

**ANGELS DO NOT CHEW.**

A METHODIST minister, the Rev. Mr. H.—, was a good man, but rough in his ways, and very fond of chewing tobacco. One day he was caught in a shower in Illinois, and going to a rude cabin near by, he knocked at the door. A sharp-looking old dame answered his summons. He asked for shelter.  
"If I don't know you," she replied suspiciously. "Remember the Scriptures," said the dominie. "Be not careful to entertain a stranger, for thereby some have entertained angels unawares."  
"You needn't say that," quickly returned the

other, "no angel would come down here with a big quill of tobacco in his mouth."

She shut the door in his face, leaving the good man to the mercy of the rain and to his own reflections.

**SIX BIBLE NAMES.**

CALL them over a good many times, until you can remember them, and the order in which they are given in the Bible. Solomon, Christ, John. Repeat them again, and then learn the following list of Bible chronology:

1. From the time Adam was created until the time Enoch was translated was a thousand years.
2. From the time Enoch was translated until the time Abraham was born was a thousand years.
3. From the time Abraham was born until the time Solomon dedicated the temple was a thousand years.
4. From the time Solomon dedicated the temple until the time Christ was born was a thousand years.
5. From the time Christ was born until the time he was crucified, was a thousand years.

This is the Bible history of forty-one hundred years divided.—Kind Words.

**HAPPINESS AT HOME.**

BY J. G. SMYER.

IN order that happiness may reign supreme in our home circles, each member comprising that circle must have a benevolent spirit, or have a disposition make others happy. If, as the headless of the family, you are but tenacious of his own gratifications, he acts on a selfish principle, which can render all unamicities. A benevolent spirit will lead to frequent self-denials for good, and it is the cornerstone on which the happiness of home must rest. Everything which will be likely to dispense, if unnecessary, should be avoided. The happiness of a day may be destroyed by a single word or action, and its reputation may keep a family in constant turmoil. Small things are numberless, but they may result in some very necessary pain is wanting in human feelings. No one that knows himself imagines that he is perfect, even as a social being. He needs the forbearance of others, and he must be willing to extend it to them. To ask pardon in others when you have only imperfections to give in return, is not a fair exchange. There will often be difference of opinion, but there need be no alienation of feeling. Let thy judgment lean to the side of charity, and what charity cannot cover, its forbearance exceedingly to ask forgiveness of him who is likely to do this, but nothing can so stamp noble character with the seal of true greatness, as a free, open, penitent acknowledgement of a wrong. When such spirits are together, harmony cannot be broken through the house he seek. Avoid a spirit of reserve. If characteristic of a family in their relations to each other, it stops the spontaneous outflowing of feeling and thought; it desolates sympathy, kills affection, and thus breaks the sweetest charm of home. An open expression of thought and feeling leads to a wider comparison of views, and more intelligent judgment, and to a knowledge of one another, which removes distrust, and forms the only true basis of mutual confidence and sympathy.

Let the love of home be kindled. Let them so unite to increase the common stock of knowledge. If a family dwell only on the routine of daily affairs, or on events of mere local importance, their minds will want vigor and activity. The hour of leisure may be usefully be past in a dull monotony, and home will be wanting in attractiveness. But enlarge and elevate the thoughts of the home circle, and it will give vigor to the intellect and freshness to the feelings. It will awaken the spirit of inquiry, prompt to diligent reading and study, and pour into the daily conversation, vivacity, variety, and elevated sentiment. Let your minds expand, surrounded by a spirit of intelligence, which leads, which investigates; which searches the Scriptures, and which is of substantial importance—the very bread of truth. It is dangerous to the happiness of a family, if its leading members sink into mental sluggishness. Many a young mind has sought low and vicious excitement abroad, for want of a more elevated employment at home.

Lastly, cultivate the social affections. Nothing can supply their want. They give to domestic life its bloom and fragrance; under their influence every burden is light, every employment cheerful, every call met. Without them

all mutual service is a kind of task work, and life itself cold and cheerless. Absence of duty, however strong, is not sufficient. A determination to do just what one is obliged to do in the thousand little cares of domestic life, creates the conscience, and leaves little room for the culture of the affections. They may be cherished directly by little attentions and inducements which feed them; indirectly, by avoiding whatever tends to their loss. No seeking pleasure abroad, apart from the family; self-indulgence; too asserting plenty of wealth or honor; and anything which has a tendency to alienate.  
Dedicate, Abolish.

**CHRISTIAN SALVATION.**

"LOVEB THOU MEY"—John 21:15.

BY S. J. ROSSERMAN.

THERE are various ways in which we manifest our affections towards one another. A peaceful disposition towards our fellow-man is an attribute to happiness. Social intercourses with friends are means of promoting our love. No few make a "dinner" or a "supper" and their meals are feasts, only we may only in which they can manifest their love and Christian courtesy. Although a "feast" is not forbidden yet when kind hearts meet together in a general or a private assembly, there is a means acceptable of promoting love, happiness and christian courtesy, while only we may be made to feel, that of drinking deep in the cup of blessing to the commands of Jesus and of living in close proximity to the Golden Rule, do unto others as you would have them do unto you. While the foregoing suggestions are prolific sources of promoting Christian affection, there is a command given, unto the Christian for his observance, by the voice of inspiration that if engaged in with motives as pure as the Givers will be a true exhibit of love, bringing our lives to that end that sought but do not break that. The child of God, reading of the holy Scriptures, 2nd Cor. 13: 13. Enemies cannot engage in fraternal greeting of any kind. Engaging in the salutation with feelings of envy, hatred or other impure motives is not a holy kiss, hence a command of Jesus is violated and his trust betrayed. The child of God, reading of the holy Scriptures, will follow the observance of any command which engaged in from impure motives, can hopefully rely that kindred spirits obeying God exhibit a true motive in observing this holy command. Thus can we exhibit true love and Christian affection. Let us then, the voice of inspiration, "do unto others" for the act is accepted for the presence "do". "Simon, son of Jonas, lovest thou me?" calls forth from the christian. Some manifestation of his love as much to say as it did in the days of Christ's Incarnation. If you love me, Simon, son of Jonas, feed my lambs. "Feed my sheep" and "Feed my lambs." Do something that all may see that you love Christ and his children. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." While we may do many things towards our brethren as an exhibition of our love, there is there a greater than that of the salutation of the holy kiss. It is an expression of love. It is that token of love the fond mother gives her sweet innocent as it lies upon her breast. When the gentry meet each other, hearts separate, and with brotherly exchange the salutation as an expression of their tender affection. When friends separate one from another for distant lands, the thought before them that perhaps never meet they part meet upon earth, how affecting the parting scene. Hearts separate, and with brotherly exchange the salutation as an expression of their tender affection.

THERE are still others who find the love that act of going unto the Father, spoken of in the last of the verses, was a greater work than to be taken in a literal sense, as they promised to come and take them to heaven, they would also accomplish the same great act and for there was more good greater to them and for there was any thing, he had yet done.

4. Our own view is that he meant all these combined; that the disciples would have longer time and do greater work; would do many things he had not done, and that they, too, would make it their business to be with the great apostle; (Luke 10: 20) and the last would be the greatest of all. See Phil. 3: 11.

**SALTED WITH FIRE.**

Will some brother or sister please give an explanation on Mark 9: 47. It reads as follows: "For every one shall be salted with fire, and every sacrifice shall be salted with salt."  
—EAC MILLER.

THIS is somewhat difficult to answer. "Salt" we know, preserves from corruption. That we are salted with the everlasting flame of God, is not to be understood as our ability to walk in fire. The spirit burns in those impurities that are in us, hence it is blessed with fire. It is not to be understood as being indeed. The wicked suffer, not being able to die; burned without being consumed; salted with fire, and not being able to be regenerated, it is in its meaning. But the Saviour seems to allude to Ezekiel 43:24, where reference is made to the fact that the golden vessels were made of with salt." This had reference to the Christian's sacrifice. Where there is a sacrifice, there is salt. The salt is the thing which is to be preserved, and the thing which preserves, Christ calls "salt." He himself preserved, and the salt is the thing which is to be preserved. "God is a consuming fire, and fire purifies." Now, since God consumes all dross, do not let us be consumed by the fire of the angels in his indwelling, pure hearts in the crucible to be salted with fire? As God is inconsumable, so will all who are salted with fire.  
—M. R.

—M. R.











because it is warmer. A cold current of air passes through the cloud, the little bubbles are broken up, rush together by the law of attraction and then descend to the earth in the form of drops, which we call rain. Here we have air and vapor, which, by certain principles, unite and form rain.

From these, and many other examples in nature we learn that the development of principle is by well-defined acts or steps. Right principles are addressed to our understanding by things tangible. The principle of growth is expressed by appropriate form. The germ in the bud of the apple-tree was made to assume form by the principles of heat, light, and air, hence form is a consequence of principle as certainly as pain is the result of an infraction of law.

What teacher would assume to implant the principle of mathematics in a child's mind without appropriate form? Sometimes we prepare ourselves with more readiness in the school of science than in the school of Christ. Our obituary here out many precious jewels.

What is a principle? Primarily, principle means beginning, a source of origin. Webster further defines it as "a settled rule of action; a governing law of conduct." Principles are to be imbibed, doctrine, believed; precepts, observed. Principle, therefore, is first or primary. Doctrine is composed of principles, and precept rests upon them. "Doctrine requires a teacher; precept requires a superior with authority; principle requires only an illustrator."

We now take up the principle of humility and shall observe whether it needs an illustration. "When humility and modesty show themselves in the outward conduct, the former bows itself down, the latter shrinks." The Christian aims to be both the former and the latter as respects of his own comparative littleness, the latter as inducing the esteem which he holds himself.

Humility is the opposite of pride, arrogance, and self-esteem. These assume form; that too less so, and for the simple reason that it is in harmony with divine law. *Helms* wears humility. Without humility, *humility* withers,—it is a leafless branch.

Humility, like other principles of revealed truth, must be taught by example. Unless it be, by some visible means, addressed to the constitution of the mind, we could have no idea of what it is. And we know that man learns by example better than by precept. The theory of farming, however much it may be taught in an Agricultural College, never makes a practical farmer. He must, with roots in *humus*, practice what he has learned. The theory of humility and submission do not pass men as being humble; they must practice these principles, and then it can truly be said, "They are humble."

There is the principle of non-conformity to the world, as well as contentment to be considered. There is, for instance, one form of dress which embraces the principles of modesty, humility, and neatness. So far that form is right; not because the church or individuals say it is right; but because the principles of humility and modesty are in that form, and these principles are of God. But there is a principle wanting in that form. The principle of non-conformity to the world is not there. The Christian's garb must be expressive of the principle of modesty, humility, non-conformity and fitness or neatness. Now if we can find a form of dress embracing these principles, then we have something that is in harmony with the will of our heavenly Father.

Some insist that a form of dress expressive of the principle of plainness is sufficient—that which the moral man regards as suitable, is quite enough. Other argue that the form of dress expressive of humility, modesty, neatness, and non-conformity should be the Christian's garb. The parties dispute about this, so they agree to leave the matter to the General Brethrenhood in council assembly. The Brethrenhood is that the form which is expressive of humility, modesty, neatness and non-conformity is in harmony with the great law of uniformity, and there the matter should end, but unfortunately it does not, and will not so long as Satan is not bound.

Put a thousand scores into the ground, and the life-principle in each one will express itself in due course of time in the form of an oak

tree. All these trees will be alike—will have a general resemblance, and can be readily distinguished from beech, maple, hickory and all other varieties of wood. All the trees in each variety, in accordance with immutable law, resemble each other. Every plant of its kind, every animal after its species have a general resemblance to all others of its kind.

Go into the study of natural history, take up the order, *Raptors*, and you will find a general resemblance. Falcons, hawks, and eagles, in many respects, resemble each other, yet they differ in some respects. All the birds in each variety are able to distinguish between them. But take the falcon family, and one falcon looks more like another falcon than like an eagle. Again, any number of bawls resemble each other more than they resemble fowls. Each species, by an unchangeable law of God, has its peculiarities, and each member of that species looks like every other member. All quadrupeds have a general resemblance, yet there is sufficient difference between a buffalo and musk-ox to distinguish one from the other. But take the family, buffalo, and all of its members resemble each other more than a musk-ox resembles them. Thus it is all through God's creation. The hawk wears the same kind of covering all through its life and we observe it as well as we can by the feathers of its tail and its web. It wears his coat of hair, and we grumble not because, for fashion's sake, he will not put away his hairy coat and put on feathers. The sheep is content with his wool, and we never think of complaining because he will not sometimes wear britches. The oak tree, year by year wears its rough bark, and puts forth its green leaves, yet we do not fret and worry because it will not appear to be like an oak tree forever. The potato continues to grow and mature on the roots of the plant, and we never wonder why it does not sometimes grow on the vine. All through nature we quickly learn that principles manifest themselves in form, and that each member of that species resembles every other member of its family. We see general uniformity among all the members of each species and we think it is an extraordinary fact; but as soon as the Christian pleads for principles in harmony with the immutable law of God in nature, he is regarded as unusual. Why should a believer in Christ, who is the life, ask for revelation in things that have been revealed? Does faith ask for additional testimony when it is already abundant? Never! But infidelity, semi-infidelity, doubt and fear, continue to ask for a "third day's talk," too.

The acorn is commanded to produce a tree which shall be non-conform to the maple, but instead of going to work to produce it, sinners it stops to ask its Creator how he is non-conformed. Is not this an insult to the Creator? Does he not put every principle in the acorn? The thing put in the acorn is not precisely like that put in the maple seed; if it were, they would be precisely alike, and there would be no necessity to call one oak and the other maple. He who creates and commands has power to give form and expression to all created things; and while the law of similarity is maintained, the law of diversity is not extended. These laws are in harmony with every other law of the universe. Where diversity exists similarity begins.

The moral man has his uniform too. He may be singled out from the great, busy mass of mankind by his simple apparel. In harmony with the law of God he will not apparel himself in foolish and extravagant dress.—Nature teaches him that his apparel should be plain, and not after the ever-changing custom of the fashion of the day. In this he sets in harmony with law already revealed.

The deities of fashion resemble each other. When you behold a woman fitted with fashionable people you say they are fashionable. Why? Because there is something about them—yes, of them, which enables you to place them in the class, *Fashion*. Place Jesus with his simplest coat in a room with forty persons dressed in the fashion of the day, and then that which every enlightened mind says? Would not the conclusion of every one be that one of the number in the room is an humble man, and the forty fashionable? What enables you to come to that conclusion? Do you not arrive at your conclusion by the *sear* means as you did with

respect to the oak tree and maple? Do not all fashionable people resemble each other? Satan can do nothing but imitate in part. He knows that there is a general resemblance between things of the same species in nature, and that Christian will resemble each other, hence the better way for him to lead human beings to destruction is to get them to resemble each other, but in all extravagance and folly. He imitates the good in part, and thus adds his own, and in this way he has an army of servants. Nor is this all; he can get but one of his children to adorn himself in the Christian's garb. It pleases him very. By doing this, he hopes to drive the good thing away from well-dressed people. "If I can only abuse that simple, plain, non-conformal apparel of the Christian, thousands will say it is of use, the devil, and away they will go into fashion." This is his plea, and many are lashed into his service that way.

Before we close we call attention to the testimony of Cyprian, Clement of Alexandria and Tertullian, who had the same great principles to contend for as the Christians now have:

"If you dress your hair sumptuously and walk so as to draw attention, and attract the eyes of youth upon you, and draw the signs of young use, enrich the lines of consciousness, and influence the feel of sight, so that although you yourself perch art, yet you cause others to perish and offer, as it were, a sword or a poison to the spectators; you cannot be excused on the pretence that you are chaste and modest in mind; your shameful dress and immodest ornament accuse you." Cyprian Book 2, page 240.

"To drag one's clothes, letting them down to the soles of the feet, is a piece of consummate folly, impeding activity in walking, the ground sweeping the surface-dirt of the ground like a broom." Cyprian, Book 2, page 261.

"The use of colors is not beneficial, for they are of no service, except the opprobrious alone. And the agreeableness of color afflicts greedy eyes, infaming them to senseless blindness. But for those who are white and unstained within, it is most suitable to use white and simple garments." Tert. R. v. 6, 9, 10. "And our life ought to be as simple rather than a pageant. Therefore the dye of Sardis, and another of olive, and another of green, a rose-colored, and scarlet, and tea thousand other dyes, have been invented with much trouble for mischievous voluptuousness. Such clothing is for looking at; not for covering. Garments too variegated with gold, and those that are purple, and that piece of lark which has its own sound, and that most-colored cloth which is most-dipped robe." \* \* \* we are to bid farewell to the art itself." Clement of Alexandria, Book 2, page 258, 259.

"To Christian modesty it is not enough to be so, but to seem so too. For so great ought its platitude to be, that it may flow out from the mind to the garb, and burst out from the conscience to the outward appearance; so that even from the outside it may gaze, as it were, upon its own furniture, such as to be suited to remain such as to emanate spiritually. Wherefore, blessed sisters, let us abandon luxuries, and we shall not regret them. \* \* \* Let us cast away earthly ornaments if we desire heaven. Love not gold. \* \* \* Clothe yourselves with the silk of uprightness, the fine linen of holiness, the purple of modesty. Thus painted, you will have God as your Lover." Tertullian Vol. 1, page 228.

In this he urges that Christian modesty in its complete sense, such as to be suited to the garb, and burst out from the conscience to the outward appearance." This he declares should be so that Christian modesty might appear upon "its own furniture." But before Tertullian could urge believers in Christ to let their modesty gaze upon its own furniture, there must have been modest furniture, or Christian garment.

Cyprian devotes thirteen pages to dress in his first volume, and ten pages against public shows. One of Alexander's sermons occupies pages to the dress question, and Tertullian, on page after page handles the question with great ability. One can not read the able defense of the Fathers in behalf of simplicity in dress without concluding that the conflict in the nineteenth century over this question is simply a repetition of that away back yonder in the

beginning of Christianity. Then it was a conflict between the *masse* and the *gown*; now it is between *order* and *confusion*, between the *Brethren's* style of dress, and styles not of the Brethren.

We now substantially declare our firm convictions that, our present manner of dress, as taught by the General Brethrenhood, is the outgrowth of the great law of uniformity, and that no difference how much designing men and women may attempt to dwarf the principles upon which it is founded, these principles cannot be overthrown. The development of the ideal is necessarily in subject to the law of uniformity, therefore the law of uniformity is absolutely necessary to uniformity. There is but one, and there could, by no possibility, be more than one law of uniformity. Every law in the universe "must be in perfect harmony with every other law" of the universe, hence he who opposes the law of uniformity—breaks the harmony which law is designed to maintain.

There is another law, equality, which is in harmony with the law of uniformity. There can be no equality where there is not uniformity. Infract the law of uniformity, and the law of equality is infringed. Maintain the law of uniformity, and the law of equality is maintained. We therefore plead for uniformity, not because Annual Meeting urges it, not because old brethren urge it, not because it is a *fundamental* principle of the nature and religion. Annual Meeting does not plead for it because it is of men, but because it is of God, and what God has set up, cannot be torn down.

Brethren and sisters, are you ready to surrender the principles of eternal truth? Are you ready to deliver up to Satan the great principles of equality, uniformity, and brotherly love? Are you ready to abandon the fundamental truths which we hold so dearly by the Son of God, our Savior? Are you prepared to stare in the sides of the good old ship on which you are sailing, for the mere fun of seeing the waters rush in and overwhelm you? Are you prepared to pull down the sails, tear up the rigging of the vessel just to gratify your adversary, the devil? Methinks I hear a united chorus of voices, saying, "No, never! Give God the good ship, with all liberty to *shy* God and maintain right principles, and we will wave ourward to victory through Christ. Jesus our Lord!"

The first term of school at Ashland College closed December 24, 1876. Number of teachers employed 43, number of students in attendance during the term, one hundred and twelve. Students who were absent during the term, 100. Students and nearly all the old ones returned.

The Brethren of the Sainte Pie congregation, Ind., have requested the churches of Middle States to consider the propriety of erecting a home for orphans and infirm persons. This question has been before them at different times, but as yet has not been carried into action. We hope they will at least make an effort, and if it then fails, the willing hearts will have been relieved of some responsibility.

On another page of this issue Bro. Gish speaks out plainly, forcibly and truthfully. The time now is that of men of firmness and soundness must come to the front, and speak in tones that will be heard and acted upon; the fact that the cry of freedom may be raised by tyrants and despots for the same purpose that the hieries utter, "Stop that!" Brother Gish expresses a plain truth when he says that an Anglo-polish press would indeed be "free" so long as it then when it was designed to destroy, would furnish the money to run it. It is not that freedom which seeks to maul and destroy itself. The man who has united States to support the constitution of the United States. Freedom of thought and speech are essential not to "speak cry of dignity," nor to denounce in bitter language all who earnestly contended for the simplicity that was in Christ. Every attempt to maintain the principles of self-right and hostility is opposed and rebuked in Angelical style. Beloved brethren and sisters, grow not weary, but have the Lord God J. O. all very often upon your knees, praying for those who oppose themselves.









# THE BRETHREN YEARLY

"Declare Ye Among the Nations, and Publish, and set up a Standard; Publish, and Conceal Not."—JEREMIAH 30: 2.

Vol. V.

Lanark, Ill., January 27, 1880.

No. 4

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D. G. OGDEN, BALTIMORE, Md.  
W. T. WOOD, BALTIMORE, Md.  
J. C. WALKER, GAITHERSBURG, Md.  
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## A DOCTOR OF DIVINITY ON THE INTERNATIONAL LESSON.

[We publish the following by John E. Todd, D. D., published in the *Religious Herald*, one of the leading Congregational church papers in this country.]

THE necessity of going over certain portions of the Scriptures, within a certain time, in order to carry out the scheme, leads to the making of selections which are very widely separated from one another, in the periods to which they relate, or in the train of thought of which they are parts. Those who have had any experience in making commentaries upon these lessons know how difficult it often is to connect one lesson with another by any brief explanation. If the selection is made from history, it is perhaps separated from the selection immediately preceding or following by an interval of a hundred years; if it is a selection from a prophecy, a discourse, or an epistle, the gulf between it and the preceding or following lesson is still more impassable. With the best possible selections under the present system, and with the most faithful study, and with the best helps, and under the best teachers, the scholar can obtain only a fragmentary and disjointed knowledge of the Scriptures; and with anything less than this, no connected idea of the Scriptures what ever is possible. Where a single lesson covers a century of history, or an important argument, the study of a single lesson breaks the continuity inseparably.

The necessity of taking up every Sunday the lesson appointed for the day makes it impossible for any class to linger upon any portion of Scripture. If the lesson is one of special interest, or the teacher is one of special ability, a class will often become deeply absorbed, and will often become deeply interested. But it cannot remain in the same lesson at the same point the next Sunday. It must begin another lesson. Under the present system many classes under the best

teachers rarely make much progress in any lesson; they stop on the threshold of each one. They have not time to go further. The same difficulty is experienced in a less degree by most classes. It is common for a class to get interested in the lesson just at the time the closing of the school arrives; but no advantage of this interest can be taken on the following Sunday. For a new lesson, in which it will take an other half hour to get interested, it is taken up. This objection to the present system is felt seriously that many Bible classes and adult classes, exercising a little independence of the schools with which they are connected, decline to use the International system.

The attempt to make all schools and all classes study the same lesson creates still more serious difficulties.

It leads naturally to the selection of such passages of Scripture as do not involve, to any great extent, questions of Christian doctrine or practice upon which Christian sects are divided. The system, being interdenominational as well as in the international, must seek to promote harmony rather than dissension. On some accounts this is desirable; on others it is unfortunate.

A more serious difficulty is experienced in making such selections as are suitable for scholars of all ages and degrees of intelligence. The more difficult portions of Scripture, such as may be profitable to the more advanced scholars, are unintelligible to the beginners; the narratives which are within the comprehension of the younger scholars, do not furnish all that adult students and experienced Christians need. To confine adult classes to the stories of Genesis and Exodus, or even to the Epistles to the Romans, to keep them in ignorance of the teachings of Christian experience in the Psalms, and of the Christian doctrine in the Epistles, which they ought to know. To make selections from these to give the younger scholars lessons which are altogether beyond their depth. The International Series has endeavored to escape this difficulty by appointing selections of great variety, so that there should be something among them suitable for all. It is the only course to pursue, but even with the greatest care and best judgment, it is impossible to avoid trouble. The most difficult passages of Scripture are regularly avoided; and on the other hand, many a Sunday has brought a lesson which to most children has been utterly unintelligible and unprofitable.

What children of twelve or thirteen years of age which is perhaps the average age of Sunday School scholars, have been able to do with some of the lessons from Ezekiel, Hosea, Zechariah, the Epistles, and the Gospel according to John, which have come to them in the International series is past all understanding. For one, I regard the whole theory that an entire school can study the same lesson profitably, as utterly preposterous and absurd.

Another objection to the International system is found in that which has already been reckoned as one of its advantages, namely, the abundance of helps to the study of the lessons which are secured by it. These helps are so numerous, and are furnished in such forms, that both teachers and scholars rely too much upon them. In very many cases the teacher does not look at the lesson before he begins to teach, or at the helps which are made before he begins to go into the class; while the vast majority of cases, it is feared, the scholars do not look at the lesson at all. The lesson-paper, or some such help is relied on as sufficient.

To these objections may be added a minor one, that under the present system the whole Sunday School world is at the mercy of the Committee which makes the selections. If these do not perform their duty well, there is no help for it. \* \* \*

Passages of Scripture have been appointed for the study of the children of the civilized world which are wholly unprofitable, which even the learned do not pretend to understand; and which

have been made without any reference to, and often apparently in ignorance of, the real conditions of paragraphs and subjects; lessons have been appointed entirely out of their proper chronological order; lessons have been selected, not so much for their general teaching as for the sake of some catch-word, or popular phrase which occurs in them; and in some instances this catch-word is well known to scholars who know anything to be a misstatement, making the use of it a dishonesty, except for the sake of ignorance; some of the lessons selected have consisted each of a simple narrative about which there is little to be said; others have been crowded with matter enough for the study of a dozen Sundays. The rules seem to have been to have just about as many verses, whether they are in Genesis or in Romans. The teachers and especially commentators can appreciate these criticisms. \* \* \*

The Bible cannot be well taught or studied as a scrap-book. It is less important that the Bible should be nominally studied through in a given number of years, than that there should be imparted a connected and intelligent understanding of so much of it as is studied.

It is quite absurd to expect little children to study the present International series of lessons advantageously. Probably there should also be a separate and special provision for adult classes. I have already expressed the opinion that it is absurd to make this, or any series of lessons a Protestant bed to the measure of which every child, however small, must be stretched, and every adult, however mature, must be shrunk. I am of the opinion that no less than three different series are needed to meet the wants of our Sunday Schools; and I do not think that the want is, or can be, met by graded books or papers on the same lesson; it is desirable that these should be different lessons, and methods of study and instruction. How absurd we should consider it, if all scholars in our secular schools and seminaries, from the kindergarten up to the university, were taught out of the same textbook. The only difference being in the question books. Scholars of different ages and different abilities require different studies, and different books on the same study, as well as different questions about the same books. One set of scholars can study Genesis profitably, but not Zechariah; another is competent to study Romans, and should not be confined to the gospel narratives. In this direction, having in view better methods of biblical instruction in our Sunday Schools, would had me a good deal farther than a good many will be willing to follow me, and further than I am myself willing to go. I can only indicate the general direction in which my thoughts flow when I begin to think about Sunday schools, at the same time wishing to be understood as distinctly and emphatically denying that my thoughts on this subject have settled and solidified into any fixed opinions.

I have an idea, then, that what are called black-board exercises are for the most part impertinent humbuggery—the insane results of an attempt to apply to biblical instruction the peculiar jugglery of a conundrum and enigma-master, combined with the art of sign-painting. I have an idea that Sunday School instruction will not be worth much till we have a higher order of teachers, men and women of age and experience, and perhaps training in normal classes, instead of young men and women whose own knowledge of the Bible is scanty, and whose skill in teaching is still scantier. I have an idea that biblical instruction in Sunday Schools will not be worth much, until the schools themselves are reorganized on different principles—until attendance and study are made obligatory, and a stern discipline prevails over the amiable and the indolent,—until children and their parents are made to feel that it is a privilege to be permitted to attend the Sunday School, a privilege

for which those who are able should be made to pay, rather than a favor to the superintendent and teachers, which is to be recompensed by pious and edifying methods, imprints, libraries of reference, and all the needed appliances for proper instruction,—until it is regarded as less important that a school should be large, than that it should contain children who know something about the Bible and about religious truth—in a word until Sunday Schools are conducted upon the line of secular schools, for imperfect as our public school system is, and utterly and inevitably inferior as most of our private schools are, yet any school which should impart instruction on secular subjects in the way in which our Sunday Schools are engaged in giving instruction on religious subjects, would become the laughing stock of the country.

I will offer two or three suggestions with reference to improvements which might be made in our Sunday School instruction, even with our present defective system of organization.

It is desirable that Sunday School instruction should be something more than expository. A member of a Bible class recently complained to me that his class consumed most of their time in discussing such questions as whether Pharaoh's chariot wheels were red or black. There is too often occasion for the satire: "There are too often innumerable words upon the point of geography, history, geography, science, and accidents mentioned or alluded to in the Scriptures; and some portions of the Bible are crowded with references which require, or at least afford occasion for such explanations and illustrations; and there are a great many minds that are specially captivated by this kind of learning; but interesting and valuable as all this may be, is not the most important kind of knowledge about the Bible. The man who devotes time to these things to the neglect of the divine truths of which they are the mere vehicle or ornament, is like one who spends his time in spelling out the marks on old china, or in discerning the minutiae in its decorations, instead of feeling upon the words which it contains. That is no proper biblical instruction which does not take most account of the great moral and spiritual truths of the Bible, and leaves deciphering the ornamentations of the sabbard to wield the sword.

Bible instruction is very much the same in its nature and method in the Sunday School the Bible class, and the family. I wish, however before closing, to say a few words respecting biblical instruction and its methods in the sanctuary.

My impression is, that there is not nearly enough of this kind of instruction given from the pulpit. The truth is, if we prescholars could only realize it that our ordinary opinions and ideas are of very little value, and are received by our hearers as of very little consequence. Our greatest action, after all, with reference to any theme that is treated in the pulpit is, "What does the Bible say about it?" The power of the apostles lay very much in the use which they made of the Scriptures. If Apollo was mighty it was in the Scriptures. We do not in these days hear, or practice, too much of this kind of preaching. Ministers are very apt to take a text to start from, because custom requires them to do so, and then to wander off for half an hour or more, evolving ideas from their own consciousness, and scintillating with rhetorical pyrotechnics, but even if they ever come back to their text—namely, the Bible, and to some of our other Scriptures, and consequently are coming down to good firm standing ground. I confess, I take it, after all, only the proclaiming of God's Word; if it is not that, it is not worth the name. The preacher has power only so far as he can say, "Thus saith the Lord, and consequently, as he can bring the Bible to his support.





The Brethren at Work

PUBLISHED WEEKLY.

M. M. EDELMAN, M. J. HENNING, J. W. SHERMAN, EDITORS.

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For the benefit of our readers and the good of the cause we publish from all parts of the Brotherhood. We want our news in each country to be of interest to all. Always write full name, address and city. Always write with blank top on envelope paper.

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BRETHREN AT WORK, Lancaster, Carroll Co., Ill.

LANCASTER, ILL., JANUARY 27, 1930.

PURGATORY OR ROMISH CORRUPTION.

ROMAN Catholics teach that on the day of their death, all Christians go immediately after death (unless by special providence they have been cleansed during life by severe affliction) to be purged from all sin or defilement. This place of torment is called purgatory.

The Romanist claim that Christ does not bring full and complete pardon, but only brings the means to escape everlasting punishment. They teach that all must suffer for sin, and if they do not suffer in this world then they must suffer in purgatory after death. With this idea there is no such thing as washing our robes white in the blood of the Lamb; that can only be done by a baptism of suffering.

Do you think that a heathen and cheerless religion! Wonder many of the Romanists look so sad and wo-begone! With them there is no hope of forgiveness of all sin, but all must remain in purgatory until they are purged from all iniquity, except they should have suffered during life sufficient to be a just equivalent for all sin sinned.

The doctrine has led to some very degrading practices. By the fear and horror with which this doctrine inspires the priests can impose penances for prayers for the dead, for it is maintained that the pious and charitable man who is condemned to that place of suffering, and which will all be there consumed, and their stains purged away from them before they can go to heaven.

Do you show how blind and deluded the subjects of purgatory are, we only need to state that a FIDUCIARY INSURANCE COMPANY, which for a certain premium paid monthly, insures the payor a given number of months for his soul in the event of his death, is sustained and its certificate may be seen being given to the heirs in hundreds of our great cities. Think of having your future life insured! Surely God is not mocked! "He that sows to his flesh shall of the flesh reap corruption," My all who have named the name of Christ put forth all their energy to spread the Gospel which lighteth every man that cometh into the world. Our stay here is only about three or three and a half years.

W. M. P. [Signature]

PERSONAL ITEMS.

BROTHER D. M. Miller returned home on the 23rd inst., from WYOMING. Eight baptized and one reclaimed.

From the Primitive Christian we learn, that also Mayor has been able for some time. Hope also may soon recover, and be able to preach the Word with power.

BRO. JAMES BEYER writing from Texas says: "Had two cold days about Christmas; since then very warm. Farmers are planting and sowing oats. Health very good, and many people coming to this country."

BROTHER D. H. Fairney, editor Brethren's Advocate, under date of 17th inst., writes that Brother J. W. Beer was then holding meetings in Wayneboro, and that he had been received by baptism, and others to be received in a few days. Also that Brother Hoover was to begin a series of meetings six miles west of Wayneboro the evening of the 17th. Good, indeed, to hear that God's workmen are busy preaching the gospel.

A PETITION.

THE following petition has been circulated among Brethren in portions of Indiana: "The elders of the German Baptist church of the Miami Valley, Ohio assembled in council with others, agreed to ask Annual Meeting by the request and aid of all the members who feel like to vote for the old order of the Brethren, to come back to their feet before the first of Sunday-schools among the Brethren, nor College, nor Sem. of Meetings, nor a Saluted Ministry, nor supper on the table at the time of Feet-washing, nor single mode of Feet-washing."

This kind of work seems strange to us. We are not sure that signing petitions of this kind, or circulating petitions relative to things that must come before the church, is according to the old order. Brother Mooreham, in this issue, gives a solemn caution; and we, too, think that we should consider well where we put our names. Many of our readers will remember that last year a certain part of the Brotherhood petitions were circulated, and more than one thousand names obtained, many of whom afterwards deeply regretted having given their names to the parties who carried the petitions around. We regard the circulating of petitions so dangerous to the peace and prosperity of Christ's church, for the simple reason, that individuals will be persuaded to sign them on the representations of the parties presenting and petitioners, and that those who circulate them are corrupt, great mischief may be done. We must insist on the principle of right and justice, and the method ever pursued by our brethren in the past, was to bring things before the church and there discuss them. To depart from that course will be to lay down all principles of fairness, and where this is wanting, peace and love can not dwell. We hope that those who are circulating petitions will pause and consider what they are doing. There is a legal way to present complaints, and let the old order be followed in this.

NOTICE TO WESTERN BRETHERN WHO EXPECT TO ATTEND THE NEXT ANNUAL CONFERENCE.

WE expect to make arrangements with the following Western Railroads: Missouri, Kansas and Texas; Chicago and North Western; Chicago, Burlington and Quincy; Illinois Central; Chicago, Alton and St. Louis; Kansas Pacific; Athens, Topeka, and St. Fe. In order to supply the work you will please address a card to me, stating at what point you expect to take the train on either of the above roads. By so doing, excursion tickets will be placed at the station named by you; otherwise you may be compelled to pay full fare. As the Committee of Arrangements has appointed the undersigned as one of the number to attend to this, all others will please not interfere, or else there will be misunderstandings to such an extent that nothing can be done. Arrangements have been made on Chicago, Milwaukee, and St. Paul Roads, from Chicago, Rock Island, and Chicago and Intermediate points. When all things are ready East and West will give instructions to that need not go astray. Please write at once M. M. EDELMAN. (Brethren's papers, please refer.)

History of the Church.

NUMBER III.

FIRST CENTURY.

WE pass by the birth, work, resurrection, and ascension of Christ and take up

The Prosperity of the Church.

As soon as Christ had ascended to heaven the apostles resolved to fill up their number as it had been fixed by Jews, hence, they, with many other disciples, assembled to fill the place made vacant by the fall of Judas. Two men, noted for their knowledge of their Master, and their piety and faithfulness, were proposed as worthy of the confidence of the church. These men were Mathias and Barnabas, and the former, either by lot, or as some suppose by plurality of voices of all present, was chosen to serve in the apostolic office.

The apostles were without learning in letters or philosophy, hence what was said or done through them can not be attributed to the learning of the world. Afterwards Paul, called for his learning and ability, was asked of the disciples of the truth, but this Paul by no means relied upon his worldly wisdom, neither counted it as worthless. Peter's sermons, and Stephen's defenses are equally sublimed with Paul's defense and evangelistic sermons.

The first church founded by the apostles was that of Jerusalem, and was governed by themselves. Equally distinguished their charity. Charity formed first in its divine splendor. The rich supplied the needs of the poor, even to the extent that all things were in common. This was the result of love, and is one of the strongest proofs of the divine origin and standing of the apostolic church. The extreme harmony among the disciples, and the simplicity at their mannered in contrast with the strife and pompousness of other religionists. The doctrine of Christ spread rapidly, for after his ascension the people everywhere began to realize that he was more than an ordinary being, for they remembered his wonderful miracles wrought many of years, his pleasant manners and great simplicity of speech.

No one had ever read their thoughts as he did; none had ever shown such unconcern for riches and honor; none had ever endured with such patience, nor arose with such triumph over the most stuporous oppositions. The emperor, Tiberias, is said to have proposed to the Roman Senate to enroll Christ as one of the gods of Rome, so great did his fame spread abroad.

It is presumed by some that the extreme liveliness of the first character towards the people, tempted many heathen to turn from idolatry and embrace Christianity. But this can not be regarded as a fact, for no sooner did people turn to serve the living God than the persecuting spirit of the Pharisees was aroused, and death or imprisonment was the result. Lost and semi-civilized people were not tolerated in the church, but he who would not work was supposed to eat with them. It is reasonable to suppose that men would leave a state of protection and put themselves into a state of condemnation with the world for the simple privilege of eating and drinking without labor?

The apostles having completed their work in Jerusalem, went to teach other nations as commanded by Christ. Matt. xxv. 19. Many churches were planted in different parts of the world by these self-sacrificing workers, who left their nets, their homes, families, kindred and brethren, and braved the dangers of heathen darkness, even sealing their devotion with their blood. No wonder Christianity spread rapidly. Opposition to a just cause will often advance that cause. So it was with the apostles; they led the truth, and opposition to that truth was the means of its propagation. This accompanied with lives of purity on the part of the apostles, led many to embrace the truth, until several millions of souls were made happy in knowing their Lord Jesus.

DIPHTHERIA is carrying away many children in Wayneboro, Pa. It is also visiting many children in Prosper, Ill., and other parts of the country. It is Russia the danger of carrying off hundreds of young people. May the Lord help in every time of distress.

THE LIBRARY OF UNIVERSAL KNOWLEDGE.

A spiritual discussion between the old and new men about what style of binding to buy.

It has for some years been a well-known matter that a Cyclopedia binding was a wide array of useful knowledge was needed in our library. A few years ago when the New American with its beautiful illustrations appeared, it became pretty well settled that this should be the one. The... subscribers refused to buy this volume... announcement in No. 43 of P. C. appeared that the American Book Exchange, No. 55, Beekman St., N. Y., were reprinting the Edinburg and London Edition of Chambers' Cyclopedia of Universal Knowledge in twenty volumes for \$10.00, at its own attracted attention. On addressing the publishers it appeared that it was to be a reprint edition of the Edinburg and London Edition of 1876 with the new additions of special interest to American readers, making in all a library of a wide range of useful knowledge over 15,000 pages in twenty volumes, handsomely bound in cloth for \$10.00; half morocco with sprinkled edges for \$13.00; half rusia with gilt top, \$20.00. A sample volume of each style of binding was sent for an arrival copy was very examined. After which the old man (who was very apt to speak) said: "You as a matter of course will take the \$3.00 style of binding."

I. Because to one of cultivated taste it will look so much better on the library shelf; for you see it is half rusia, with gilt top, and besides that it has much wider margins, all of which makes it worth much more on account of its looking so much better.

To this the new man replied as follows: "Don't decide hastily. Look at the other side first, let us see: the print in all is the same. That the \$3.00 style is printed on heavier paper, has better binding, and will therefore last longer. It is a great deal more than so much more on account of its looks, and that it is the cheapest on a long run, in doubt; and that to one of cultivated taste, it looks so much better on the library shelf, depends on tradition in which taste has been cultivated; for as the taste on the tongue may be cultivated to relish either sour or sweet meat, so may the taste, reached through the eye, be taught to admire plainness with economy rather than beauty." "Assuming then that the \$3.00 style will last several years more of ordinary usage while the \$10.00 style will last only fifty years, there will be \$10.00 at the start. Five dollars of this sent to the Brethren's Trust Society will in fifty years procure \$30.00 worth of tracts or about 20,000 pages, and at the end of fifty years will be just as available as at the beginning, and in order that the distribution of each tract will not be injudiciously done, a list of tracts will be sent to the donor and be allowed to select and distribute them himself or get it done by some one else; thus the good results of these \$5.00 eternity loans can reveal. Of the remaining \$5.00, \$2.00 may be sent to S. T. Bossman, Dunkirk, Ohio; for City Missions, and 50 cents to C. P. Rowland, Lancaster, the remaining \$2.50, would, at compound interest in twenty-five years purchase another \$10.00 sent and leave \$6.53 remaining.

Thus I will, by purchasing the \$10.00 set, be able to do the above missionary work; give the old set to some poor man who loves books at the expiration of each term of twenty-five years, and purchase a new \$10.00 set, and have \$3.83 left for missionary work. So after all the \$10.00 seems to be the cheapest even on a long run."

"Old man" - Yes, provided you care nothing for looks, which to a man of your standing should always be considered of first importance. As to giving, send to a poor man every twenty-five years, it won't be done; and besides, more than half of those who are poor to buy good books are so by their own bad management. They spend \$5.00 a year for tobacco and other useless things, which if used could pay for themselves in two years. They don't seem to take the pains to look ahead for enough to see that one cent a day

said and put at interest at the end of each year would in fifty years at eight per cent, compounded, amount to \$2,134.35, and ten cents a day (which a many a poor fellow could not afford) in the same time amount to \$21,343.39. This is their own fault, and you are not to blame. As to the Danish Mission it is no effort to amount to much, but to cities there is too much wickedness—you can do anything there. Besides all this, the managers at head quarters might die, become bankrupt, or run away with the money belonging to Tract Society. Then all would be lost. It is entirely too risky, while if you invest the other \$10.00 in the best style of bonding it will be a constant source of gratification to you, and besides the looks for a man in your standing is simply indispensable. Let others who do have done little or nothing in missionary work do their part and you see that things look about right on your premises, and let others do the same. You are not responsible for others. You are not your brother's keeper." So it would be no foolish for you to buy the \$10.00 style when the other would be so much the same on the long run.

My dear ones—I thought you were many years ago slain by the power of the gospel, and when dead, sent off, buried, and the new man (who is after the image of him who created him) was put on and assumed control. Now here you are again, so of old, making error and truth together, urging your marrow, milk, and reason ideas; just these beliefs are what will get you carried away. You will, like the rich man, neglect his duty to others, and finally lie low, and himself on a long run in the wrong place. DANIEL VANZAN.

**BUSINESS ITEMS.**

A LETTER from Brother Hayes Dated Dec. 15, 1876. "We had a large sale worth of this Dec. 15th and it was very enjoyable. A great many spectators present, but all quiet and good order."

BRO. A. M. ENRIE, Bradford, O., wishes all our readers to send him five one-cent stamps with their addresses, and he will send each one a seed catalogue, which contains much useful information for farmers. We think Brethren who are engaged in useful business should be encouraged.

Those who don't return our "statements" do not comply with our request, and it may be that they will get another "statement," even though their account should have been "squared." Our statements always show in just what book and page the account is. This we cannot always find without the statement, and hence cannot credit or charge account as should be done.

ADVERTISEMENTS exceeding 50 cents can be sent in silver if the silver be sent in cloth so it cannot slip out at the corner of the envelope. We get entirely too many stamps for convenience, and we have not heard this Winter of any silver being lost that was put up in this way. More than 100 cts in silver will cost an extra postage stamp to send it. Only send stamps when you can send no other way.

**AN OPEN LETTER TO ELDER JOHN HARSHBY.**

IN the January number of the *Vindicator* you are, what you claim, an account of your trial in the Mineral Creek Church, Oct. 9th, 1876. It is not my province in this to say whether your statement is correct in every particular as regards your arraignment and trial, for that belongs to the elders who were present, and the church. The only difference between you and me is on two points, viz: The propriety of publishing in part, the proceedings of your trial.

B. Whether my figure was correct.

These, I believe, are the only points of difference; for I regard the fact of the trial and the proceedings preparatory to it as being questions for your own church and the elders present, to decide.

Let us then have the case distinctly before us. Did the church give you a fair and impartial trial? This is for the elders who were present to say; with this I have nothing to do, except as a witness when called upon by your church to testify. On the other hand, the propriety of my publishing your trial, and its re-

ality are the points between you and me; and these points of difference I wish to say concerning about in such a way as will reflect honor upon our holy religion, and not give our Brethren cause to think that we are "children in understanding" when we should be men; for maintaining these differences, I honor John, I will love you, and I will give no sanction to our make your party unpleasant. In my report I said: "By consent of a number of elders, and in justice to Brother Harshby and the churches in Southern Missouri, we give a synopsis of Brother H's trial, and trust that we may in no instance misrepresent him, but so present the proceedings as to reflect credit upon all concerned." So I said, and so I felt; and when you saw first say the report, and had you to me as set forth in 1 Tim. 5: 1, and convinced me of my error, I would have gladly made an apology; but you know you did not write to me, but went and did precisely what you thought I should not have done. After you published in *Vindicator* that I had misrepresented you, I called upon you to get the testimony of the church in which you live, or of a majority of the elders in Southern Missouri to say if I had or not. I thought, and yet I think, that the elder was a fair one, and as you did not procure the testimony of your church or the elders, I was compelled to call at least on the elders.

My reasons for publishing a synopsis are these: You have been more or less before the press in articles on questions of discipline among us, and was faulted in fault by A. M. for writing articles calculated to disturb the peace of the church. I concluded that since our readers had had something of what was called the "Harshby Movement," it was due then that they should know that there was an end to these troubles; for I then felt that your acknowledgement was sincere, and that you would comply with pleasure say that all was well, I meant it for your good and not your evil; but I see that I am still poor and weak, and liable to err in judgment. I saw that that it would have been better had I said nothing about it, and for the publication thereof, I love you for all time, do abuse myself, and seek you to forgive me in the name of the Lord Jesus. It is often difficult to distinguish between what is personal and what should go before the public; and if we sometimes err, please do not say that our motives are impure, that we are seeking to destroy others. Our manuscript, if it had eyes, would see as weeping much oftener than it sees us laugh. The Lord only knows what perplexities editors do have, and I have confidence that you, Brother John, can have some sympathy for us.

I do not take up your charge of misrepresentation, but I will say whether I did or did not. (For I am out of fault, but one thing I do know; I did not write with the intention of misrepresenting. But we will leave the matter to some of those who were present, for these witnesses were not, (as you say of your witnesses) "run through the same machine for the same offense, and had to make acknowledgments, and promise to do so again." If you will call it, I understand, to do so in the church, I will address a writing letter to each elder present, and now give their answers, except Brother George Bernhart, who did not reply, and Brother D. L. Williams, who had not his answer, and, just before we went to press, requested us to withdraw it. I regret his withdrawal, for I think he should have come out with the others.

LANSK, ILL., Dec. 18th, 1876.  
Dear Brother:— Please say whether in your judgment I misrepresented Brother John Harshby in my account of his trial in Vol. No. 43 of B. AT W. M. M. EHELMAN.  
NETADA, MO., Dec. 23, 1876.

Dear Brother:— In reply to your request I must say that after reading and re-reading your report, and having been present at his trial, and also attended all the District Meetings in Southern Missouri, since the church was divided in 1871, you have not misrepresented him. S. CLINE.  
BLACKSBURG, VA., Dec. 30, 1876.  
Dear Brother:— I have written an article for the *Vindicator* in which I have quite freely expressed my sentiments with reference to your article. If it is published you will then get my mind. A. CHUMPACKER.

I am sorry that Brother Chumpacker did not send me his opinion, in brief, so that I could publish it with the others.

TOWNEVILLE IOWA, Dec. 29, 1876.  
Dear Brother:— Yours received, and I will say in regard to you misrepresenting Brother John Harshby in No. 43 of B. AT W. that you did not misrepresent him, and I thought you might have said a good deal more, which, if said, would have made his case look fairer. I thought you were very mild in giving a description of his trial.  
JOHN C. MILLER.  
CLINTON, MO., Dec. 29, 1876.

Dear Brother:— In my judgment you did not in the least misrepresent Brother Harshby in B. AT W. but I think your report was more hostile to him than the actual facts of his trial.  
J. S. MOSELEN.  
LODOMONT, COLO., Dec. 29, 1876.

I have just received your note, sent to me at Centerville, Mo., which my wife forwarded to me, and in reply must say that if you misrepresent Brother Harshby in your report I am not able to see it. After reading your letter I turned to the paper and read it all over again, and I do not know where Brother H. locates his misrepresentation.  
A. HUTCHISON.  
NEWTONIA, MO., Dec. 29, 1876.

Dear Brother:— Yours as had asking me to say whether in my judgment you misrepresented Brother John Harshby in Vol. 4, No. 43 of B. AT W. I will answer, in my judgment and according to what I understood Brother Harshby and John Harshby in said report.  
C. HARADER.

Brother Harshby was Moderator at said trial, and we think he endeavored to be impartial. Now Brother Harshby I have given you the judgment of those who have answered my letters. You will see just how they speak, and I am willing to leave the question of veracity between us to our loving Brethren, and if what they say does not satisfy you, then please get your churches to testify. You know there are three ministers and five deacons in your church, as well as the lay members, who have not yet spoken to the public on this question, and if you see fit to involve them out, I shall not object. I have already apologized for publishing your trial, and now leave its veracity for others to decide. I do not say this.

I have tried hard, by the help of the Lord to inform a kind and brotherly spirit into all my words, and if I have failed, please do not imagine that I am seeking your ruin, or endeavoring to pull you down. I would rather go down myself than to injure your reputation, or detract from your worth and ability. "For God will make some wrong error due to this." Rom. 7: 5; and if even I should feel to go under the sacrificial wheels, you will please not denounce. Few men indeed will publicly acknowledge an error; but to me this is a great pleasure, for the strength of God comes from that direction. O may we not "bite and devour one another," (Gal. 5: 15) but we may constantly reach forth for that charity which "never faileth," and "thinketh no evil." I have often thought with great grief that I ought to be many things different (Acts 26: 9) to the counsel of the Lord Brethren, but "the love of sorrow" (2 Cor. 5: 14) constrained me. May your charity with me be buried in the blood of a crucified Redeemer; and may joy, love, peace, and forbearance be our chief blessing; for the Lord is rich.  
Fraternally,  
M. M. EHELMAN.

**THE STEIN AND RAY DISCUSSION.**

(Private circulation.)  
AS we have had some experience in public discussions, and carefully studied the results, we have no fears at all that the Stein and Ray discussion will injure our cause; but on the contrary, it will eventually result much in our favor, still more so if we be in book form. There are two reasons why we believe this will be the result. First, the most intelligent and good men look to argument and fair reasoning for the grounds of their decisions; with the sophistry, misrepresentation or abuse has no weight, but rather weakens the cause of the man who uses them. An abusive cause has its greatest influence over those who are led by

prejudice, such as are unable to see the force of argument. At first, misrepresentation and ridicule may have all the force of argument with the most illiterate, but as time gives opportunity for thought, abuse turns against the man who uses it.

While it may be unpleasant, even disgusting to some of our brethren to read the abusive language, and see the misrepresentation of Mr. Ray, a similar effect is produced on some of the more intelligent, even among the Baptists, so that we believe some good may come of the very things which make a discussion unpleasant. But the general result is, that the judgment of the more intelligent will prevail, for they give reason and argument for their decision, while those who have been influenced by ridicule, see, by a little thought, that it is a poor foundation for their decision. Mr. Ray's efforts to abuse is a pausing to the prejudices of those who are weak enough to be deceived by his sophistry, to such an extent that we believe many of the most intelligent Baptists are distinguished with his course.

The second reason why the discussion will result in favor of our cause is, that all this abuse, misrepresentation and sophistry is often used against us before the world. We have often heard of it being made in sermons, in conversation and in writing. From this fact the world is getting the truth more or less and ridiculing our doctrine than it has often had before. But in this discussion the world hears the sophistry exposed, and the truth set forth in the strong argument, and the plain reasoning, on which brother Stein relies. It is true, our brethren have to read and bear with the abuse when it is in the paper, but it is not better than if it were in the street, and the opportunity of having the truth set forth and the sophistry exposed before the world as brother Stein is doing? There has never been a more able defense of our doctrine than brother Stein's making, and we feel confident it cannot fail to convince many candid and intelligent persons of the truth and strength of our doctrine. While these are our views of what will be the result, from the beginning we have thought it would be better to give the public to have the discussion published in book or pamphlet form than to have it in our papers, because it could be preserved and re-read to greater profit.

But there is another thing to consider after publishing this much of the discussion. To stop now would give Mr. Ray an advantage of us to still more sophistry, and say we stopped because we were losing ground. We do not at this time pretend to give him that advantage. He would say one of our readers had deserted brother Stein, and would likely publish these feelings to the world to our injury; hence we feel it is more prudent to continue as we have begun, and when it is over we want it in pamphlet form, as we still hold to that idea with more confidence than when the discussion commenced.  
E. H. MILLER.

On the first page of this issue we give the views of a noted Congregationalist minister on the "Stein and Ray" discussion. It will be seen that he coincides with our view already published. We publicly said about six months ago while endeavoring to inaugurate a reform in the method of teaching in Sunday schools, that if our secular co-workers were to pursue the same method of teaching now followed in Sunday-schools, we would likely all regard them as novitiaries of our confidence and support, but we were only regarded by some as fanatics! Fifty years ago the pupils in our secular schools studied nothing, and there seemed to be nothing but Babel under such confusion into Sunday-schools, and rest easy under it. Why is this, then? Can not our "wise men" inaugurate a reform both in study and methods of teaching, and do before the world, and something which would retard, but which will advance our children in Biblical knowledge? We presented some points for consideration last year, urged them, plead for them orally and by writing; and while we do not believe that any of our present methodology was very good, and superior to the present methods, they insisted that the people were not ready for it yet. Just how the minds of the people were to be prepared for better things by being first prepared in the "old rules" we never could understand. We hope the careful and considerate who love our youth will study to give us something that will prove a blessing.

## WILLINGLY WORK FOR THE MASTER.

BY W. W. LYON.

Willingly work, for the Master Job call,  
Go with a good willing, he will be able to  
Go earnestly work, there is work for you all,  
Go, keep not the time, but work while 'tis day

In labor and toil, for the Master's good cause,  
Go pay what thou owest, 'tis already due,  
Go follow his footsteps, transgress not his laws  
O, turn not away, but as followers be true.

Go work for the harvest is turning white,  
Go work for there's something for each night,  
Go work in his vineyard, ere cometh the day,  
Go, go thou and work for the laborers are few.

Go thou in life's morning thy duty perform,  
Go thence the days of thy youth shall be past,  
Go fight the good fight, and to God's will conform,  
O, keep thou the faith, and he'll save you at last.

Then turn from the paths of vice, folly and sin,  
And walk in the path the Master hath trod,  
Forsake then thy sin, and a new life begin,  
And thus in sweet peace, be prepared to meet God.

## STEIN AND RAY DEBATE.

Prop. 24. Baptist churches possess the Bible characteristic which entitles them to be regarded as churches of Jesus Christ.

D. B. RAY, AFFIRMES.  
J. W. STEIN, DENIES.  
D. B. RAY'S SIXTH AFFIRMATIVE.

THOUGH Mr. Stein makes no attempt to prove, Mr. Stein is too stubborn to withdraw his *faute* charges against Baptist churches.

He willfully accuses Baptist churches with granting "legal license" to do "the works of the flesh"; he charged that Baptist churches "hold that we may do evil, fight and kill"; he charged that Baptist churches are guilty of the "crime of perjury," and he charged Baptist churches with justifying the "rapacious, cruel and fiendish," "unbridled carnal lusts and passions!" We again repeat, that Mr. Stein makes no attempt to prove these scandalous charges! But he talks about the viola "on our rules of debate!!!"

Suppose two men are in controversy, and one becomes so far beside himself that he charges his neighbor with adultery, theft, murder and treason. And when he is called upon to prove or withdraw his false charges, or stand as a wife and wilful slanderer, he begins to make the pitiful complaint that his neighbor is violating the rules of debate! Justice would say, "Let the accuser prove or retract, or receive the odium of the wilful slanderer."

Though Mr. Stein makes no pretense of proof, he calls on us to "prove" that Baptist churches are not guilty of these crimes! Baptist churches have no "retreat on war." They leave the question of war exactly where Christ and the apostles left it. This answers all his questions concerning Baptist churches and war.

Mr. S. complains because we draw the line of contrast between the Baptist and Tunker church doctrines, as we pass. We are not surprised that he is ashamed of his miserable doctrine, that consigns all to damnation except members of the Tunker church. While on the Tunker church question, Mr. Stein occupied more than a whole column in his 19th affirmative, perverting Baptist history. He continued to misrepresent Baptist authors all the way through, but if we mention a point of difference, he complains. We are truly sorry for him.

There is no need of translating "one baptism" (Eph. 4:5) one *dips*, but it would bear that rendering better than

the false rendering "one dipping." We have a copy of Rothenman's Critically Translated and Emphasized New Testament, published in London, by Sam'l Bagster & Sons. This critical Testament translates *en baptisma* by "one immersion." The Bible Union translators have rendered the *en baptisma* by "one immersion." When the inspired Paul says, "One Lord, one faith, one immersion," for us to practice three "immersions" is rebellion.

When we showed that according to the argument based upon the idea that *baptizo* is a frequentative, that the Tankers must baptize frequently in the name of the Father, and baptize frequently in the name of the Son, and baptize frequently in the name of the Holy Spirit, Mr. Stein was again thrown in confusion, and said:

"I have not understood that 'baptizing' must be extended before 'Soc' and 'Holy Ghost' in the commission."

But Mr. Stein, if you are a sound Tunker, you do understand baptizing three times in the commission. Mr. Moore, the Tunker author, in his work called Safe Ground, p. 18, fills up the commission so as to read, after teach all nations, "baptizing them into the name of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Ghost." Therefore, the Tankers have three baptizings in their commissions. But Mr. Stein contends that one "baptizing" is plural, frequently—more than one dip; therefore, he must have six or more dips for one immersion, or his argument goes dead. But Mr. Stein did contend that "baptizing must be understood before Son and Holy Spirit, in the commission." In his fourth affirmative, he gives as illustration: "Delivering you up to the synagogues and into prisons." Luke 21:12. Here "delivering" occurs only once, like "baptizing" in the commission. Were they not delivered "up to synagogues" and delivered into prisons?" He made his whole argument upon the claim that the Tankers "baptize into EACH of the names, 'Father,' 'Son' and 'Holy Spirit.'" But now, when he got caught in his own trap, he denies his own child—his own argument.

When Mr. Stein performs his three immersions, as he dips the candidate, he says, "I baptize thee into the name of the Father." He uses the whole word *baptizo*, and performs the action demanded, "into the name of the Father. Now if *baptizo* is a frequentative, requiring more than one action, he must baptize by these repeated actions into the name of the Father; otherwise he has spoken falsely. The same must be true of each of the other names. If the word *baptizo* alone means "to dip repeatedly, then *trine immersion* must undoubtedly mean "to dip repeatedly three times." Therefore, "trine immersion," according to this "repeatedly" argument, must require six or more dips to perform "one immersion"!!!

Mr. Stein's mockery about the body of the Savior being "slid into" the "perpendicular" face of a rock for burial, is unworthy of notice. The Tankers themselves admit that baptism represents the burial and resurrection of Jesus Christ. Therefore, the "one immersion" of Baptist churches corresponds with this demand.

It must be remembered that the class is Greek is the foundation of lexicons. Not one instance can be found in all Greek literature where *baptizo* is used as a frequentative. Dr. Conant, in his *Baptism*, has collected the examples of

the use of the word *baptizo* by the ancient Greeks. The first example describes a sea battle between the Romans and the Carthaginians, in which it is said that the Carthaginians *submergi* (baptized) many of the vessels of the Romans. According to Mr. Stein, the same ships were repeatedly sunk! We repeat our eight facts which Mr. Stein promised to answer at the proper time. They remain "unanswered" as follows:

1. It is a fact, that no example in classic Greek can be produced where the Greek verb *baptizo* means more than one submersion.

2. It is a fact, that no example in the word *baptizo* means more than one submersion.

3. It is a fact, that there is no mention of "trine immersion" in the Bible.

4. It is a fact, that not one of the four apostolic fathers mentions "trine immersion."

5. It is a fact, that there is no mention of "trine immersion" in the literature of the world, whether sacred or profane, till about the commencement of the third century.

6. It is a fact, that when "trine immersion" first made its appearance in church history, it was associated with infant baptism, infant communion, and a swarm of other traditions.

7. It is a fact, that "trine immersion" was regarded by early church writers as only apostolic tradition.

8. It is a fact, that "trine immersion" can be traced only through the Romish and Greek Catholic churches, up to about the beginning of the third century.

Mr. Stein gives a third reason "Why Baptist churches are destitute of Christian baptism," because "the early church writers attribute the origin of single immersion to Eusebius and his co-workers of the fourth century." Because Baptists will not obey the false and foolish statements of the Greek Catholic Deobaptists, Mr. S. condemns them. We must follow neither men nor angels to set aside the one immersion of Christ and the apostles. These Greeks, quoted by him, were as corrupt as the Romish leaders in the darkest ages. They held infant baptism, mockery, nunnery, and three immersions, with a swarm of other superstitious. Yet Mr. S. promises to change his faith and practice upon the testimony of "one early Greek."

One that can forsake Christ and the apostles to follow one superstitious heretic must be apostate. If an "angel from heaven" should testify for trine immersion, in the face of the "one immersion" of the Bible, we would say, "let him be accursed."

"Let God be true, but every man a liar." There is no hint in favor of "trine immersion" in the New Testament. We sum up a few points from the New Testament as follows:

1. Jesus was baptized—immersed—but once (Mat. 3:13-17). As we are to follow the example of Christ, we must receive but "one baptism."

2. The baptism of John before the commission was but one immersion. John verily baptized with the baptism of repentance" (Acts 19:4). The 120 disciples went into the original church on this one baptism.

3. The commission demands but one baptism as already proved. Mark records it thus: "He that believeth and is baptized"—not baptized three times. "He that believeth and is baptized." If the act of baptism must be repeated to the number three, then the act of faith must be repeated to three!

4. The death of Christ is called a baptism. Luke 12:50. We are baptized—"plunged"—"in the likeness of his death." Rom. 6:5. As Christ died for sin only once, baptism, "the likeness" of it, must be performed only once.

5. Baptism is called "a burial and resurrection," pointing to the burial and resurrection of Christ. Therefore as Jesus was buried and rose but once baptism must be performed but once.

6. Baptism is a pledge and monument of the resurrection of the dead. 1 Cor. 15:29. Therefore, as the dead are to be but once, we must have but "one baptism" to represent it.

7. Baptism declares our death to sin. Rom. 6:2, 3. Therefore, as we die to sin but once, we are to be "buried with him in baptism" but once.

"The Tankers make 'born of water' mean baptism. John 3:5. Mr. Miller, the Tunker author, in his work called Doctrine of the Brethren Defended, p. 87, says: "No two things could be more unlike than a birth and rising out of the water in which we have been buried!" So the Tankers must be born of God three times!

9. The passage of the Israelites under the cloud and through the sea, was a baptism unto Moses, and a type of Christian baptism. 1 Cor. 10:1, 2. Did they come out of Egypt three times? Did they pass through the sea three times?

10. The salvation of the ark was "like figure" as baptism. Was Noah saved in the ark three times?

11. Paul says: "One Lord, one faith, one baptism."

It has been established beyond all reasonable doubt, that Baptist churches possess the one burial with Christ in baptism.

*Characteristic III: Baptist churches possess the communion—Lord's Supper—demanded in the New Testament.* The night of his betrayal, in the upper room, while at the passover, Jesus "took bread and gave thanks, and break it, and gave it unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper saying, This cup is the New Testament in my blood, which is shed for you." Luke 22:19, 20. At the same table at the close of the communion he said:

"And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:29, 30.

The Baptist churches hold and practice the observance of the Lord's supper, as a church ordinance, at his table in his kingdom. On Pentecost they that gladly received the word were baptized, and added unto the church.

"And they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and of prayers." Acts 2:41, 42.

There the "breaking of bread," in communion, was as they continued steadfastly in the apostles doctrine and fellowship. This is precisely the practice of Baptist churches. When the Corinthian church came together to eat a full meal to satisfy hunger, with other improprieties, the apostles pronounced it "not to eat the Lord's supper." See 1 Cor. 11th chapter. It is almost universally admitted that Baptist churches possess the ordinance of the Lord's supper.

Mr. Stein's objection to Baptist churches, because they believe the word of God, that the kingdom of Christ has continued to the present time, is so extremely

ridiculous as to see I do reply. There neither is now, nor has there ever been another denomination just like the Baptists, but the Baptists have "existed during the first fifteen centuries of Christianity."

#### A POLYHEADED MONSTER.

BY G. E. BALDASTRO.

A BROTHER who signs himself "FREE SPEECH," propounds some questions in relation to "secret, catholic societies," and begs an immediate response. I have neither time, nor strength, nor disposition to expatiate on the subject. I am glad to know that the Brother boldly champions the Truth, although he at one time was a member of one of these anti-christian monstrosities.

1. "It is here claimed that such institutions are eminently benevolent, and doing a greater work than the church."

Verily this is spitting into the face of the Son of God, and putting him to an open shame. Those who make such pretensions must be culpably ignorant, or hopelessly steeped in the quagmire of falsehood and infidelity. To ponder the course of history before and after the Incarnation, is a sufficient refutation of such a wild, baseless assertion. That "God was manifest in the flesh" is as demonstrable by historical evidence as that Washington was first president of the United States. The allowance of this fact must of necessity be accomplished by the presence of the Holy Spirit in the church through all the centuries since the Day of Pentecost. If, then, God is a liar, for this was His emphatic promise as the efficient Power to represent His Person and extend His kingdom in His absence. Either history must be ignored, or these abominable Pharisees must be acknowledged doing a greater work than God Himself. If they are not and do what they claim, they are ahead of Deity, or there is no more reliability in history than in the silly carnations of Barso Munchausen.

2. "Has Freemasonry been revealed?" This is too indefinite. Revealed by whom, and to what intent? If it means revealed from Heaven as a means of elevating humanity, I reply with all the fervor of my soul, *no, no, NO*, with all the thunderous emphasis of the Divine vocabulary of negatives. Secret societies have never quailed a single soul to Christ, never quailed a soul for Heaven, but have kept thousands out.

3. Should ministers preach against this sin?

That depends. In many places it is not necessary, and many ministers are not qualified. But where required, and the requisite knowledge for the task is possessed, let the ministry of the God-man had the very acathemas of Jehovah against this hell-born, Christ-trampling, Gospel-nullifying abomination. "Cry aloud and spare not." It is simply a question of the Divine authenticity of the Bible and the supremacy of Christ, or the superiority of human organizations. "If the Lord be God," then let the blast of Omnipotence turn secret orders into ashes. "But if Baal be god," then let Emmanuel "with shame take the lowest seat," and let anti-christ be exalted to the throne of Divinity.

4. "Are you aware of the fact that there is now a powerful effort being made to overthrow the form of sin?"

I am, and may God speed the confutation of all modern Sodoms and Gomorras. The sooner these soul-destroying institutions are whelmed in the fire and brimstone of Divine judgment, the

better. They appropriate "the lively of heaven to serve the devil in." They usurp titles and honors that belong to God. They pretend to reach the deepest wants of humanity, and to offer the most feasible means for the highest development of character. "He that sitteth in the Heaven shall laugh: the Lord shall have them in derision."

#### THE FAULTLESS ONES.

BY MATTIE A. LEAR.

"These were redeemed from among men; being the first fruits unto God and to the Lamb. And in their month was found no guile; for they are without fault before the throne of God." Rev. 14: 4, 5.

IN the preceding chapter we have given us a description of that terrible power, which for ages spread its dark pall of ignorance, superstition and sin over our earth. But even in this chapter from which our text is selected a bright and glorious scene is presented to our view. The contrast is very great. We turn with sickening horrors from the former picture. We had almost concluded, as we viewed its gigantic proportions, as we contemplated its absolute sway, that our earth was given over to its demarcation. But as we turn our eyes from this sad, sad sight, what a bright view meets our gaze. Not all have bowed the knee to Baal; not all have fallen prostrate before this Colossus, a remnant is left, according to the election of grace. God will always reserve to himself, even in the darkest and most degenerate times, a few faithful ones,—a few whose threats cannot intimidate,—a few who cannot captivate. A few who love not their lives unto the death. Such was the company that John saw on Mount Zion. And we are told, these are they which follow the Lamb whithersoever he goeth. These were followers of the Lamb, not followers of the beast. And while the followers of the beast had their names in their foreheads and in their hands; these had the Father's name written in their foreheads.

But what is it to follow the Lamb whithersoever he goeth? It is to yield a perfect obedience to all his requirements, to bow in humble submission to all his behests. It is a perfect abandonment of ourselves into his hands. Those who thus follow the Lamb, esteem his service their highest privilege, their highest honor. They think no sacrifice too great, no labor too arduous. Like the great apostle, they count all things but loss, only so "they may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Yes, it is sweet to have fellowship with Christ, it is sweet to have fellowship with his blood. To this fact all the noble band of martyrs have borne abundant testimony. But they are pronounced faultless, and they are so pronounced by God himself. These were those whom the world denounced. Their names had been cast out as evil, they had been considered as the filth of the world, and as the obscuring of all things. But their Leader who perfectly comprehended them, pronounced them pure. In his sight they were without fault. How different God sees things from what man sees them. Frequently those whom the world approves, God condemns, and those whom God approves the world condemns.

If our characters are defamed, our best and holiest purposes questioned, painful though these things be, they should be to us rather a matter of rejoicing than of sorrow. Peter tells us "to count it all

joy when we fall into divers temptations;" for the trial of our faith worketh patience, and we are told to let patience have her perfect work that we may be perfect and entire wanting in nothing.

Jesus knows our frame and remembers that we are but dust, and if our motives, our designs, our purposes are pure, he will not mark our shortcomings against us. It is humane to err, and if our best of us sometimes err. And then it is exceedingly difficult, nay, impossible at all times to know just what is right. There are so many conflicting views and opinions. After having put forth every effort to know the truth, we sometimes find that we have been mistaken. But have we not reason to believe, that Jesus who knows our hearts, our purposes, our efforts will pronounce us faultless if we have done what we can.

Yes, blessed thought, while he requires of us that we do what we can; he does not demand impossibilities. Sweet Jesus, be my portion, lead me and guide me. And oh, that by thee I may be pronounced faultless, that I may stand in thy complete.

#### MISSIONARY WORK.

BY JOHN FORNEY.

THERE is much said and written on the above subject, and too little of it done. Plans are gotten up to raise money to put the work on foot, and in particular is this the case with the city mission. It seems money is the great hindering cause, that locks the wheels of this great and noble work. I have had some little experience in it, though not so much as some other brethren; but I have given it much thought for some years, and I can only see one plan by which it can ever be made a success. And it will require but little money if any to put it on foot, and the work will support itself in a short time.

Let every minister of the Brotherhood use all his spare time when he is not needed to fill home appointments, go to the next town or school-district or township where the Brethren have never preached, and so from one school-district to another until he has gone over the entire country where he lives, and continue meetings long enough to hold forth the full form of doctrine as it is delivered unto us by the Lord and his apostles. And I guarantee every brother there will be supported while he is in the field, should it be six months or a year. In this way no brother needs to force his preaching on any one. But while he holds forth the truth in one neighborhood, he will be invited to come to other districts to preach. Now, brethren, this I know by experience. I, therefore, spent one year very profitably, and it would not cost me or my church at home one cent to travel to get to the work. I will not need horse and buggy, much less money to pay railway fare. But it can all be accomplished by the example of Christ and the apostles in their travels. The people are even kind enough to forbid the preacher to walk from one place to the other.

I am fully convinced that if the Brethren follow this plan that they will soon have organized churches in every county of the different States of the Union in which they have organized churches. And not only so, but if this plan is properly managed, in less than five years we can have organized churches in the different States where the people never heard or saw one of our ministers. But brethren, let me tell you as

long as the present course is pursued, of only going where we are called on to preach, where we have churches or isolated members, and we get aboard the cars or otherwise, and travel over the country from forty to one hundred miles before we stop to preach one sermon, or to make our selves known as ministers, we can do but little. Add the question often comes up, Why do we travel over all this space of country, and not have any members? The question is not, has been a very solemn one since the Brethren expeded so much to establish a church in Denmark. Is a soul worth more in Denmark than the many thousands that are overlooked and neglected at home? Nay verily; not a brother or a sister will for one moment think so. Why is it then that this all-important work receives so little attention in our own country? I am in favor not only to write, but let us go to work; and all do more of it, for it will never pay a man to say and do not. I will, if God spares me, try and do more of the above kind of missionary work than I did heretofore in proportion to my time; for I know my mission is but short here, and I feel the responsibility of the same.

My co-laborers, awake and go to work; every one do his part to carry the gospel to all our American people; for I know this we can do without much money to begin with. Do not understand me that I am opposed for every member that is blessed with this world's goods, to bear his share of the burden, but let not the want of money stop the work of the Lord.

I never saw a errant of the Lord forsaken that fully dedicated himself to the service of the Lord. And if the ministers here in the West will wait till the churches will raise money enough to pay the minister to go by railway, most of us I fear would not preach much. And so many of the people away fifty or one hundred miles from where the preacher lives would ever bear the gospel.

#### SCRAPS.

BY E. P. MOORMAN.

It is not an evidence of worldly-mindedness to be diligent in business. An industrious and frugal Christian is an honor to his profession. Worldly-mindedness comes along with the products of our labors are hoarded up or are expended for unrighteous purposes or withheld from the Lord's treasury. Brethren, have you any deposits in that treasury? If not, you may become worldly-minded, or carnally-minded which is death.

Some people act as though all a Christian has to do is to be baptized and obey the church ordinances. They never seem to think of the last one out in the highway and the hedges. They remind us of the man who prayed for himself and his wife; his son John and his son John's wife. Let us brethren, remember that we are our brother's keeper and send our monthly contributions to S. T. Bosserman who is anxious to inaugurate the "City Mission Service."

It is a common error that we shall be judged only for our misdeeds. Few think of the sin of neglecting duties. Disobedience of commandments involves the "Thou shalt" and "Thou shalt not." Many a Christian would be incoerable were he to disobey the 13th chapter of John, yet he would never for a moment suppose that he ought to trouble himself about missionary work or the conversion of sinners, when at the same time it is of infinitely more importance to the world that the missionary cause should flourish than that he should have his feet washed. The first should be attended, and the second should not be left undone.







## COME UNTO ME.

BY J. M. BUCKWOOD.

Come to that labor, come unto Me;  
Come heavy laden, I'll make you free;  
Come, take My yoke and learn in My word;  
I am the Shepherd and ye are the herd.

Come unto Me and learn of My love,  
And make a start for a home above;  
Come unto Me, and never depart,  
For I am meek and lowly in heart.

Come, for My yoke is easy to wear,  
Come for My burden is light to bear;  
Come unto Me and ye shall be blest,  
Come and obey and I'll give you rest.

Rest to your souls I freely will give,  
Great that you may eternally live;  
Live in My kingdom and be at rest,  
Live with the ransomed and all the best.

There to enjoy their presence so sweet,  
And, with them, walk the purest of golden  
streets.

There is that land forever to stay,  
And to enjoy a bright endless day.

Then, come unto Me, come one and all,  
Hear Me and heed My kind, gentle call;  
Do not delay, but come unto Me,  
That when you die, you happy shall be.

## HOT HEARTS.

BY EMILY R. STEPHEN.

"WE need none of hot hearts to tell  
the love of Jesus," was the ap-  
peal sent home by some Chinese con-  
verts the other day. This is what the  
church needs—what the world needs—  
"Men of hot hearts."

"If I would ye were hot," is the Master's  
cry. It is one to succeed we must be  
on friendship with it. Dr. Arnot, of  
Edinburgh, tells of being at a railroad  
station one day, and wearied of waiting  
for the train to move, he asked one of  
the men what the trouble was. "Is  
there a want of water?" "Plenty of wa-  
ter, sir," was the prompt reply, "but  
it's no 'billa'."

That's the trouble with the church to-  
day. There's abundance of machinery—  
the engine is all in order, the train is  
made up, the men are at their posts—  
there's plenty of water, but it's "no  
'billa'." The great motive power, is  
wanting. We need to heep on the fuel  
of sound doctrine, not shavings of sen-  
timent which make a big blaze, only to  
go out as quick; but the solid logs of  
fundamental truth, CHUNKS if you  
will. But we need more, *the fire*, to be  
baptized with the Holy Ghost, with fire.  
—R. F. Burns, D. D.

The above are the sentiments of Dr.  
Burns, and we feel that nothing so good  
should 'e lost. Dear brethren and sis-  
ters, read it carefully and prayerfully,  
and those of us who "sit at ease in Zion,"  
let us arouse from this dull lethargy.

Let us be men and women, brethren  
and sisters of "hot hearts." Let us not  
only have divine service every fortnight  
or perhaps only once a month, but let us  
be up and doing. Let us pile on the  
"logs of fundamental truth," by estab-  
lishing our weekly prayer meetings, our  
Bible classes, our regular weekly preach-  
ing, our Sunday-schools to train the dear  
youths and draw them from vice and  
crime. Give the children employment  
in the church and they will not seek it  
in the workshop of Satan. Many to-day  
in our midst are hungering for the  
bread of life. O let us not withhold it  
from them! Let us, by our social  
gatherings, build up the tender lambs  
of the fold who otherwise may stray  
away. We need more preaching, more  
earnest labor in the vineyard of the  
Lord. There are some of our dear  
brethren in Christ, laboring manfully  
with untiring zeal in the Master's vice

and, whilst others have not the means  
to propagate the gospel truth as they  
leave. Let us cast our mites into the  
treasury of the Lord and send them  
out to establish the truth as it is in Je-  
sus, for daily some are called to eternity  
who have never heard the gospel in its  
primitive purity. We hope there are  
some who neglect this all-important  
matter of breaking the bread of life to  
hungry souls through sheer neglect. We  
abundantly feel the need of more preach-  
ing, more of the "hot heart" system in  
our minds. We speak from experience.  
Give people employment in the church  
and they will seek it elsewhere. Minis-  
ters, establish employment for your  
members, and urge them by the help of  
God to carry this noble work along.

There are few sheep that will remain  
in a flock without a shepherd. "Feed  
my sheep," "Feed my lambs," were the  
words of our blessed Master to Peter.  
Then let us have more earnest work in  
the church. Let us not be "weighed in  
the balance, and found wanting." Dan.  
5: 27. Let us not make our religion a  
secondary matter. Seek first the king-  
dom of heaven and its righteousness,  
and all other of our wants shall be ad-  
ded unto us. The wheels of our religion  
must not become clogged or rusted.  
Continually apply the oil of Christian  
grace to keep the fire of the great love  
of Jesus burning within our breast.  
Let us not become lukewarm, but hot,  
burning hot, for the love of our blessed  
Jesus who gave his life for us. Dear  
Christian friends, do not procrastinate,  
but begin this glorious work now.

## WHAT SHALL I WRITE?

BY S. T. ROSSMANN.

IT is sometimes a query in the mind  
of the writer, as to what he shall write  
that may be of interest and profit to  
the reader. New matter requires new  
thought and new thought hard labor.  
Hard labor draws on the muscles of the  
body, the faculty of the mind and the  
passion of the soul. Hence the powers  
of man are wrought upon in all our at-  
tempts to write. Were it not for the  
never failing supplies received from a  
divine source, and a burning impulse or  
force of the heart, impelling communi-  
cation, my hand would fall pendant and  
my pen *forget* to write.

To write, in a certain sense, would  
imply to communicate, and in our com-  
munications we do not always have  
pleasant things to tell. Some for edifi-  
cation, some for reproof and some to the  
comforting of the soul.

An ancient divine once asked, "What  
shall I cry?" The reply was, "All flesh  
is grass, and all the goodness thereof  
is as the flower of the field, the grass  
withers, the flowers fade: because the  
spirit of the Lord bloweth upon it: su-  
rely people is grass." This communi-  
cation exhibits our own frailty and mor-  
tality, and may many times, when writ-  
ing, temper our words and soften our  
expressions. It would be well for many  
of us to make this text a special notice,  
then could we write to ourselves as well  
as to others, and alike become benefi-  
ted.

That a great deal of writing in our  
day is to little purpose none will deny.  
Light trashy literature is thrown broad-  
cast in the land, accepted and read by  
the masses to little or no benefit. The  
aim in writing, therefore, should be to  
a good purpose, and we have but to go  
to the divine law of God and we have  
directions plainly counsel for our exam-  
ple.

Letters of inquiry denoting great care  
and anxiety were written: "For to this  
end also did I write, that I might know  
the proof of you, whether ye be obedi-  
ent in all things." How pleasant thus  
to communicate, exchanging our views,  
correcting, improving, and advancing  
our spiritual interests. "For we write  
none other things unto you than what  
ye read or acknowledge." Nothing  
should be written but may be read with  
profit by its people, and to do this the  
doctrine of the Bible should be held  
forth in all its beauty and power.

Next we have words of warning: "I  
write not these things to shame you, but  
as my beloved sons I warn you." *These  
things, how we shall be defamed, perse-  
cuted, reviled, etc.*, for living an humble  
follower of our blessed Jesus. This is  
written not to shame us and to discour-  
age the Christian, but as a warning that  
we may better prepare for the conflict.  
"I write unto you that ye sin not," are  
words written to warn us that we live a  
holy life while in this wicked world.  
*That ye sin not.* This is the most care-  
ful warning that could be written. The  
apostle knew of this sinful world, its  
soul staining influences, of its tempta-  
tions, which if engaged in degrade  
and lower the soul, endangering it  
through all eternity. I am glad for  
these words of warning which are com-  
forting to the soul. It is also written  
that we should abstain from all appear-  
ance of evil. This obeyed alone keeps  
the soul pure. This once disregarded  
lays the ground work for another sin,  
though loathsome and terrifying at first,  
but a repetition, the heart becomes hard-  
ened and sin is engaged in with little or  
no compunction of conscience. Habit  
either hardens or softens character, de-  
pending upon that which is engaged in.

Dr. Graham, in his Science of Human  
Life, beautifully illustrates our idea,  
which we shall give in substance. "A  
person with a pure system and unde-  
praved olfactory nerves, coming in con-  
tact with a quantity of tobacco, instan-  
taneously perceives its poisonous influences,  
and if those nerves should receive a por-  
tion of this powdered poison, they become  
irritated and give the alarm to the do-  
main of organic life and a violent effort  
is made to remove the offending cause.  
But if not removed the system becomes  
sifted by the poison and the most dis-  
tressing diseases, muscular relaxation  
and sickness ensue in order to expel  
this poison from the vital domain, and  
to cause him ever after, more cautiously,  
to avoid so deadly, so foul an enemy.  
But if this career of desecration is com-  
menced with cautiously measured steps  
at first he may succeed in destroying  
the integrity of this important senti-  
nal, and so completely deprave both the  
olfactory nerve and the nasal organ that  
neither may detect the poisonous prop-  
erties of the tobacco, but both become  
so adapted in its properties as to delight  
in its stimulation with a morbid enjoy-  
ment to the depths of depravity to  
which they were reduced. And thus  
the organ of smell instead of guarding  
against the encroachments of the enemy  
from the vital domain, it ceases to give  
the alarm and really opens its gates to  
the embraces of its fondest enemy, and  
uses it into the vital domain as its  
most valuable friend. Thus by actual  
depravity we transform a guardian of  
life into a treacherous demon of dark-  
ness and receive into the very citadel  
of life the enemy which so poisons all the  
walls of vitality and we perish in the  
full belief that our destroyer is our true-  
st friend, and with our dying breath

commended him to the confidence and  
kind regard of all around us.

In like manner the soul may become  
contaminated with sin. The conscience,  
that divinity in humanity stands as an  
important sentinel guarding faithfully  
the vital domain of the soul against the  
first attempt to sin. But small sins are  
looked upon with little consequence  
and thus the career of moral depravity  
is commenced, cautiously at first, but  
pursued step by step until this sentinel  
becomes so disqualified that it fails to  
detect the poisonous character of sin and  
becomes so adapted to its properties as  
to delight in that which it once hated  
and the soul becomes defiled. Such are  
the natural consequences of disregarding  
the first attempts to sin. And if we  
continue to disregard those holy and  
edifying admonitions of the conscience  
which the Creator lays, for the welfare  
and happiness of man placed on the out-  
posts of the vital domain of the soul we  
will become so hardened in crime that  
conscience dies away, sin is engaged in  
to such a degree that that former  
heart of flesh becomes a heart of stone.  
Then my readers I write that "ye sin  
not," for it has a destroying influence  
and if not repeated of will finally de-  
stroy the soul, robbing it of all its glory  
and power. Now let us write something  
that is more joyous to the soul. "That  
which was from the beginning, which  
we have heard, which we have seen with  
our own eyes, which we have looked upon,  
and our hands have handled, of the  
Word of life." "That which we have  
seen declare we unto you, that ye also  
may have fellowship with us: and truly  
our fellowship is with the Father and  
with the Son Jesus Christ. *These things  
write we unto you, that your joy may  
be full.*" O the blessings of heaven;  
our joy shall be full. Though one may  
be capacitated to hold more than another,  
yet all alike shall be filled. Hence  
all enjoy alike, enjoy to their fullest ca-  
pacity, each vessel full, can hold no more.  
Hence, no room for idle jealousy. None  
need say, take, or cry give unto me, be-  
cause all are full of the joy and glory  
of heaven up to their greatest capacity  
but not beyond. "Having yet many  
things to write unto you, I for the present  
will forbear, trusting we all may so  
live that this joy which is unspeakable  
and full of glory may be one in the  
world to come."

## RIDICULED OUT OF IT.

BY DANIEL BROWN.

A FEW years ago, having been at a  
place of business, a blinded man, an  
old retired preacher of the Moravian  
Church, entered. He came in for the  
purpose of congratulating and blessing  
the proprietor's son, who had been or-  
dained to the ministry of the same  
church (Moravian) the day before.  
Having been in conversation with the  
young minister, whom I well knew, this  
blind eye heard my voice, which was  
strange to him, so he inquired who  
this stranger was. He was told who he  
was, and that he belonged to the so-called  
Tenker Church. Upon this he di-  
rected his conversation to me, and we  
had a somewhat lengthy talk. Talking  
on the various doctrinal points of the  
New Testament, the commands of our  
Lord, we finally came to the washing of  
the sinner's feet. (It is necessary here  
to state the fact that the Moravians prac-  
ticed the washing of the sinner's feet as a  
church ordinance, from the year 1740  
until '58; for so show their own church  
record.) In a child-like simplicity we

talked about this condescending practice; earnest and heartfelt admonition, if not command of our Savior. We at last found that though Christ did not give the command of feet-washing in the imperative mood, yet made it obligatory upon his followers, by his practicing it, first himself, and then telling his disciples that: "If I then, your Lord and Master have washed your feet, ye also ought to wash one another's feet. John 13: 14. The verb "ought" not being in the imperative mood, cross-subjecting professors will use it that feet-washing is optional to us—we may do it or leave it undone. But Christ, practicing it first, being declared and confessed our Lord and Master, and he emphatically telling us: "Verily, verily, I say unto you, the servant is not greater than his Lord"—that which the Lord has done—washed his disciple's feet—the servant shall not esteem too low and humiliating for him. "I have given you an example that you should do as I have done to you; this gives more power to the verb 'ought,' than the imperative mood to the verb shall. The language implies nothing less than: looking at my example you are in duty bound to do as I have done to you.

When a father tells his children, since I then, your father and parent, give you house and home, guarded and protected, fed and clothed you, when you were young and tender, all in love and affection to you, "ye all ought" to give me house and home, guard and protect, feed and clothe me when I am old and feeble, all in love and affection to me, would it not be their duty to do as the father commanded them? Would they be obedient children if they did not do it? Would not that which the father has done to them, make it obligatory for them to do what he bid them without an imperative command? Does not all the Bible teach this law of equality, let children learn first to show piety or kindness at home, and to requite their parents? Tim. 5: 4. Just so with our Savior regard to feet-washing. His first washing his disciples' feet, and then telling them to do unto one another, as he has done to them, makes it obligatory upon them unto this day.

After having thus talked this matter over, this blind old preacher said: "Perhaps, after all, feet-washing is more of a command than what we esteem it to be."

"I then asked him what reasons he could give for their not practicing feet-washing any more in the Moravian Church. His answer was this: "We were ridiculed out of it." This is the fact. Though they now try their non-essentiality of feet-washing it is nevertheless a fact that because of its novelty of pride and inequality in their church they could not bear the sneers, taunts, and ridicule of the world any longer, and so their synod of 1818 ignored it, and since then their church has run into an equilibrium in pride, fashion, and popularity with other churches.

Here then an important question presents itself. How does this "ridiculing out" work? Let us see. There always were, and while in this world there always will be, three elements in the church. The careful peruser will find them in the church in her infancy, far back in Jerusalem. The one element works entirely too progressive in its nature. The third being the conservative, keeps the two former within bounds. When this element has the influence and sway of the church, then she moves on, makes steady but sure

progress like a well rigged and equally balanced ship on the tempestuous ocean. But when the unlawfully progressive element becomes predominant, gets the sway of the church, then the burden of the whole gospel becomes too heavy. Hence they throw off little by little to increase their speed. Having lost the pith of the religion of Jesus, the first principle of the spirit of Christ, SELF-DENIAL, they cast away, declare non-essential, those precepts which are designed for their humility and equality and so soon the church comes up to popular Christianity. Having yet a form of godliness, but the power thereof is denied.

#### A RIGHT NEW DISCOVERY.

BY S. F. MOGAM

WE are almost ready to conclude sometimes, in these days of progress, that Solomon was mistaken when he said that "there was nothing new under the sun."

When Jesus Christ was in the world for the purpose of establishing his church and setting up his kingdom, he ordained that pious believers should be baptized, having doubtless a specific idea in his mind as to manner and form he used specific language to convey that idea. The inspired apostle, we opine, understood the design of the mission of his Master as to the character of his church as well as the form and design of the ordinances peculiar to that church, and thus expresses himself with reference thereto. "There is one body and one spirit, one calling, and one hope of your calling."—one Lord, one faith, one baptism." Eph. 4: 4, 5. This one baptism of course, was received from the Father and commanded by Christ. Matt. 28: 19. "The doctrine of immersion" spoken of by Paul in Hebrews 6: 2—Bible Union Translation. But instead of this one spirit, and one body, and one baptism, we have bodies multiplied by hundreds, and, as many spirits, as indefinite number of baptisms in all their various forms too tedious to mention, but an account of the last form brought to your notice, I am inclined to think will interest the readers of the BROTHERS AT WORK.

It is the production of the prolific imagination, and superior inventive genius of Wm. Thurman. He has been connected in some way with a body of professors in Eastern Virginia, numbering some fifty members, all seemingly zealous for the keeping of all the commandments, practicing true immersion and other ordinances, and from what we can learn, was getting along pleasantly and peaceably, but the ever restless ambition of W. C. T. to be "the greatest in the kingdom," not satisfied with this as they were, pretends that the Christian world has always been in error, and that he has discovered that the proper form of baptism is first one dip forward, second, one self-dip with arms lifted in form of a cross; and third one backward dip, and strange to say, that he is having followers in this strange fancy. Others, however, being more considerate are seeking an alliance with our brotherhood, but as yet not fully resigned to all that would be required of them. For instance, to receive baptism at the hands of the church; to be baptized into the church.

The question has frequently been asked, and indeed submitted to Annual Meeting whether persons who have been baptized by true immersion, ought not to be admitted with their baptism. My

opinion is that the A. M. has done wisely in deciding against it. Seeing that the circumstances have been so varied under which persons have been baptized in that way, that it would be impossible to find any principle that would not subject the church to danger of too much looseness, and multiply difficulties. Our plea is better let well enough alone, and require a full surrender on the part of applicants, better for them to sacrifice their pleasure than for the church to sacrifice a principle.

#### "ENTER THOU IN THE JOYS OF THY LORD."

BY F. F. TRIGUER.

BLESSED words to the saints, but to the sinner almost a meaningless term. No one who has not known or entered into these joys can form any idea how much happiness is centered in obeying the divine Master's injunction, "Enter thou into the joy of thy Lord."

It is our humble opinion that the command is one to be obeyed now as well as upon that great day, when if we have truly loved and obeyed him who died to save us, we will gladly accept of his commands to enter into the unknown joys and blissful seasons that await us in the "Beautiful land of rest."

We have truly found earthly joys to be infinite and various under the full guidance of the loving Savior's hand. We are enabled to see bliss and happiness on all sides; and the greater joy is to meet with the dear brethren and sisters to worship in God's house. It is so emblematic of the great meeting "over there," and not only that, but we feel renewed and refreshed by meeting there, so much more able again to fight the battles with sin.

My dear young friends, who stand outside of the fold, and look in, we entreat you to enter, so that you too, may know the joys of which you can form no idea now. Come and be with us, enter in, we will not force you to remain, but if you enter in according to God's commands, you will not wish to recede. You will wish to go on to perfection, to taste more and more of the joys. Then come; do not miss so much happiness. Your happiness is of short duration. Oh, come, and partake of our joys, those sweet and lasting ones.

We have just had the blessed privilege of attending a "feast of love" in our congregation, and have been filled and renewed with such sweet peace as is known to those only who have entered into the joy of the Lord. And our heart was touched to see so many dear young people quietly looking on, perhaps wondering, as we once did, why the members seemed to enjoy so much such seasons. Oh, dear ones, enter in and see!

A young sister who was also in attendance for the first time as a partaker of the great joys, told me that that meeting was the first communion meeting she had ever remained in the house for the whole time! I asked her if she had not enjoyed it better than any other one too! She replied quickly and in a tone which bespoke so much inward warmth, "Oh, I think I did." Once again we entreat you, young friends to "go and do likewise." Repent and be baptized, and enter in, and right there we would say that so many find excuse for not being baptized, when the Savior commands it, and when we believe it essential, why do we object to a performance that costs as so little exertion and gives us such a blessed peace and calm content afterward? Do not bring this up as an ex-

cuse for not uniting with us, until you have tried it. You will be so much better enabled to do "whatever thy hands findeth to do." The church will love you, blessed thought! And the world cannot help respecting you. Think of these things, and then say, I, too, am ready to enter into the joy of the Lord.

#### GOING TO A BETTER COUNTRY.

BY C. H. BUCKLE.

THE Christian does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them, but because the Holy Spirit has shown him great and better things. He now wants flowers that will never fade; he wants something that he can take with him to a better world; he is like a man who has had notice to quit his house, and having received a new one, he is no more anxious to repair, much less to embellish or beautify the old one. His thoughts are on the immortal. If you hear him converse, it is upon the house to which he is going; thither he sends his goods and thus declares to all around plainly, he is going to a new house and a better and healthier country.

#### SCRAPS

BY G. J. MOGAM.

Two wives gave a poor widow a first class seat in heaven. Who wants the next place on the same terms. Send them to S. T. Bressman, Duokirk, Ohio. Still more such seats vacant. Send along brethren and sisters before the door of the treasury is closed. Your salvation may depend on the disposition you make of the "dollar." Don't let it be a savor of death unto death.

I have read the principal standard histories of the world for 1,000 years and several standard church histories. I have also read the periodical literature both secular and religious of the last 20 years besides a large number of the productions of the best Authors on literary and religious subjects, yet in all my researches I have never met with such an illustration of malignant venom and vituperation and low abusiveness as Ray affords us in his debate with Brother Stein, except in the silly cursing of heretics by Catholic priests. He seems to have reveled and wallowed in the slurs and slime pits of the fanaticism and bigotry that characterized the dark ages, when men's virtues were their passports to the flames. He stalks boldly and defiantly while the Archangels modestly and gently tread. How will he feel when he is being judged by the Book that teaches the commands which he vilifies and traduces?

Many families with professed Christian heads are becoming weak and sickly Christians because they are so loose in all their Christian duties. While they are particular in taking systematic steps to obtain the almighty dollar, they leave the whole routine of duty to God and their fellow-men at loose ends.

The largest church congregation in the United States is the first American Baptist Church of Richmond, Va. It has thirty-three hundred members. On one Sunday its members numbered five hundred and ninety-eight persons, and added nearly one hundred persons to the church.

Evil communications corrupt good manners.





Home and Family.

Husbands, love your wives. Wives, submit yourselves to your husbands...

HAPPINESS.

A group of noble traits stands here: Who have such a college course...

For 'twixt some he tells of thee: Who made him thus to long; Who knows, beneath the summer sun...

O blessed God, thou lovest best, Within this world so far, The humble, contrite hearts that rest...

Home should not be a place where people eat and sleep, wash and scour, but where the members of the family can gather around the evening lamp...

These are who of their families form A phantom Happiness, And after that, through sin or storm...

Some fellow had a beauteous frame, And steady day and night, Her shining hair—wreaths to chain...

Some think that, by a change of place, They surely will possess A phantom of their constant chase...

There is the price, we never must Make joy our only goal; We'll with quiet, not with noisy trust...

A TRUE EDUCATION. BY WELSHY A. CLAWKE. I HAVE finished my education," says the young lady as she returns from college...

ded field of labor, but the old adage that "Woman makes the home," should not be overlooked by those who assume such responsible positions.

Education is all right; we only regret that we are not all educated, but we should not neglect our domestic training. It is not what we know, but what we do, that is a real benefit to ourselves or others...

Home should not be a place where people eat and sleep, wash and scour, but where the members of the family can gather around the evening lamp and converse on subjects that are interesting and instructive in an intellectual manner.

These are who of their families form A phantom Happiness, And after that, through sin or storm, they have their share of grief and pain.

Some fellow had a beauteous frame, And steady day and night, Her shining hair—wreaths to chain him fast to his estate.

Some think that, by a change of place, They surely will possess A phantom of their constant chase.

There is the price, we never must Make joy our only goal; We'll with quiet, not with noisy trust, our peace we'll have.

language and disrespectful treatment too often indulged in between those bound together by God's own ties of blood...

What we need is to write the word righteousness on the playgrounds where the little children go to school; write it over every open door through which young men enter upon their life-work...

AVOID THE LAW.

Two boys passing near a large tree, found a five dollar wallet.

"It belongs to me," said Bernard, "because I saw it first." "No," said John, "I picked it up," replied James; and there soon resulted an angry contention between the two.

The best parts of human qualities are the tenderness and delicacy of feeling in little matters, the desire to soothe and please others, the minutiae of the social virtues.

Our Bible Class.

The Worth of Truth no Tongue Can Tell.

This department is designed for asking and answering questions on the Bible. It is intended to provide the Truth, all questions should be clearly defined in simple language.

Will some one please explain the meaning of unrighteousness as used in everlasting righteousness? Will some one please explain the meaning of unrighteousness that when ye fall they may receive you into everlasting righteousness?

Will some one explain the 13th and 24th verses of the 25th of Matt. The 13th verse reads: "When ye therefore shall see the abomination of desolation and the abominations which I have spoken of, stand in the holy place, and what shall I say?"

Will some one please explain Matt. 18: 20: "For as often as ye shall say on earth, it shall be bound on heaven, and three nights in the hearts of the earth?"

In the whale's belly, in which he was a type of Christ's burial, there are said to have been three days and three nights.

CUTTING OFF.

Will some one please explain Matt. 18: 7: "Who unto the world because of offences, for it

must needs be that off-ences come, but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off...

The Savior's subject is offences. "Woe to that man by whom the offence cometh." "Wherefore, for which reason if thy hand, or thy foot, offend thee, cut them off..."

It is better to go to the street and see the great number of men who are going to the street. It may be lawful to cut meat, yet if this eating cause another to offend, better live on herbs exclusively.

It is better to stand on the street and see the great number of men who are going to the street. It may be lawful to cut meat, yet if this eating cause another to offend, better live on herbs exclusively.

It is better to stand on the street and see the great number of men who are going to the street. It may be lawful to cut meat, yet if this eating cause another to offend, better live on herbs exclusively.

FROM PALESTINE.

FROM SIDON TO CAESAREA PHILIPPI.

An account of the disaster mentioned in my last letter, we saw but little of Sidon; and accordingly, we took, by the way, the ruins of the temple, which have been robbed of their contents a long time, and even the sarcophagi which once held the dust of her honored dead, have been carried away by the marauders of London and Paris.

From Sidon many villages are nearly due south-east to Co-arenae Philippi, which we reached by two o'clock on the 17th. We camped the first night at Nabulph, a mountain village on the eastern extremity of Phoenicia, pitched by Greek Christians.

On our way we entered a rock-hewn chamber about twenty feet square, from which other smaller chambers branched out to each side. In the rear, in the floor of each of these chambers, but one, there were two graves side by side, and in the one there was a single grave.







# THE BRETHREN AT WORK

"Declare Ye Among the Nations, and Publish, and set up a Standard; Publish, and Conceal Not."—JEREMIAH 50. 2.

Vol. V.

Lanark, Ill., February 10, 1880.

No. 6

## GENERAL AGENTS

### THE BRETHREN AT WORK AND TRACT SOCIETY.

B. T. Bowers, Presk. Chh. D. D. Myster, Treasur., Tr. B. G. Linn, Secy. J. H. Thayer, Secy. Gen., W. B. Gilson, Boston, Ma. W. T. Taylor, N. York, N. Y. E. W. Miller, London, E. C. J. A. Wilson, Chicago, Ill. J. W. Wood, W. C. Brown, Salt Lake, Utah. J. W. Wood, Edinburgh, Scot.

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### THOUGHTS UPON DIFFERENT SUBJECTS.

BY MARK M. MILLER.

"He that rebuketh a man, afterwards shall more love him than he that flattereth with the tongue." Rom. 15: 1.

"The Christian has a sweet peace, a constant joy, a trusting confidence,—it is his faith. This lifts him far above the troubles and anxieties of this world. The more clearly we see upon others, the more we have ourselves."

"They speak a vision of their own hearts and not of the mouth of the Lord." Jer. 23: 16. So it is with every one who gives his own opinions about what is contained in the Scriptures, and do not give the Scriptures themselves. You can keep on the right side of some people by flattery, but it is just as honorable a place to their back when we flatter a person, or lower ourselves in the estimation of honest people.

"If the blind lead the blind, both will fall into the ditch." How slow we are to learn the things which would be of great benefit to us. We do a wrong, repeat and are forgiven. But instead of remembering the lesson and profiting by it we soon get into some trouble than last before. Like the Israelites we soon forget our Satan returns, tempers us, and is again successful. Now why is it so? Why is it that Israel does not obey? In the tenth chapter of 1st Peter we are told about them. They hated the sufferings, worshiped idols, committed fornication, trampled Christ, murdered and always had to suffer for their doings. Then the apostle says, "wherefore let him that thinketh he standeth, take heed lest he fall." We are to take heed to our doings, for if we do not we will surely be overcome in some way or other. We must diligently watch the small beginnings in the wrong direction.

It does not pay any one to be desultory. They may think no one knows it, but they are often deceived that they deceive other. "Narcissus, being crafty I caught you with craft," 2 Cor. 12: 16 Was it Paul who was crafty, or

was it those that he was writing to? "But have pronounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending to every man his conscience in the sight of God." 2 Cor. 4: 2. This is conclusive evidence that Paul was not crafty as some understand him to say in the first quotation. "Your heart is too much for you" said one little child to another. "Oh, no," was the reply; "my father told me to carry it and he knows how much I can do." This little child had overcome its father. So we should have in our heavenly Father. God will not require of us more than we are able to perform, "What will make away for our escape." What wonderful promises are ours if we will only acquaint our selves with them and make them ours by complying with the requirements. Some one has beautifully said, "Softest stream of water, faintest meadow, and the bird that flutters least is longest on the wing."

Our dear little children need a great deal of teaching and training in order to get them to know and do right, but there is something better than those for to impress upon their tender minds that which we so much desire to put there. I mean example. We must be what we wish them to become. Our actions must be right. We must live holy lives. They must see us in truth and honesty. We must be pure and holy. We must not only hate with evil, but for our sword, the word of God, which should dwell in us richly.

"Study to show thyself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. Paul wished us to study the great importance of rightly dividing the word of truth. Then we need not be ashamed. How pleasant it is to stand approved even before an earthly master, but much more before our heavenly Father.

No doubt all have heard the fable about the hare and tortoise running a race; it contains a useful lesson. Some people may be compared to the hare. When they begin a piece of work they proceed with careless confidence and soon find themselves so far ahead of their companions that they become negligent and content themselves by sleeping. They have worn themselves out by a speed that was unequalled. Others may be compared to the tortoise, traveling along soberly. They not only catch up to the other class, but get far ahead of them. We should remember that work done in a hurry is seldom done well, and speed should we take time when going to a city, to get upon the right road from the beginning; for it will save us much time as well as many perplexities, besides being left behind in the race. Let us take our great Creator for an example. He did not make everything in a day, neither did he redden man in a year.

I remember a man building a house which was the purpose nearly half a score of his friends thought he might have made it with a better appearance on the outside. The reply was that they had built the house more particularly for the inside of it. This puts me in mind of a man building for heaven. If he constructs the house that it may be all right on the inside, or in the words of Jesus, "If he cleanse the inside, the outside will be clean." What a beautiful thought! That "if the heart is right, all is right." Thus you will not see the man trying to build the outside, but he will build the inside, and he will be very careful about it. too. So thoughtful will be he that he will not get into trouble about the outside. This brings us to the great question for a moment. Those who re-construct the inside are very glad that they do not have to spend many weary long upon the part which is only seeming. They are glad when they come to the church, he find it so easy matter to keep in uniform with their brethren as far as the outside is concerned, and

this gives them plenty of time to see after the things which are more useful. There is one thing in this connection I have often wondered about; it is that some people bring to the church, but do not look like it.

Brethren and sisters, we wish to look these of that better land, will we wish to look like those of the other kingdom? "Be not overcome of evil, but overcome evil with good." Rom. 12: 21. No doubt the Jews thought they had saved Christ to be crucified, and they would not be troubled with him any more. But Christ overcome all their evil deeds with good ones.

### FAITHFUL MINISTERS.

BY DANIEL TANIMAN.

**F**AITHFUL, full of faith; implying loyalty and perseverance. The ambassador of Christ, should above all men, be full of faith in the all-merciful power of the message of love to a fallen race. He must not confidence in, and love for the Master, he will neither be lost at all, nor, nor have perseverance enough to make the ministry a success in his hands. Every faithful minister will study, not only study, but study to show himself approved unto God. Yes, more, he will study how to be a workman that need not be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. He should above all men possess patience "to endure hardness as a good soldier of Jesus Christ, and have his heart as full of love to God, and his fall race that persecutions, disappointment, and opposition, cannot drive him from his well settled purpose of "doing good unto all men, and especially to the household of faith." By preaching the word both in and out of season, and thus "reprove, rebuke, and exhort with all long suffering and doctrine." He may oppose the truth, the faithful minister, and the minister, and even brethren may do this; but all the should only awaken feelings of sympathy and pity, and cause him to study more earnestly how to help them; for the more of this they do, the more they need help.

O the blessedness of that state of heart so filled with the love of God and our fallen race that all the sufferings, oppositions and persecutions to be met by the faithful minister will only drive him closer to his noble calling, and prompt him to study more earnestly how to wield the sword of the spirit to the best advantage.

In every age of the world the faithful minister has had much to endure. James (1: 10). "Take, my brother, the prophets who have spoken in the name of the Lord for a sample of suffering, affliction and of patience. Is there anywhere a poor, weak, and complaining minister, lamenting his hard lot, let him look up and ask, Is the servant better than his Master? Is the disciple better than his Lord? If the Master had not willed to lay his head, and did neither murmur nor complain, why should his followers who generally have an ordinary share of the conflicts of life, do it more than faithful ministers are poor, and have a hard way of getting a support for themselves and families, and are lacking that hearty encouragement that should be cheerfully given them; and many brethren will find themselves unable in the day of judgment to render a just account for withholding from them their just dues. It is nevertheless true, that the poorer classes in the kingdom, have done, and are still doing, so private members, and as ministers, the main bulk of the hard work in advancing the kingdom of Christ; and in doing this without murmuring or complaining they are but following the example of their Master.

The faithful minister will not "shun to declare the whole counsel of God." He will ever labor for the cautions, kind and obliging to all, especially to the poor, who are too apt to be neglected and overlooked.

**THE MODERN DOCTRINE OF "EQUALITY."**

**I**NEQUALITY appears to be the divine order: it always has existed; unchangeably it will continue; and our theories and *a priori* speculations will not change the nature of things. Even in equality of condition is the basis of progress, the incentive to exertion. Fortunately, if finding we could make every man white, every woman as like man as nature permits, give to every human being the same opportunity of education, and divide equally among all, the accumulated wealth of the world, to-morrow differences, unequal possession, and differentiation would begin again. We are attempting the regeneration of society with a misleading phrase; we are wasting our time with a theory that does not fit the facts.

There is an equality, but it is not outward show; it is not a condition of condition; it does not destroy property, nor ignore the difference of men, nor obliterate true traits. It is the equality of an on before God, of men before the law; it is the equal honor of all honorable labor. No more pernicious notion ever obtained lodgment in society than the common one that to "rise in the world" is necessary to change the "condition." Let there be content with condition; discontent with individual ignorance and imperfection. "We waste," says Emerson, "not a farmer, but a man of a farm." What a ridiculous idea is that which has grown, even in the United States, that manual labor is creditable! There is surely some defect in the theory of equality in our society, which makes domestic service to be shunned as if it were a disgrace.

It would be considered a humorous suggestion to advocate inequality as a theory or as a working dogma. Let us recognize it, however, as a fact, and shape the efforts for the improvement of the race in accordance with it, recognizing it in some directions, restraining it from injustice to others. Working by this recognition, we shall have the race from many failures and bitter disappointments, and spare the world the spectacle of a republic ending in despotism and experiments in government ending in anarchy.—*January Atlantic*.

Do not get angry and talk about your neighbors; do not get a disposition to take every advantage to build up yourself at the expense of others. If you do, what better are you than others, who are not desired; do not be mocked. Do your duty though the heavens fall, and leave the consequences with him who rules in heaven and on earth.

An exchange says that Sir Moses Montefiore, a Jew, is making large investments in Palestine. He expects that country to be restored to the Jews so they may possess it as of old.

A new denomination has sprung up in Philadelphia, called "Methodists." Its doctrine are the same as the M. E. church, but differs in its system. There is but one order of ministry, called elders, and to this order women are eligible, as well as men.

The female students of Lowell Seminary, Mass. are given object lessons in coolery at stated periods. The work is arranged so as not to interfere with the regular work of the school. Arrangements are also being made to give young ladies instructions in dress-making.

The children need to be thoroughly instructed as right principles. Youth is the best time to form their characters, and the Bible is the best text book for this purpose. An hour each day or an hour during the week spent in conversation with them on Bible topics, will go far in helping their minds, and the active duties of life. "Parents are entitled for the time of life as well as for their pleasure."

## MUSIC OVER YONDER.

There is music over yonder.  
On the bright, eternal shore,  
Where the saints shall be with Jesus,  
All the "bright forever more."  
All their years of sorrow ended—  
Where no night can overcast.  
They are singing, sweetly singing,  
In their glories, heavenly home.

There is music over yonder,  
Where the crystal waters glide,  
Where the trees of life are ever  
Blooming by the silent tide,  
O, what joy the heart is thrilling,  
Over on that shining shore,  
Where they sing the song of Moses  
And the Lamb forever more.

There is music over yonder.  
When the golden rays are swept,  
As the songs unite in praise,  
Him who ever a lost world wept,  
And we almost think we hear them,  
Over on the golden strand,  
As they sing with heavenly notes,  
Crowned and robed—a glorious band.

There is music over yonder,  
And its songs shall never cease,  
For the saints shall dwell forever,  
With their feet in perfect peace.  
Soon we hope to join their chorus  
On the bright, eternal shore,  
Where the saints shall be with Jesus,  
All the bright "forever more."  
Selected by E. B. BRECHARD.

## A MIGHTY HUNTER BEFORE THE LORD.

BY C. H. BALDACH.

*Dedicated to Elder D. F. Saylor, with deep regard  
for brotherly kindness, and with sincere  
Christian regard.*

SINCE was Nimrod. Genesis, 10: 8, 9. What he hunted and why is not specifically stated. Doubtless inferior game—personal gratification and the love of fame and excitement. He is the prototype of millions of hunters pursuing their prey through all the ages. Self-seeking, self-indulgence, self-aggrandizement, this is game for Nimrod's great and small, mighty and ignoble, and these constitute the prodigious toils and struggles and ambitions of the world. Man is naturally a hunter. All moral natures are inquisitive. Soul instinctively seeks something beyond and above. No sooner was man fashioned in the image of the Infinite, than he was on the hunt for wisdom and pleasure and exaltation. This irrepressible curiosity for the unpossessed is the root of sin: a Divine root, and primarily as pure as Deity, but soon corrupted in every branch and twig of the tree of humanity. Man needs more than corporeity for generation. This is but the lesser agent. The constitutional impulsion was divine in the pleasure-hunt of our primeval ancestors; but the voluntary bias was criminal. God made them capable of willing wrong, but did not will for them. Man not only now hunts imaginary gods as did Adam, but his first impulse to partake of the forbidden tree originates in a deteriorated nature. The first human being was the fresh, unmarred product of Almighty power, Infinite wisdom and love. He was Divinely nimbled in every element and fibre, and imbathed with the very essence of the I Am. Where this is not, there is no image of the Fontal Sire. But all of woman born save the Second Adam, sprung from a tainted stock, and could not escape the inevitable consequences of the higher law of generation. Man can do no more without the bias of his moral nature from his progeny, than he can exclude it from his own. "I was slaven in iniquity; and in sin did my mother conceive me." Ps. 51: 5. The Calvinistic doctrine of infant depravity is a "damnable here-

cy;" and the opposite extreme that removes the embryonic germ wholly beyond the reach of the moral force of parental agency in the origin of life, is such a gross travesty of common sense, common observation, and the in-scrutable laws of matter and mind, that the simplest unperturbed intellect repudiates it. Every established physiological and psychological law must be ignored to make room for such a useless irrational theory. "The flesh profiteth nothing, it is the spirit that quickeneth," is as true of human as Divine generation. Divorce these essential joint factors in all vital operations, and the whole creation falls back into absolute nonentity. There is a force, an impetus, onward in fallen humanity, in its genetic activities, due to moral derangement and dejection, the transgression of which can no more be arrested than the fact of humanity itself. This inborn, intertwined, inworking, disintegrating quality of our moral furniture, is the groundswell of all the mighty unrest and upheaval of human individuality and society. The nomination of the "mystery of iniquity" is insignificant. Give it the hardest or the mildest term, the stubborn, solemn fact remains. The duplication of human nature must ever be bone of my bone, flesh of my flesh, soul of my soul, spirit of my spirit. All reproduction involves the elemental cuteness of the Generative agent. This is a truism which no kind or amount of theoretic speculation can invalidate.

"An enemy hath done this." The Great Heaven-banished, soul-hating Hunter of evil has cast his damnable possibilities in the balance of purring inquisitiveness, and gave volition its fixed determination bellward. Motives encourage sin but do not compel. We will give the devil his due, and not extol him above Omnipotence in the compulsion of the moral sense. God never does, and cannot, any more than he can "deny himself." And the devil mocketh. The human will can defy the Almighty, and why not an Heavendebared principality. The Incarnation for the race, and the regeneration of the individual, is the antithesis of all this. Where human liability to evil begins, there begins redemption. God comes into contact with humanity at the essential point of its requirements as a fallen moral power. Further down the stream of existence would not have answered the purpose. He knew the mystery of life, of generation and of sin. His line of humanity was not inaugurated in the vestal germ independent of the necessity of the case. Man cannot be a sinner and generate like a God. The idea is preposterous. As he is so to begin. "Every thing after its kind." This is the irrevocable Divine institution. Here the Incarnation as a Babe gets all its spology and meaning. Gainsay this, and the whole redemptive economy tumbles into chaos. A moralitarianism theology puts a premium on sin. Soul-hunting implies all that is signified by a Divine Babyhood for sin. No one can reject this cardinal truth and be "a mighty hunter before the Lord." To make radically less of sin than God does is to disqualify for the ambassadorship of the Manger and the Cross. We must begin and conduct and end the hunt in Emmanuel. Let us not mislead what is signified by this. Where He began His Work for sin, we must begin our account of sin. It is only a shallow philosophy that would nullify the redemptive import of the

ant-natal Godman. If the generative ordinance is not involved in the lapse of humanity, the great Rectifier of sin was out of place during His nine-month's vestal inclosure. The Mighty Hunter of a world full of sin-infected, sin-thralled souls, came to seek and save the lost. The time and manner of his advent were adjusted to the wants of our ruin. Humanity was lost, root and branch, irrespective of age or condition. An Infinite cost He paid the ransom, beginning at the seminal fount of being. His business is soul-hunting, and the nature and extent of the search may be gathered from His Incarnate ministry, in which every second of His earth life was included. He ministered in sleep no less than in toil, in the womb as really as on the cross. His Incarnation, from Luke 1: 31, to 24: 51, was a ministry of grace. And He ministered not where and when no grace was needed. If generation, the central fact of humanity, is humanity, is under the control of an unfallen impulse, the infleshing of Deity though that function, was a supererogation. When sin is dealt with in a way that underrates the Incarnation, and calls for a double miracle in every natural high so as to preserve the impeccability of human nature, there is nothing grand enough left to compensate for the ink it takes to record the heresy. God in Christ is the Pattern of soul-hunting and soul-saving. Emmanuel gives the height and depth, length and breadth of sin no less than of Redeeming Love. The counterparts answer to each other. All human life prior to the conscious rapture of moral integrity is a waste; but it is a waste of the Divine Incarnation. Sin, as an implanted potentiality, begins with the first pulsation; but not its imputation. We must give due emphasis to the Babyhood of the Divine-human Redeemer. Had not Christ been a Child, conceived and born of a woman under the law, and kept his child-nature for the Cross, there would be no salvation for infants. "Who can bring a clean thing out of an unclean? NOT ONE." Job 14: 4. Inherent absolute purity is not in human nature, in no stage of it. It needs a Redeemer from A to Z, and it has found one in the Alpha and Omega.

If we "have the mind of Christ," we too will be mighty hunters before the Lord. "forsaking houses and lands and friends," and "all we have," to "pluck one brand from the burning," to tear one immortal from the clutch of the Wolf of Hell. Heaven and the Pit are ever on the hunt for souls. Michael and His angels, and the Dragon and his legions, are waging a deadly Waterloo, and every pure, earnest, Christ-wedded soul is found in the ranks of the Prince of Life, participating in the awful conflict. And every sinner as well—"fighting against God." Holiness and Heaven gain a few, while sin and perdition engulf the many. And all because sin, as an imputed fact, is the deliberate, uncoerced choice of conscious wrong. When the soul is also baptized in the mire of devilism as to "glory in its shame" while sustained by the exalted conviction that it "doing God service," the hunt is over. When "God sends the strong delusion," and falsehood and damnation become the essence of being, there is a terribly fatal co-operation which invites and seals the everlasting anathema.

A memory well stored with Scripture and sanctified by grace is a good library

## DECOYS.

BY F. A. ALBERT.

SINCE reading Brother Ebelman's articles on the decoy sheep our mind naturally reverted to the decoy duck that is sometimes employed by the sportsman to further his interests when in search of that fowl. It is made in shape and looks to all intent like the genuine; it is securely anchored in the stream to float about with the current and attract the flocks that frequent the vicinity. How similar to the part played by the expert pick-pocket—an excitement is gotten up, crowds rush to see what is the matter, only to find that they are minus some of their valuables when the excitement is over. Again a man gets into a difficulty, feels insulted, consults a lawyer, who gives his version of the affair with the probable amount of damages sustained, gets the case into court, and finally it goes to the jury, who return a verdict of damages—costs—dollars. The man of law feels bad for his client, and in his worked-up state of mind declares that the judge and jury ought to be sent to the penitentiary.

The world is full of decoys; they come in the garb of friendship. While they pat you on the shoulder and invoke the blessings of God upon you they have one hand in your pocket feeling after your dollars and cents.

Sometimes parties innocently play the part of decoys. For instance; a firm conclude to do business upon a borrowed capital; they must have patronage, gain the confidence of a few influential men, deal liberally with them, ask them to talk the matter up among their friends. You meet one of them, he asks, "Have you deposited your money yet?" "No," say you; "times are so precarious, it is not safe to put money out." He tells you to see A. B. & Co. is reliable; he deposited interest payable every six months. Well, you deposit. After a while you conclude to draw your money; you go down to the place of business, the door is closed for ninety days." You read it over about four times and then you go home wondering why you did not draw that money a week ago.

After while the announcement is made that the firm of A. B. & Co. will be able to pay about ten cents on the dollar. So much for your confidence. Such men generally have a bright outside. They go to church, sing and pray and weep with you at the grave side of your departed friends. In short, they are "wolves in sheep's clothing." They are here upon your wrath against the day of judgment, when every secret and idle thought shall be made known, and every one shall receive according to his work. Let us heed the injunction to be "wise as serpents and harmless as doves."

## A WORD TO CHRISTIAN FRIENDS.

BY F. A. ALBERT.

It is most certainly is true that some have lost energy, health, and even life itself, by indulging in the habit of smoking. As one who works among juveniles both in day, and temperance classes, I feel it a duty (and would that every professing Christian would feel the same), to cry down this evil of smoking, regarding it almost the same light as I do intemperance.

In the first place, it is wasteful and extravagant, without any good resulting beyond self-gratification. Now self-grat-

ification, we all know, is an instinct belonging to the brute creation, and not to our so-called "lords of creation." A man's first effort should be to conquer himself and his appetites. Alexander conquered cities, but succumbed at last to his own appetite, which eventually conquered him.

It is an expensive habit, many boasting of the brand of their cigars and the beauty of their meerschaums, while so many of our brethren are failing for want of even sufficient bread. We must forget the divine command, "As much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Thirdly, it involves three losses to the smoker—time, money and appetite. A man who makes it a habit to smoke in the early morning, cares nothing for his breakfast, and invariably begins the business of the day without sufficient support, which frequently causes him to take a stimulant.

Again, it is both a dirty habit and an offensive one. A smoker's clothes are frequently soiled with the ash from the cigar or pipe, and in rooms where much smoking is done, the furniture fades and rots. It is offensive to non-smokers and delicate people, nothing but drink being more intolerable to a sensitive nose than to enter a bus, railway carriage or horse car occupied by men who have been smoking—their clothes and breath reeking with the foul odor.

It destroys the nervous system. Habitual smokers are as a rule nervous and irritable; and yet they tell us it is soothing to smoke. Possibly it is, but it is the same soothing that is derived from gin drinking. It supplies the brain for a time, only to arouse it to a greater state of excitement than before. It certainly is injurious to the lungs, for it induces the habit of expectorating, and many medical men will tell you that the seeds of consumption are sown by the poisonous nicotine. I remember a leaved doctor in the profession assuring me for a truth that a large gentlemen's boarding school which he attended professionally, he found the secret habit of smoking indulged in by the elder lads, in some instances resulted in incurable consumption. He especially quoted one instance of a bright, clear and handsome lad who went to his grave at the early age of nineteen, killed by consumption, brought on by the secret habit of smoking at the tender age of twelve. This was the dying lad's own confession; his reason being he thought it was mainly so much for example. Christian fathers, is this manly example of yours to lead your sons to an early grave?

Again, another instance of the force of example: Two boys who left my school a few weeks back, and had heard my lectures against smoking, have now gone to a school where the master smokes in the dinner hour, and to my horror I met them in the village a few evenings back, with a penny worth of tobacco done up in brown paper, puffing it, in their idea, in quite a manly fashion. Now if that school-master was told that as a professing Christian he was ruining those boys, he would not think one for the result, as he would term it.

How often it produces an appetite for strong drink; and fast companions found in the cigar saloon often lead the downward road. Is there a sight much worse than to see, on a Sabbath evening, our rising generation lounging in a cigar saloon, passing their ribald jest and wit on God's most holy day? Who has not witnessed this in a large town or city.

One can almost commend for wisdom the supposed foolishness of Sir Walter Raleigh's slave, who threw a pail of water over his master the first time he saw him smoking, thinking he was on fire.

Lastly, let me quote for professing Christians who practice this pernicious habit, the words of our Master, "It is impossible that offences will come; but we owe him through whom they come. It were better for him that a millstone were hanged about his neck, and be cast into the sea than that he should offend one of these little ones."

#### "THE MANNER OF SOME."

BY W. LEENBERY.

NOT forsaking the assembling of ourselves together, as the manner of some; but exhorting one another. Heb. 10: 26. Now it appears from the language of the apostle that it was necessary for the people of God to assemble together that they might exhort one another. The language of the apostle reaches us with all the necessity that seemed to hover around the cause of our Master at that day. It is a fact that when the children of God begin to forsake the assembling of themselves together, the cause suffers. What is the cause of this? The great and primary cause, is the want of true love for our Master and the church.

Paul said, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke us to love and good works." Heb. 10: 23, 24. In these texts we are taught steadfastness *not* to consider one another to provoke to love. It appears to me that there is no way that we can do this better than to meet together and to associate together in the worship of our Creator. Have we not all realized the fact, to a greater or less extent, that the more we neglect meeting with the children of God, the less we feel inclined to go? Our love begins to grow cold. "See that your love one another with a pure heart fervently." 1 Peter 1: 22. Here we are taught that our love must be pure, and fervent. If so, we must have our hearts filled with good morals, so that we may provoke to love and good works when we assemble together, "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Our text says, "as the manner of some." We infer from this the manner or custom of some to forsake the assembling of themselves together. No wonder he thus spoke when he saw the coldness in that early day, on the part of some, and it is a stubborn fact that this custom of church members absenting themselves from the house of God, follows the church from the days of the apostles to the present, and is as prevalent in our time as it was in the days of the apostles, if not more so. We are often made to feel sad when we go to the place of worship, and find comparatively few assembled. How discouraging it is, and no good reason why it is so.

Dear brethren and sisters, what are your excuses? Have you worked too hard, or are the roads too bad, or have you grown cold? If so, it is all wrong. We have heard some say, "if I would know that brother so and so would be at meeting to-day I would go." Again, "if I had known that brother so and so would have been there I would have gone, too." Now we ought to remember that when the able brother will be

absent, then it is more necessary that we, for our presence will have a tendency to encourage the young inexperienced brother. It is very discouraging to the minister to see so many vacant seats.

The apostle further says, "exhorting one another." Here the apostle tells us what to do when we come together; to exhort one another. In what are we to exhort? I understand that we are to encourage one another to steadfastness, and to a discharge of our duties as brethren and sisters in Christ. When we go to the house of God, do we do this? or do we spend a part of the time after we get there in talking about worldly affairs? Christ says "out of the abundance of the heart the mouth speaketh." "Examine yourselves whether ye be in the faith; prove your own selves." 3 Cor. 13: 5.

Waterloo, Iowa.

#### "GIVING AS GOD GIVES."

(Below I give an extract of a very touching private letter just received from our dear afflicted brother, written while "so full of anxious torment.") He, with all others our afflicted brethren and sisters in Christ, truly deserves our most profound sympathy.—E. R. STIFLER.

E. R. Stifler, dear Servant of Jesus:— YOU must not pass yourself to anxiety, or incoherence, or diminished comfort, in order to supply me with stamps. The rich can give of their abundance, and no strong motive is necessary to part with a trifle; but the poor who have nothing to spare, must have a motive which this world cannot furnish in order to make their little less for the promotion of a great cause. To this class the poor widow with her two mites is the Divinely-accredited model. I have no doubt that daughter of penury cast her farthing into the treasury with a profound satisfaction than any of the wealthy contributors departed their largesses. It was the Lord's Treasury, and the beatitudes of His Inauguration inspired a disposition that could be satisfied with nothing less than the sacrifice of "all her living." There is a great principle in this which we are slow in recognizing. I do not question the fact that those two mites went into the sacred chest under the uplifting consciousness that she was acting under the immediate personal cognizance of the God-mas. She was under the same roof, in the same room, within speaking distance of the Eternal God in human form. She was one of those that "waited for the consolation of Israel." Her love was no dreamy, speculative, cold-hearted imagination.

All the fervor of her soul was aflame with a personal attachment and to keep her two mites to herself would have been a painful self-denial. This strong, all-dominant personal element of fealty to Jesus is the supreme matter in religion, without which it blesses neither ourselves nor others.

Christians are God marked, Spirit-sealed persons; living epistles, "known and read of all men." The constraints of love, the desires to give, to spend and be spent" fills their being to the brim, even if no tangible object is ready for its exhibition. Such persons need no coming to support missions, need not be pushed or dragged to the Lord's Treasury, do not ransack their pockets and purges for a dime or a nickel, when a piece of larger denomination lies on top. A true bride always offers her best and sweetest and fullest to the bridegroom. Not because it is looked for, but because love prompts to nothing less. "All her living" does not necessarily require stripping the clothes

from our bodies, or the last morsel from the pantry, or the scanty food endorsed by the sweat and blood of beloved ancestors and our own. It may mean even this in certain exigencies. But the suitably widow gave all that was immediately available of her effects. She had still the means of procuring her daily bread even if her only capital was in manual toil. Love forgets self in its object.—In spending itself for the higher it feeds and blesses the lower. A self-seeking, self-pleasing Christian is a contradiction in terms. If each gives itself for all, all will be served, and the most God-like character developed immediately. The desire of salvation is not the noblest inspiration. "Lo, I come to do thy will, O Lord," is a higher impulse. The first makes easy, narrow, proscriptive professors. The latter launches into all the possibilities and felicities and exaltations and glories of the insurance. He that gives his two mites as the widow gave, consecrates that of which they are the outgrowth. One person can give a thousand dollars, and yet give nothing. Another can give a farthing, and give his all, even if he has a cow and sheep at home. God sent his best, His all, because He sent Himself, His Son; and yet He remained in Heaven. Dearly entire was in Christ, and yet God unmutated kept the Throne of Glory. "Without controversy, great is the mystery of godliness, God manifest in the flesh." God gave himself because he were in need, but more because He is Love, and sacrifices His glory and blessedness. To be Christ-like is to be like God.

C. H. BALDWIN.

Dec. 17th, 1873.

#### HOPE.

BY E. HERRIN.

HOPE is to the Christian what the anchor is to the ship, and without it he would eventually be lost. We as a Christian body, as the church of the living God here upon the earth, do not know, only having the Word, not delivered verbally, having it as it was delivered to the saints; but thank God we have the blessed hope, the anchor of the Christian, and we look joyfully forward to the second coming of our Lord Jesus Christ. He may come to-morrow; he may come next week, and he may not come for years. But we all look joyfully toward the fulfillment of the prophecies, and as we are ignorant of the time he will come, we should all be prepared to go forth joyfully to greet him and sing the songs of the redeemed.

The business man has his hope which is that his investment may prove profitable. The mechanic has his that better times and better wages may come. The farmer has his that his crops may be large, and the money derived therefrom may yield large interest; but what are these compared with the Christian's hope? He looks forward to the coming of our Savior when he expects to be received home to rest and to enjoy unspeakable happiness throughout the countless ages of a never ending eternity.

Dear brethren and sisters, let us all pray to our dear Savior to grant us more grace and divine aid from above that our daily walk may be a continual sermon, and, we may, if only through our daily life gain some poor perishing soul to our Master's kingdom; and great will be our reward.

It is a row of empty houses that gets all its windows broken, and empty hearts, and empty hands, and empty hearts, are sure to come to grief.





Home and Family.

Heads, love your wives. Wives, submit yourselves...

WHAT MATTER?

What matter, friend, though you and I May see, and others gather...

WHAT HAS A LADY TO DO WITH TEMPERANCE?

MUCH. The gentle elements of her nature have fitted her for command; and God has made the empire of her heart boundless...

THE POWER OF WORDS.

Interference affects man; but it blunts woman. It lets the withering stroke on her heart, and her beauty consumes like a moth...

WHAT IS HOME WITHOUT A FATHER?

WE often see the motto, "What is home without a mother?" and I have realized the truthfulness of it long ago. To-day as we nestled with dimly and fondly of a sad father...

WHAT IS HOME WITHOUT A FATHER?

WE often see the motto, "What is home without a mother?" and I have realized the truthfulness of it long ago. To-day as we nestled with dimly and fondly of a sad father take the last lingering look at the pale face...

asocialties no more exist. Sad thought, and no doubt, our friends realize the same, but this is not the lack of them. We can look beyond this vale of tears...

Each His Own Way.

ALL great works are done by serving God with what we have on hand. Men were keeping sheep in Midian. Good seeds in Israel, but he shrank from the undertaking...

WHAT EDUCATION SHOULD DO.

It seems to me nature designs every few people to be scholars, but when so many make a failure of life, we are greatly surprised...

FROM PALESTINE.

My last letter closed with an account of the "Christian Standard" by Mount Hermon. From the "Christian Standard" by Mount Hermon.

My last letter closed with an account of the "Christian Standard" by Mount Hermon. From the "Christian Standard" by Mount Hermon.

side of Mt. Hermon, we took the most circuitous route around its northern slopes. In regard to the most available points from which to make the ascent, our guide, a Palestinian, pointed between the wish of our dragoon, hauled by that of the muleteers, and the advice contained in our most reliable guide book.

With this plan in view, we rose, on the 18th of June, from Cesarea Philippi to Hasbaya, a distance of about eighteen miles. At Hasbaya we were introduced to a village of about 1500 inhabitants. The population is chiefly Christian, of the Greek Church, and the village was the scene of one of the most fiendish outrages which occurred during the attempt at a universal manumission by the Syrian Christians in the year 1860.

When we were introduced at Hasbaya, we were told that the village was the scene of one of the most fiendish outrages which occurred during the attempt at a universal manumission by the Syrian Christians in the year 1860. About 1500 persons, of the most unfortunate people took refuge from their persecutors in a castle occupied by the Turkish governor, where they had promise of protection.

I and what were introduced at Hasbaya, we were told that the village was the scene of one of the most fiendish outrages which occurred during the attempt at a universal manumission by the Syrian Christians in the year 1860.



Missionary Work.

THE article under this title under the signature of John Forney in No. 4, we commend itself to the favorable notice of every minister, and will receive a hearty response from all those who engage in the work...

Report of Western Home Missionary Society.

Table with 2 columns: Location and Amount. Includes entries for Nebraska, Iowa, Missouri, and others.

Danish Poor Fund.

Table with 2 columns: Name and Amount. Lists donors like A. O. Beas, Jacob Swiger, and C. P. Rowland.

Take Notice.

HAVING been appointed Supervisor of census of the 8th Precinct District, I will now be able to attend to any railroad business for individuals.

From Green, Iowa.

WE are trying to do the best we can, but we have our troubles too. I think we have our share and the cause are hard to see.

From Tarskey Creek, Nebraska.

HERE the 'old ship' moves on slowly, but steadily. We still find a few passengers on it. We baptised one who had been at the creek, but by making a bow immersed him in the house.

From De-mark.

THE church here is still moving onward. We baptised one January 24th, in Seoyer, and the priest there regarded him a mad man.

Notice.

BY request, I will state to those brethren who desire to know, that I have bought a farm three miles north east of Falls City, Nebraska.

Danish Mission Report.

Table with 2 columns: Location and Amount. Lists various churches and their contributions.

FORNEY.—Near Stanton, Ill., Jan. 25th, 1891, son of brother Elias and sister Fanny, aged 4 years, 6 months and 14 days. He was sick about three months.

S. B. STROBLE.

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## THE SINGLE HEAD OF WHEAT.

All my daily tasks were ended,  
And thy tasks of night had come,  
Bringing rest to weary spirits,  
Calling many wanderers home.

"He that goeth forth with weeping,  
Bearing golden grains of wheat,  
Shall return again rejoicing,  
Laden with the harvest sack."

This I read and deeply pondered—  
What of seed my hand had sown—  
What of harvest I was reaping,  
To be laid before the throne.

While my thoughts were swiftly glancing,  
Over the path my feet had trod;  
Sleep sealed up my weary eyes lids,  
And a vision came from God.

In the world's great field of labor  
All the reapers' tasks were done;  
Each one hastened to the Master,  
With the sheaves that he had won.

Some with sheaves so poor and scanty,  
Saidly told the number o'er,  
Others staggered 'neath the burden,  
Of the golden grain they bore.

Gladly I saw the peary grain,  
Open'd wide and let them in,  
As they sought the Master's presence  
With their burdens rich and thin.

Slowly, softly with the reapers  
Who had labored long and late,  
Came I at the Master's bidding  
And was latest at the gate.

Then sprang from all the others  
Woeing bitterly I stood;  
I had toiled from early morn'g  
Working for others' good.

When one friend had fallen fainting  
By his piles of golden grain,  
With his head of cooling water  
I revived his strength again.

And another, worn and weary,  
I had aided for awhile,  
Till her fainting strength returning—  
She went onward with a smile.

Thus the others I had aided  
While the golden moments flew,  
Till the day was spent, and evening  
O'er the earth her dew-drops shed.

And I to the Master's presence  
Came with weary toil-worn feet,  
Bringing as my gathered harvest,  
But a single head of wheat.

So with tearful eyes I watched them,  
As with faces glad and bright,  
One by one they laid their burdens  
Down before that Throne of Light.

Oh! how sweetly then the blessing  
Sounded to my listening ears—  
"Nobly done, my faithful servants  
Rest, now, in your mansion here."

Then I thought with keenest sorrow  
Words like these are not for me;  
Only those with heavy burdens  
Heavenly rest and blessings see.

Yet I love the Master truly  
And I've labored hard since dawn,  
As with faces glad and bright,  
Will he bid me to be gone?

While I questioned thus in sadness,  
Cried the Master called for me,  
And I knelt before him saying,  
"I have only this for Thee."

"I have labored hard, oh, Master,  
I have toiled from morn till night,  
But I sought not to sin my neighbors,  
And to make their labors light."

Let thy heart be never troubled,  
Fidulthly fulfill thy task;  
Tread not before the Master,  
Heavy burdens he will not ask.

Selected by WALTER A. CLARK.

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.

J. W. STEIN, Denies.

Mr. Ray, by devoting one ninth of his sixth affirmative to me personally, and one-fourth of it to the Tinklers and trine immersion, shows (1) a total

disregard for his word, when he agreed to be governed during the debate by the rules laid down in Hedges Logic, (2) his dissatisfaction with his own report on Prop. 1 (to which I again refer the reader for a refutation of his attacks), and (3) his conscious inability to sustain his proposition on the ground of its own merits.

I ask him again: 1. Can "Baptist churches" justify and fellowship their members in waging war without consenting to and virtually licensing it? Suppose it was a case of unpopularity and disgraceful vice, like that of Gallery, &c.; would not all consider the church as in that case responsible? Read 9 Cor. 6: 14; Eph. 5: 11; 2 Thess. 3: 6, 9. Can Baptists engage in war on any account without doing those lists of the flesh, viz: "hatred, variance, wrath, strife?" Gal. 5: 2. I put this reasonable, fair and simple question to Mr. Ray, at the sixth time. Will he answer?

He accuses me of slandering the Baptists because I tell the truth, that they go to war, and that war is "rapacious, cruel," &c. Truth which everybody knows is already proven.

I do maintain that one whose allegiance was being pledged to Christ in the solemn sacrament of Christian baptism, can swear allegiance to any institution which in any of its essential features is contrary to christianity without exposing themselves to perjury. I affirm, without fear of successful contradiction, that Baptist churches do allow their members, without rebuke, to swear allegiance to anti-christian institutions under the most horrid, secret death penalties. I repeat it, that Baptists, by taking oaths of allegiance to any other institution, do put themselves under obligations to obey it, whether it commands them to disobey Christ or not. But Mr. Ray thinks this is accusing the Baptist churches of perjury. I plead not guilty, because I don't believe in the first place that they have ever submitted to the sacrament of Christian baptism.

I call for the language or quotation in which I have "perverted Baptist history" or "continued to misrepresent Baptist authors." Mr. Ray is a professional "Baptist historian" and it is his duty in the debate to expose any such efforts, and I now call upon him, before the readers of this debate, to prove his grave charge or retract it. Will he do it? He says, "one dipping" is a "false rendering" of "en baptisamen." Eph. 4: 5. We call for the proof. The Euphatic Diaglott gives it "one dipping." Luther gives it "eine taufe"—one dipping. With this the Gothic of the 4th century, the Danish of 1524, the Swedish of 1534 and the Dutch of 1560 are said to agree. But Mr. Ray can't find one translation giving it "one dip," which is the practice of his church. The "one immersion" doesn't help him. Immersion is Latin, and the Latin Fathers translated the Greek frequentative, "baptize," by "mergito," a Latin frequentative. See Andrews' Latin-English Lexicon. Andrews and Stoddard, speaking of Latin Verbs, say: "Frequentatives express a repetition, or increase of the action expressed by the primitive," and "are formed by adding to the third root, as *domo (domi) domito*," and also by "adding *ito* to the first root of the primitive, as *ago, (ag) agito*," &c. Lat. Gram. § 187. li. i. a. b. To this class belongs "mergito," "Baptizing" also expressed in Matt. 28: 19 like "delivering." Luke 21: 12 repeats its action just as many times as it has adjunct modifiers. Mr. Ray's criticism

on the frequentative is a failure, and he has grown significantly silent about the "weight of lexicography." It is not that say of our brethren repeat "baptize" before of the Son and "of the Holy Spirit" in baptizing, but dip the candidate into the water at the repetition of each adjective modifier of the verb given in the commission. Thus we satisfy the frequentative nature of baptize, without Mr. Ray's redundancy, use the exact language of the Savior and do exactly what we say. We exposed Mr. Ray's vocabulary quibbles in our last, to which he could not reply. If Mr. Ray would say, "I write my name in the book of Matthew, seal of Mark, and of Luke," and then write it in *Luke only*, would he not state two *verstrata*? To make his word good, would he not be compelled to write it in the book of each of the three evangelists? Accordingly, who he says, "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit," using exactly the same construction and the same parts of speech, joined together in the same relation as the foregoing, he should make his word good by doing what he says.

If there is say "mockery," about the Savior's burial, I think it is in that the Baptists pretend to baptize like he was buried. See if Mr. Ray will venture to deny what I said about the Eastern sepulchers and manner of burial. But he fails to show that a *burial* or a *birth* is like *one dip*. If Bible figures did "go on all fours" they would not be like that creature. Neither can he show that "one faith" is *one action*, any more than he can prove that the baptism of John, or of the Israelites, or Noah's salvation in the ark, consisted of *one dip*, let alone a *backward one*. He thinks the Carthaginians baptized the Roman vessels by *one dip*, which every reflecting mind knows is incorrect. A vessel sunk by one dip, *i. e.*, by alternate and repeated efforts, has to say that its "one submersion" is accomplished by repeated dips.

I have already adduced one example in sacred and classic Greek (the case of Naaman in the Septuagint), where *baptizo* means more than *one dip*, proving Mr. R.'s first two facts (so called) to be incorrect. I give another from classic Greek, showing the relative use of *baptizo* and *baptizo* several hundred years before Christ. It is translated from Hippocrates' works by Dr. Conant. "Then dipping (*baptazo*) the pissing into the oil of roses of Egyptian oil, apply it during the day; and when it begins to sting remove it and again immerse (*baptizem*) into breast milk, and Egyptian ointment." Baptizem p. 34. Notice, when it was to be dipped only into the "oil of roses," *baptizo*, (a verb never used for baptism) was employed, but when it was to be immersed "into breast-milk and Egyptian ointment," *baptizo* is used (a verb universally employed in the New Testament Greek for baptism). I ask, could the pessary have been dipped only "into breast milk and Egyptian ointment both by one dip"? We showed in our affirmative proposition that trine immersion was commanded in the commission. Matt. 28: 19; which codemns Mr. R.'s so-called "3d fact." The apostolic fathers make as much mention of trine immersion as the single dip. As single immersion was not then invented, they had to use for such contradictory terms. But Mr. R. knows that the apostolic fathers do positively condemn his church on the design of baptism. See apostolic fathers pp. 11, 420. So much for his so called "4th fact." Moon

ulus, A. D. 256, informs us that trine immersion had always been with the church and makes it just as old as the command to preach the gospel. See Work of Cyprian, p. 240, (quoted in my 7th fact.) This condems his so-called "5th fact." I proved in my 8th aff. by incontrovertible testimony that the Novatians who existed in the third century, (whom Mr. R. has been compelled to admit were free from papal compulsion and superstitions) were called trine immersionists. This destroys his so-called "6th fact." I gave the exact language of several Greek fathers Nonaulus, Chryostom and others, (see my 5th aff) showing that they understood Christ in his original of Matt. 28: 19, plainly to command trine immersion. This proved his so-called "7th fact" to be false. I proved that Novatians, Donatists, ancient Waldenses, etc., were trine immersionists, (see my 7th and 8th aff's) which proves his so-called "8th fact" untrue. So much for his eight unsupported assertions. That I "promised" to change his (my) faith and practice upon the testimony of one early Greek, is false. In the absence of proof to refute the plain testimony of primitive Greek historians who give us an account of the heretical and post apostolic origin of the single immersion, and who have slept for thirteen or fourteen centuries in their graves. Mr. R. does not scruple to assault their characters, and by a bare assertion impeach their personal veracity and brand them with falsehood. I adduced three positive witnesses showing that Eusebius was the author of single immersion, and he fails to adduce one to the contrary.

My fourth reason why Baptist churches are destitute of christian baptism is founded upon the consideration that the first association of single immersion, with the language of Christ's commission, Matt. 28: 19, was by the authority of Gregory, the Pope, and the 4th Catholic council of Toledo in Spain, A. D. 633.

Orchard says: "In cases of danger, Gregory, the Pope, allowed one immersion to be valid baptism." (Hist. of Foreign Baptists, pp. 321, 322), and decided that trine immersion was not essential to salvation." Idem. p. 166 (note).

Chrysal says: "Gregory is the first orthodox writer who deemed that trine immersion might be changed to single for convenience." Hist. of the mode of baptism, p. 81.

Hinton says: "The practice of trine immersion prevailed in the West as well as the East till the fourth council of Toledo, which, acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion gradually became general throughout the Western or Latin church." History of baptism, p. 158.

Dr. Wall says: "So the Spaniards kept to the use of one immersion for some time, for forty years after" (its introduction in Spain) "it is confirmed in one of their councils. But Walafridus Strabo says that after a while the old way" (trine immersion) "prevailed." Hist. of Infant baptism, p. 424.

Bioghan says: "The Arians in Spain, not being of the sect of Eusebius, continued for many years to baptize with three immersions; but then they abandoned this ceremony to a very perverse and, to patronize their error about the Son and the Holy Spirit's being of a different nature or essence from the Father; for they made the three immersions to denote a difference, or degrees

of Divinity, in the three divine persons. To oppose whose wicked doctrine, and that they might not seem to symbolize with them in any practice that might give encouragement to it, some Catholics began to leave off the trine immersion as savouring of Arianism, and took up the single immersion in opposition to them. \* \* \* Some learned persons find fault with this council for changing this ancient custom upon so slight a reason as that of the Arians using it, which, if it were any reason would hold as well against single immersion, because the Enochians, a baser sect of the Arians, were the first inventors of that practice. And, therefore, the exception made by this Spanish council in the seventh century cannot prejudice the more ancient and general practice of the church." Bingham's Antiqu. of the Christian church, vol. 1, b. xi, c. 5, 5.

Here it will be observed that single immersion, as first associated with Matt. 28: 19, was made valid by a decree of Pope Gregory (a persecutor of the old baptizing trine immersion) Mastones or Donatists. Rob. Eccl. R. S., p. 112 and a decision of his Spanish council. How then can it be christian baptism? And how can churches founded upon it be churches of Christ!

RELIGIOUS INTOLERANCE.

BY E. B. PIERCE.

OF all the evils that have ever infested the christian church I doubt if any can produce a darker record than that of "Religious" Intolerance." There have been many instances where men and women have hardened their souls for pecuniary emolument, self aggrandizement, or the gratification of other inordinate desires, but all these usually affect the perpetrators only, or probably a few others whose tendencies are perhaps in a similar direction, leaving the true and devoted Christians uncontaminated, and un molested.

But religious intolerance has in all ages of the Christian church waged a disgraceful warfare against the noblest men and women that ever graced the earth. It has drank the crimson current of thousands of devoted hearts, and spread ruin and devastation in its track. This hideous monster in the church has terrified and persecuted the true hearted Christian more than all the combined force of non-professors.

It is not a creature of recent birth having already had an existence in the days of the apostles.

In the ninth chapter of Mark we have a circumstance recorded where one of the disciples came to Jesus and said, "Master, we saw one casting out devils in thy name, and he followed not us. But Jesus, not willing to encourage this spirit of intolerance, said, "forbid him not;" for there is no man which shall do a miracle in my name, that can lightly speak evil of me; "For he that is not against us is on our part."

Again, in the third epistle of John, we find him complaining about one Diotrephes in the church, who, he says, "loveth to have the pre-eminence among them, and receiveth not us. Wherefore, if I come, I will remember his evil deeds which he doeth, prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren, and forbid them that would, and catch them out of the church." From this time on the spirit of intolerance rapidly increased, until

in the dark ages of Papal supremacy when it achieved prodigious proportions both in extent and malignity, and the victims were numbered by the thousands, that fell in the track of this relentless destroyer.

After awhile its power was curtailed so that people were not allowed to kill each other simply because they could not see all things alike, and though its spirit may have subsided somewhat it was by no means rendered extinct, for in the 17th century we find it again extending its nefarious vocation to the extent that a band of Puritans fled to the wilds of America, hazarding their lives and suffering indescribable privations in order that they might enjoy religious liberty. But oh! it seems almost incredible that in fifteen years they became so intolerant, that they banished that noble-hearted Christian, Roger Williams, from their colony and made him seek the hospitality of North America's savages, simply because he differed from them in matters of religion. About this time some persecuted Catholics who had also had some experience with intolerance, settled in Maryland, and not being very intolerant just then they enacted a law granting religious liberty to all who would settle in their colony; but it would be said to the everlasting shame of the Protestants who settled there, as soon as they obtained a majority they disfranchised the Catholics and cruelly oppressed them.

In 1656 a law was passed banishing all Quakers from Massachusetts Bay Colony, and imposing the penalty of death on those who returned; four persons were murdered in cold blood upon this act by people who claimed to be the followers of the meek and lowly Jesus. Does any one ask yet what this means by intolerance in religion? It is that spirit of the devil that creeps into the hearts of otherwise well meaning men and women, and makes them think that every person who does not believe as they do, is a blackened sinner, and that it is their duty to abuse, persecute, torture, and torment him, until he is willing to yield his opinions and subscribe to theirs. It does not recognize the fact that a man cannot change his belief by an act of his will; it does not regard the injunction of the Savior to his disciples to go into all the world and teach the nations; but goes on in its blind career, trying to compel men and women to change their belief, something that is as impossible for them to do without evidence, as it would be to stop the alternation of day and night.

I would to God that professors of religion would notice these facts, and when any one, especially those whom you call brethren and sisters, does not believe and act as you think he should, go to him with the Bible in your hand, and the spirit of Christ in your heart, and try to convince him of the error of his way; and if you fail to convince on the first attempt, don't start out to see how many you can turn against him and colleague together with them to effect his expulsion from the church, but go home and pray for him, get others who are concerned for the welfare of souls to pray for and help to enlighten him; and perhaps the God of heaven will hear your entreaties and bless your efforts by letting the rays of Gospel light shine into, and there dispel the darkness from his benighted heart.

May God speed the day when such shall be the *U du operandi* of all who profess to be Christians.

Lawark, Ill.

WHAT IS PROGRESSIVE CHRISTIANITY?

BY H. F. BARKSWORTH.

THE question at the head of this article has often been forcibly impressed upon my mind, and when I say upon mine, I may also safely include many others; for we have talked sometimes upon the state of the church militant. I have compared its present state with its early origin, when the great Head was among his people, and directed them,—then further along after the day of Pentecost, when the apostles labored in both word and doctrine; also along through the different ages when councils were called to decide questions that seemingly convulsed the whole body,—and still on and on until we find the persecuted ones, fleeing from their homes, and landing upon American free soil—religiously free—persecuted for the Master's sake. Still the spark of the Christian zeal seemed not to diminish, rather increase, and those who once were together, becoming scattered, there was again a necessity of coming together, laboring to sustain those principles that characterized the true believing ones. They labored the more against those things that caused divisions, schisms, heresies, yet with a strong desire for the good, the welfare, the unity of the chosen ones, they rallied forth, fearing not to declare boldly the Word of God in its purity and simplicity, with power and earnestness. A few, from time to time, feeling the necessity of a change in their religious practices, have decided to follow their Master "through evil as well good report," none but him above, who at last shall judge all nations by his Word, have gone forth boldly declaring their understanding of the truth. Since then the progress of the church has been rapid; thousands now swell the number, where a few years since, hundreds could only have been found; and with the rapid increase, there has also come, a multiplicity of troubles to somewhat vex the church; notwithstanding it helped her to be ever on the alert, watching for the enemy of their precious blood-bought souls.

The various movements have, notwithstanding the precaution taken, resulted in the division of some until new sects have been formed; and new codes of laws; and some have departed from the faith, giving heed to seducing doctrines, evil, doctrines of devils. And even now among us at the present day we see unmistakable evidences of a move which eventually may result in a division of the body, (although we would gladly herald the time, when such things may not be known among us;) and the truth is becoming apparent that a progression in the divine life, and the principles of progressive Christianity as advocated by many of its strongest coadjutors, is just losing its vitality, and is becoming less and less, in public sentiment, as the ground work of true holiness and advancement in vital piety.

The query, naturally arises, Whatthen is progressive Christianity? Does it consist in denouncing in strong and bitter terms, those of our ancient fathers who have labored against error and superstition, and brought the truth as it is in Jesus, to our minds, so that we can comprehend the true fulness of divinity? Shall we uphold the advocacy of those views that tend to warp the young mind, and lead it astray into the paths of error? For naturally, unless cut off, we will partake of sinful lusts; being yet

corrupt; then if we subdue not, and bring into subjection our inordinate thoughts and carnal desires, oh how soon we will find that the spirit of disobedience which once reigned within, will again assert supreme sway; and the true spirit of progression in Christianity becomes sadly wanting. Surely it may be mistaken for progression; but alas! we see evident fruits of retrogression from true spiritual progression.

Reader, pause one moment, before hastily passing judgment upon these few lines, lest thou miss the true intent and spirit. To discriminate then between spiritual retrogression, and advancement is our desire and aim. May God lead us to enter the study of the same, with a desire for the true spiritual advancement—and a greater degree of holy zeal in the cause of Christ. Does a zeal for a departure—and as encouragement thereof constitute an element of progression? Does the advocacy of these things combined enhance purity of purpose, and advancement to the church of the living God?

Dear Brethren, what shall we do? Where shall we go to find the humble, confiding, trusting followers? Where? We pause for an echo, and the reverberated sound is—Where?

Never find fault with persons around about you, but always with your own self, and follow on, and on; for though you cannot gain the end in view you will gain a hundred things that you do not think about. And, above all, when you shall come into Zion, and shall stand before the Lord, and he shall unveil your life, and show you what is the great silence of God's kingdom has really been the outcome of your example, your fervor and your disinterested love, then you will see, as did he whose eyes the prophet touched—the heavens full of chariots. More are they that are for you than they that are against you. The spirits of the just overhang you as you work. They are in sympathy with those who are striving to do good. Blessed saints in the kingdom of God know what is going on in this world, and they sympathize with you. And if you are faithful, when your life comes to be seen from the other side, as God sees it, and as it is seen by all those that are there, you will find that you did not suffer and labor in vain. Be patient until the end, and all will be well.—Becher.

A very learned man once asked Luther how he would be able in the day of judgment to bear the responsibility of having rejected the opinions of so many learned men. With a smile he replied: "In this manner I will do it: Dear Lord Christ, I will say, I well knew that they were all learned men, but I setled so foolishly and had such confidence in thee, that thou, O Christ, were more learned and wise than they and the whole world. If thou then didst deceive me, I am then indeed deceived."

Professor Edward L. Morse, who holds a professorship in the university at Yelcho, has delivered a lecture on the manners and customs of that people in which he alludes to their careful treatment of children, the invariable cleanliness of their houses, resulting in the entire absence of disease, such as scarlet fever, diphtheria, and other afflictions so common in this country. The people are of gentle manners and particularly kind and careful of their animals. During his residence there he never heard a cross word uttered by a native, saw no fighting, and heard no profanity.



For who see so much wrong in others only see what is in themselves? Please game and consider if some of those who continually complain and grumble are not guilty of the same things as those in whom they find fault.

I hope I may not be mis-quoted as trying to induce you to shut your eyes to that you might not see the fruit by which you shall know. For either head or hand you may wash, open your eyes wider, and have all the "bums" cast out of them that you may see clearer.

May we all seek to be more consistent, to illustrate our own precepts by example that others seeing our good works may glorify our Father which is in heaven.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM AS TAUGHT AND PRACTICED BY THE BROTHERS OR GERMAN BAPTISTS.

The Unjust Balances Deleted.—"The Immersion Wrighed in the Balance and Found Wanting." Revised. Part II. L.

"The earth also is defiled under the inhabitants thereof; because they have transgressed against me: therefore shall I visit and punish them because of their iniquity: and will cleanse the earth, saith the Lord, and will cleanse the earth as I have cleansed the earth, and will cleanse the earth as I have cleansed it."—Isa. 65: 17, 25.

"So ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."—Mark 16: 15, 16.

THE DESIGN OF CHRISTIAN BAPTISM.

NUMBER 111.

(By A. W. STEWART.)

SOME point us to the dying that is in the stance of salvation without baptism. The example, however, is irrelevant, because imitating the example is not a matter of necessity. Therefore both the cure of the earth, and the fact that it dwelt therein are denoted in the substance of the earth are turned and few men left."—Isa. 65: 17, 25.

Some find it difficult to see how baptism is a physical action while faith is a moral act. I answer, is baptism an immoral act? Are not all just, virtuous, honest Christian physical actions moral? And do they not proceed from moral obligation whether that obligation arises from the nature of some exigency, or from positive precept?

one, "by our comparison is out of place; because baptism is a physical action while faith is a moral act. I answer, is baptism an immoral act? Are not all just, virtuous, honest Christian physical actions moral? And do they not proceed from moral obligation whether that obligation arises from the nature of some exigency, or from positive precept?"

As I walked up to the fence, looked over into the "field," and what do you think we saw? A prospect? No. A Samaritan? Not a Samaritan. A red shank with the wind? Yes, a red— "a young evangelist" among the people. He had been converted under Moody—the highest authority, for an "evangelist" who can draw large crowds. He was bent a little, a shank, scathed, drunk— "a worker of evil" in days of "infamy," and at Moody's meeting was prayed for, "got religion" in a second, and now he is over in yonder field, telling his experience, not in practical religion, but in the "gutter," in the saloon, in the dark holes of stum and debauchery; and the people are delighted! The "regular pastor" — a man of profound learning, noted for his integrity, excellence of character, and stainless reputation, in threat and aid, and "young evangelist" who has nothing of the Bible before his conversion (7) and studied it but little now, looks save over the people, and answers them as he can. Here and there, instead of pointing the people to the Bible, he tells what he demands, he excites them with his "anecdotes" and his "bravery," his "skill," and the scenes of thrilling adventures which follow in his footsteps. And the people are pleased! There was a demand for a "teacher," and he came. They wanted to be amused, and the amuser came. They longed to be excited, and the exciter was at hand. They "battered" after dreams, and the dreamer was there "Away with the old story of the cross," said they, "and give us something new and fresh. Gather stories, adventures in places of vice, are sweeter than the blood of the Crucified." They the apostle, the novice carries everything by storm and fire. "Preach the gospel to the entire and the dignified are sent back to heaven; they are entered that field. Suppose they object to the "loose" word, "whores? Then they will be dubbed "jehonim," "floggers," "alighted," "unchurchable." If the "regular pastor" ventures to oppose the fast movement of the "evangelist," he will be told that he is "better kept quiet;" he "dared not hinder" depends upon the "good will" of that congregation, hence between "principles" and "batter" he chooses latter and remains passive.

Brethren, we must indeed be a dull people if we fail to profit by those "dreamers" and enthusiasts over in that field.

When the Annual Meeting was held in Northern Illinois, in 1856, it was so arranged that many suffered from the cold and damp weather. Some went to the suffering that many members here and there said that if the Annual Meeting ever came to Northern Illinois again it should be held later in the season.

A LOOK OVER THE FENCE.

"And that prophet, or that dreamer of dreams, who has led you, because he hath spoken to you away from the Lord your God, which brought you out of the land of Egypt, out of the house of bondage, to bring you to this wicked land which he has said, that you shall go in, so shall this prophet be cut away from the midst of the earth."—Deut. 18: 15, 16.

As I walked up to the fence, looked over into the "field," and what do you think we saw? A prospect? No. A Samaritan? Not a Samaritan. A red shank with the wind? Yes, a red— "a young evangelist" among the people. He had been converted under Moody—the highest authority, for an "evangelist" who can draw large crowds. He was bent a little, a shank, scathed, drunk— "a worker of evil" in days of "infamy," and at Moody's meeting was prayed for, "got religion" in a second, and now he is over in yonder field, telling his experience, not in practical religion, but in the "gutter," in the saloon, in the dark holes of stum and debauchery; and the people are delighted! The "regular pastor" — a man of profound learning, noted for his integrity, excellence of character, and stainless reputation, in threat and aid, and "young evangelist" who has nothing of the Bible before his conversion (7) and studied it but little now, looks save over the people, and answers them as he can. Here and there, instead of pointing the people to the Bible, he tells what he demands, he excites them with his "anecdotes" and his "bravery," his "skill," and the scenes of thrilling adventures which follow in his footsteps. And the people are pleased! There was a demand for a "teacher," and he came. They wanted to be amused, and the amuser came. They longed to be excited, and the exciter was at hand. They "battered" after dreams, and the dreamer was there "Away with the old story of the cross," said they, "and give us something new and fresh. Gather stories, adventures in places of vice, are sweeter than the blood of the Crucified." They the apostle, the novice carries everything by storm and fire. "Preach the gospel to the entire and the dignified are sent back to heaven; they are entered that field. Suppose they object to the "loose" word, "whores? Then they will be dubbed "jehonim," "floggers," "alighted," "unchurchable." If the "regular pastor" ventures to oppose the fast movement of the "evangelist," he will be told that he is "better kept quiet;" he "dared not hinder" depends upon the "good will" of that congregation, hence between "principles" and "batter" he chooses latter and remains passive.

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When the Annual Meeting was held in Northern Illinois, in 1856, it was so arranged that many suffered from the cold and damp weather. Some went to the suffering that many members here and there said that if the Annual Meeting ever came to Northern Illinois again it should be held later in the season.

There being no call for the meeting at the close of last A. M. Northern Illinois, after consultation concluded to take it for 1859, but did not. It was held at the time that Pentecost comes so early in the season as to do, or else we would have made a provision. The matter was mentioned at our District Meeting and it was generally concluded by those present that if Pentecost would come early, the Annual Meeting should be put off a few weeks.

As Pentecost comes very early this year the Committee of Arrangements have decided to hold the next Annual Meeting the 1st of June, which will be two weeks later than the usual time. They do so for the following reasons: 1. This season, Pentecost comes the 16th of May, and in this Northern climate the weather at that time is usually quite cold, damp, and often very disagreeable.

2. It is the general belief of all those who understand the nature of the day, that the meeting should be put off at least two weeks. 3. It was thought, by those who attend our last District Meeting, that if Pentecost came early the A. M. should be put off till the 1st of June. 4. Those who attended the A. M. in 1858 were fully satisfied that if the A. M. ever came so early in the season it should not be held so early in the season. 5. In all probability the crowd at our next A. M. will be very large, and should the weather be cold and damp it will be extremely difficult to care for the people so as to keep them from suffering. 6. Pentecost comes right in the midst of our corn planting, and during the A. M. we must all the farmers to be through with their work so they can help the meeting. Hence our next A. M. will be held at LaSalle, Ill., commencing June 1st, 1859. By order of the Committee. J. H. MOORE, SECRETARY.

Report of B. etcher's Tract Society.

CERTIFICATE ISSUED.

Table with 2 columns: Name and Amount. Includes Samuel Ross (\$5.00), S. T. Boseraman (\$5.00), and others.

GENERAL FUND.

Table with 2 columns: Name and Amount. Includes Jno. Barber (\$5.00), C. B. Gibson (\$2.25), J. J. Gibson (.28), and others.

TRACTION SECT.

Table with 2 columns: Name and Amount. Includes D. F. Eby (\$3.00), E. M. Myers (.40), J. M. Borselle (.40), and others.

BROTHERS AT WORK SECT.

Table with 2 columns: Name and Amount. Includes L. Horner (\$3.00), H. Over (\$2.00), J. Wimer (.50), and others.

Can not see of our writers give attention to the "Bible Club" department? We desire some questions, and hope those who feel interested will answer according as the Lord provideth ability. That we prefer to leave wholly in the hands of our readers and contributors. Much may be drawn out by means of questions, and great good done by answering wisely. Let us hear from you.

Every society it seems, has those in it who get the paper mainly at times. The Christian workers, and hope those who feel interested will answer according as the Lord provideth ability. That we prefer to leave wholly in the hands of our readers and contributors. Much may be drawn out by means of questions, and great good done by answering wisely. Let us hear from you.

Home and Family.

Husbands, love your wives. Wives, submit yourselves to your husbands...

GRANDMOTHER'S SERMON.

The supper is over, the hearth is swept. Only a few wisps of straw to give The children closer to hear a tale...

should strive to assimilate with His character as nearly as possible. The truly moral man or woman wields an influence in society that will be felt long after he or she has left the shores of time.

NO SECRETS.

THE moment a girl has a letter from her mother, or has received a letter, she does not let her mother read it, or has a friend of whom her mother does not know, she is in danger. A secret is not a good thing for a girl to have.

injury to the scholars punished and to the discipline of the school, and the abolition of the rod will have the effect not only to improve the character of the teachers, but to establish friendly relations between teacher and pupil, for children, as well as dumb animals, are most easily governed by kind words and kind treatment.—S-L.

CAST A LINE FOR YOURSELF.

A YOUNG man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket filled with wholesome loaves, he signaled the fisherman.

each other with a kiss and the words, "Christ is risen," and the responses, "He is risen indeed." In other countries, presents of colored eggs are made to the children, and with regret we say parents who profess to be very timid would do this and tell their children that they are rabbit eggs.

ANSWER TO SAMUEL REAM, YANKTON, DAKOTAH.

IN No. 4, of B. AT W. you desire an answer to the charge against the Brethren for neglecting to obey the Bible in not seating their members as the Bible requires. We are not ignorant of the teaching of the Bible concerning the matter.

THE MODEL LADY.

NEE is truthful and honorable. She is loved by her Maker and a Christian. She is honored by culture, has a good literary education, and her household education is also good.

THE INFLUENCE OF MORAL CHARACTER.

By WEALTHY A. CLARKE.

THE good that has lived and passed away has exerted an influence that will be felt by future generations. There is nobility and true greatness in the good, and the good men and women in the world are great in the sight of God.

As a school, and in every case, of moral conviction seeks after pleasures of the higher kind,—those which are true and real, and afford continual enjoyment, but the mind undisciplined by moral promptings seeks those gratifying and delirious of the Christian religion, and their nature. There are thoughts presented to a pure and cultivated mind that are heavenly, notwithstanding the heart may not be renewed and regenerated.

MAKE FRIENDS.

LIFE is very critical. Any word may be our ruin. Yet any farewell, even among gloom and evenment, may be forever. If this truth were not harnessed into our consciences, our lives would be a deep conviction and real power in our lives, would it not give a new meaning to all our human relationships?

A SCHOOL-BOY'S TROUBLES.

SCHOOL children bear their troubles as well as older people. Within recent times, however, the school and the home have become so close that now so often realize the fountain of our faults? Would we be so impatient of the losses of others? Would we allow trivial misunderstandings to knit us up wrong with between us? Would we keep so very close to our own? Would we have angry petty quarrels, year after year, which a manly word any day would compose? Would we pass neighbors or old friends on the street without recognition, because of some trifling and group some wrong of pride, or some ancient grudge? Or would we be so chary of our kind words, our commendations, our sympathy, our comfort, who would weary hearts all about us are breaking for just such an expression of love, or appreciation as have in our power to give?—S. C. TAYLOR.

Our Bible Class.

The Worth of Truth no Tongue Can Tell! This department is designed for asking and answering questions drawn from the Bible. In order to promote the Truth, all questions should be simple and suited to the language.

EASTER.

Will you please explain, through the columns of your paper, why Easter Sunday does not come on the same day of the month each year?

THE good of Easter is derived from Christ, the goldens of Spring, whose festival occurred at the same time as Easter. The early Christians maintained that this day should be celebrated in commemoration of Christ's resurrection. This is much controverted, the matter was decided at the council of Nice, in A. D. 325, that Easter should occur on the first Sunday after the first full moon after the March 21st. This accounts for the change. This year the first full moon is five days after March 21st, or April 1st, so that the first full moon is on Sunday after this full moon. It is Easter Sunday. Easter may come as early as March 22nd, or as late as April 23th. If the first full moon after March 21st, were April 20th, then April 23th would be Easter Sunday.

DANIEL VANIMAN. A RECIPE FOR COMPOSING SERMONS.

TAKE some scraps from the one Best Book; weigh them thoroughly; then divide them into three parts, for more dividing is generally done than is necessary; then divide them well, and handle them neatly, but with nimble and rapid hands. Season the whole with a liberal sprinkling of the most beautiful things that are hard or difficult to digest, but let it all be clear and candid. It should have some of the most precious things in it, for in twenty minutes, in more temperate weather, it may take half an hour. If it is done in fifteen minutes, it will not be so good. This recipe more or less for forty years, and I can easily recommend it, and I now send it along with it—for the B. AT W. P. LOEHR.



Gospel Success.

And they that be wise shall shine as the brightness of the firmament...

Somerset, Pa.—During my last trip seven-tens were added to the church by baptism...

Amelia, Kansas.—Had two additions by baptism on Sunday, Feb. 12. Both sisters and heads of families.

East Coanagoth, Pa.—Bro. D. F. Ramsey of our own congregation has been laboring for us about two weeks on G-M Hill...

Waynesboro, Pa.—Twenty-one souls have been added to the church here since New Year's day.

LATES.—At our council meeting, (Jan. 29th), one was resigned who was out of the church about two weeks on G-M Hill...

From the Limestone Church, Kansas.

BIG, Jonathan Litchy came to this arm of the church on the 21st of January and preached the word with great power...

On the 28th, the church met in council. Bro. Litchy and wife were present. We had in choice for two ministers and two deacons.

Our beloved minister, A. F. Deeter, in the bed of affliction and could not attend our meetings.

From Mount Morris College.

AS we sometimes get letters inquiring about our school we will give a description through the B. at W.

The three brethren who constitute the Board of Managers, Stein, Miller and Newcomer, are high-toned, pure-minded...

are read and explained. Every Thursday evening we have a social and prayer meeting...

From Huntingdon, Pa.

ON last Saturday evening we met in the Normal chapel for Bible-class. The students were all present except those who had gone to their homes.

On Sabbath morning we met for Sabbath-school. The number present was present and we had an instructive lesson from the subject, 'The Truly Righteous.'

From Union Deposit, Pa.

BROTHER J. M. MILLER, of Lewistown, Pa., has just closed a series of discourses in all our churches. He to the latter, thinking the Philadelphia taste of Simon's jaw-bone measure at Ramoth-lehi.

From Salem, Oregon.

WE had quite a storm here on the 8th of January. The velocity of the wind was said to be 50 miles an hour, and in places it was more than that.

From Sterling, Ill.

ENCLOSED please find \$2 to pay my account with you. I should have sent it long ago, but I have no excuse but poverty.

From White Rock, Kansas.

MYSELF and wife, accompanied by J. J. Litchy, made a visit to the Limestone Church, where brother Litchy preached with power, and as usual, the souls of Satan were broken.

From Turkey Creek Church Ind.

BRO. JOHN Small came on us January 24th, and brother John Metzler the 26th. Held our meeting in Nappanee in the United Brethren Church.

From New Enterprise, Pa.

ON the evening of the 21st of January, Bro. Jesse Calvert, of Warsaw, Indiana, commenced a series of meetings, which closed on the 8th of February.

Notice.

WE, the brethren and sisters of Swan Creek Church propose holding a series of meetings, commencing February 21st, 1880.

A Child Returned to Death.

ON the 5th of February a little girl was playing with fire and her clothes caught and burned her so badly that she died in a few hours.

Fallen Asleep.

Removal of souls which obtain the Lord.—Rev. 14: 13.

LEVEL.—In Johnson Co., Mo., Dec. 29, 1870, sister Mary J. Level, aged 34 years, 9 months.

OVERHOLZER.—In Whitecloud Co., Ill., Feb. 2nd, 1880, Annie C., daughter of Jacob and Harriet Overholzer, aged 22 years, 10 months and 6 days.

NICODEMAS.—In Somerset, Pa., Dec. 29nd '79, sister Polly Nicodemus, aged 74 years, 3 months and 28 days.

BAUMAN.—In the Fairview Congregation, Appomattox Co., Iowa, Jan. 31st, 1880, sister Fannie, wife of Fred W. Bowman, aged 53 years, 6 months and 13 days.

CAYLOR.—Also in the same congregation, Feb. 4, 1880, Pearly U. infant son of brother Wm. and sister Mary A. Caylor, aged 1 year, 9 months, 6 days.

THOMAS.—In the Black River Congregation, VanBuren Co., Mich., Jan. 25th, 1880, Elder Jacob Thomas, aged 70 years.

SPERG.—In the Mineral Creek Church, Mo., Dec. 13, '79, our beloved brother F. Sperg, aged 65 years.

LIGHTNER.—Also Feb. 2, '80, our much respected sister Sophia Lightner, aged 62 years, 11 months and 15 days.

NESSBITT.—In the bounds of the same congregation, Feb. 5, 1880, J. A. son of brother Wm. Nessbitt, aged 19 years, 9 months.

BONERAKE.—In the bounds of the Antium Congregation, Franklin Co., Pa., Dec. 1, 1879, brother Henry Bonerake, aged 81 years, 4 months and 12 days.

Brother B. was born July 19th, 1798, and was a member of a large family. He was a member of the church for many years. All his children are grown to maturity.

Children at Work.

A happy picture, illustrating the children. Edited and published by J. J. Moore.

W. U. R. TIME TABLE.

Table with columns: Day, Express, Mail, Passenger, Freight, and various times and destinations.





## WAIT AWHILE.

"All things come to those who wait,"  
It is said the hour is late,  
Yet to patient, unto thee  
Faster, deeper joy shall be  
For the waiting. Still go on,  
Crown not easily are won;  
Be thou hopeful; thy reward  
Lies within the afterword.

Wait awhile.

Oh, be heary! Still endure  
Present wait for health most sure,  
Never was so strong a pun  
But gave place to quiet gain;  
Never was so long a night;  
But was requit but by the light;  
Never was so deep a sorrow  
But bright thankfulness to-morrow.

Wait awhile.

Take the sunshine that may be  
In the skies spread over thee;  
Take the little bursts of bliss  
Possible in moments like this;  
Take with meagre of grateful praise,  
Love that blesses any days.  
There are parts of one great whole;  
But for that which fills the soul,

Wait awhile.

If this earthly life were all,  
Then our spirits were in thrall;  
But there is another life,  
And we nearer to it come.  
Where is so much sacred leisure,  
We shall know not passing pleasure;  
Everything will grow and last.

Wait awhile.

They shall never hunger more  
Who have gained to this shining shore.  
Every fear shall there be still'd,  
Every longing wish fulfill'd;  
All communion close and long,  
Sights exchange for peaceful song,  
Friends at home whom naught shall sever,  
Perfect joy that lasts for ever!

Wait awhile.

—Christian World.

## STEIN AND RAY DEBATE.

PROP. 21. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. R. RAY, AFFRMS.

D. W. STEIN, DENIES.

D. W. RAY'S SYNOPSIS AFFIRMATIVE.

W. Tunker church claims, we promptly introduced the proofs from the Tunkers themselves. But Mr. Stein willfully accused Baptist churches with granting "legal license" to do the "works of the flesh"; he charged that Baptist churches "held that we may do evil, fight and kill," he charged that Baptist churches are guilty of the crime of perjury, and he charged Baptist churches with justifying the "rapacious, cruel and godless," "unbridled, carnal lusts and passions!" We again repeat, that Mr. Stein makes no attempt to prove these scandalous charges!! But he talks about the violation of our rules of debate!!

We must say that the man that makes these charges without an attempt to prove them, places himself beyond the pale of honorable controversy. While Baptist churches do not violate the word of God by making laws, forbidding their ministers to act as soldiers to fulfill God's political ordinance in the punishment of evil doers, they have no fellowship for men that commit the crimes laid to the charge of Baptist churches, in the above. Will he answer? Did Mr. Stein commit all these crimes as a Baptist? If he did not, then Baptist churches are not guilty. Even if he did, they are not guilty, for he did not know that he was guilty.

Mr. Stein seems to depend upon the Emphatic Diaglott, by a modern materialistic soul-slayer, for his New Testament criticisms. He knows, if he knows anything of Greek, that *en baptisma* is not in the participial form in the Greek,

and to so render it into English is untrue to the original. "One immersion," is the true rendering. Every translation into English, worthy of the name, which translates *en baptisma* at all, renders it "one immersion." This is what Baptists practice; but Mr. Stein would have us perform *Aras immersions!* We must obey God, rather than man. It is true, that the Tunkers understand baptizing before Son and Holy Spirit, in the commission. If baptizing is a frequentative in the commission, then according to Mr. S. we must have *six or nine immersions* to make one baptism! He says:

If Mr. Ray would say "I write my name in the book of Matthew, and of Mark, and of Luke," and then write it in *Luke only*, would he not state *two untruths!* \* \* \* Accordingly, when he says, "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost," using exactly the same construction and the same parts of speech, joined together in the same relation as the foregoing, he should make his word good by doing what he says.

This illustration is full of sophistry. If these three books made one, in the sense that what was written by one was equally written by the three men, and the three parts formed but one book, then one writing would place the name in the book of Matthew, and of Mark, and of Luke." There is a book called the Bible written and owned by the Father and the Son and the Holy Spirit. I say: "I write my name in the book of the Father, and of the Son, and of the Holy Spirit." This requires but one writing; and so the commission requires but "one baptism."

In his blindness, concerning our example from the classic use of *baptizo*, where it is said that the Carthaginians "submerged [*ebaptizon*] many of the vessels" of the Romans, Mr. Stein says: "One immersion is accomplished by repeated dips!" According to this, the ships were submerged and rose again repeatedly!!! No one in his senses believes it. Also, in the cases in Hippocrates, it is evident that the "breast-milk and Egyptian ointment" was a mixture in the same vessel. But if they were in separate vessels, it would not interfere with our position, for the repetition would not be in the word *baptizo* but in the adjunct. Our first fact remains unmovable. "That no example in classic Greek can be produced where the Greek verb *bap-tizo* means more than one submersion."

Mr. Stein says:  
"I have already adduced one example in sacred and classic Greek (the case of Naaman in Septuagint), where *baptizo* means more than one dip."

Let us see, Naaman dipped [*ebaptizo*] himself *seven* [heptakis] times in Jordan. *Ps* Kings 5:14. Now if *ebaptizo* means more than one dip, it would be more; then seven times this *two or more* will be *fourteen or more* times that Naaman dipped himself! Mr. Stein must surrender his frequentative argument, or immersions." What will he do? Our example fact remains unmovable. "That no example in sacred Greek can be produced where the word *baptizo* means more than one submersion."

And the same is true of all our eight facts. True immersion was regarded by the church fathers and other critics as a tradition.

In his "History of the Modes," p. 162, Mr. Chyral says:

"So far as primitive tradition affects rites, it should be remembered that it consists of a few articles, such as to

stand praying on Sundays, and from Easter to Whit-sunday, the trine immersion, and a few other usages."

St. Basil, as he is called, regarded "trine immersion as derived through tradition." Chyral, p. 71.

The great Jerome says:  
"Many other things, which are observed by tradition in the churches, have acquired the authority of written law, as for instance, to immerse the head thrice in the laver, &c." Hist. M. lib. p. 73.

Jerome regarded "trine immersion" as a "tradition," like "tasting milk and honey, after coming out of the waters of the baptism." This silly tradition was established by the Greek and Roman Catholics. In his Modes, Mr. Chyral says:

"And that for at least twelve hundred years after Christ all the rubrics of the Greek and Latin churches which enjoined any mode at all, enjoined trine immersion, and nothing else, as the rule of administration, &c."

The miserable twaddle about Enoomius being the author of "single immersion" is too absurd. Why not contend that Enoomius was the author of the New Testament? If Mr. Stein's authorities can be believed on this point, Enoomius was the first to originate single immersion in the Catholic Church. Those superstitious writers were not so stupid as to think that Enoomius originated the "one immersion"—the single immersion of the New Testament. The contention of Catholics on these questions has no bearing upon the subject.

The fact remains almost unquestioned that Baptist churches possess the one immersion of the Bible.

We showed, in our last, that Baptist churches possess the "Lord's Supper."

We here introduce:  
CHARACTERISTIC IV: *Bapt* at church possesses the *New Testament church government.*

The Kingdom of Christ must be governed by His laws. The traditions of men are worse than vain in the service of God. Baptists have ever been great sticklers for the Word of God, a "thus said the Lord," for their faith and practice. In his Principles and Practice of Baptists, p. 13.

Dr. Wayland remarks:

"The question is frequently asked, What is the creed, and what are the acknowledged standards of the Baptist churches of this country? To this the standard answer has always been, 'Our rule of faith and practice is in the New Testament.' We have no other authority to which we all profess submission." Also, Joseph Belcher, speaking of the Baptists, says:

"It is important, however, that it should be well understood that cowards do the churches of this denomination require subscription to this or any other human creed as a term of fellowship. They adhere rigidly to the New Testament as the sole standard of christianity." Religious denominations, p. 49.

In the first article of the abstract of principles contained in the Encyclopedia of Religious Knowledge, it is affirmed that the Bible is "The supreme standard by which all human conduct, creeds, and opinions should be tried." Religions Enquiry, p. 191. In fact, it is but the united voice of all Baptists throughout the world, that, "We profess to take for our guide, in all matters of religious belief and practice, the *New Testament, the whole New Testament, and not any but the New Testament.*" Prin. and Prac. of Bapts., p. 83.

Jesus is our Prophet, Priest and

King. When Moses and Elijah, representing "the law and the prophet," appeared with Christ on the Mount of Glory, Peter in his bewilderment wished to have "three tabernacles" and three great teachers; but, "While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, this is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 5.

The three apostles arose from the earth, and saw no man save "Jesus only." *Jesus only* is our great teacher and lawgiver, in the present dispensation. Some under the law, but because we are "not under the law, but under grace," that we may disregard the commands of Christ with impunity. It is written:

"He that despised Moses' law did without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, vengeance belongeth unto me, I will recompense saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb. 10: 20-25.

The punishment for the violation of the law of Christ will be "much sorer"—much more terrible—than for the violation of the law of Moses.

Paul says:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:"

"That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

Jesus says:

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: and the word that I have spoken, the same shall judge him in the last day."

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, which I should say, and what I should speak." John 12: 48, 49.

The Holy Spirit says:

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book:"

And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

Jesus Christ delivered the rule for personal offenses as follows:

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother."

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church; but if he neglects to hear the church, let him be unto thee as a heathen man and a publican.

Verily I say unto you, what ever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 15-18.

In the execution of the laws of Christ,

Baptist churches put great stress on this rule. This shows that a local church is the only tribunal in the kingdom for the settlement of difficulties. To have a centralized government so that "in matters of government and discipline each local congregation is subject to the whole body," is treason against the kingdom of Christ. According to this Popish principle the Tinkers have established a "National Conference" to decide matters for which "no sixth the Lord can be found." No such apostolical institution was known to apostolic churches. It was the local church that expelled the unworthy. Paul said:

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.

To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Cor. 5: 4, 5.

This is the practice of Baptist churches. It was the local churches that restored the penitent. Paul said:

Sufficient to such a man is this punishment, which was inflicted of many.

So that contritewise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 2 Cor. 2: 6, 7.

This is the practice of Baptist churches. It was the local church that elected its own officers. Acts 6: 4, 5. The "whole multitude" chose "the deacons to serve the Jerusalem church. It was the 120 original church members at Jerusalem that "gave forth their lot" which elected Matthias to their apostleship. Baptist churches elect their own officers according to the inspired example. Baptists possess this peculiarity, the Bible church government. Will Mr. S. deny it?

#### A FEW THOUGHTS ON INFIDELITY.

BY B. C. LEWIS.

HOW can the great tide of skepticism and infidelity, now so prevalent, in some form or another, throughout our country be checked or averted? Is a question of growing importance, and should have the serious consideration and thoughtful attention of all who place a proper estimation upon good society, and what would the benefits and advantages arising or resulting from a proper administration of laws founded in correspondence with the moral sentiments, the highest and noblest elements in man's nature?

It is readily observable from the teachings and demands of *freethinkers*, that the aim is to secure the adoption of their theories by our legislatures by having them blended with our common laws—and as these claims and theories are not based upon the principles of morality—but on man's lower and more depraved nature, society must, of necessity, suffer much in case such enactments were passed. But let us hope that all such efforts may ever prove futile and unavailing.

It can never be detrimental to the prosperity of society, or to any people, to be governed by just laws that are founded on the principles of benevolence and truth. The rights of all must be kept in view so long as their business pursuits of whatever description do not interfere with the rights and privileges of others. But the advocates of a "new

way" come with a petition to Congress asking leniency to, and the pardon of, those who have been engaged in the publication and dissemination of immoral literature and obscene pamphlets. Their cry is, "This is a free country and every one should have his rights, and be permitted to conduct his own business, and be protected while engaged therein." Our government and laws are liberal enough to grant all this, if the business is legitimate and honorable, and pursued from right motives, and the happiness of society or individuals is not endangered, or their rights and privileges are not imposed upon. But when a publisher asks to be protected in the publication of base and immoral literature—a literature calculated to depress and demoralize the youth of our land, and annul the decision of justice and right when he "you are violating the constitution, by endangering the moral health of the young, and answerable for the violation as a criminal."

There are insane asylums provided for those who may become dangerous to their friends and community by cause of losing their reason, and for the protection of society insane persons must be cared for at these institutions. If an individual engages in stealing or practicing fraud in any way, he thereby loses his claims for the protection of government, and for the safety of society must be taken into custody, and placed in prison, in order to prevent further violation.

So in the cases now mentioned. The safety of society and of individuals demands that he be detained or give security for his disobedience to the laws of our land. In case he does not give suitable assurance of ceasing this evil business, he is in no wise worthy of freedom.

It cannot be reasonably supposed that imprisoning the criminal changes his moral character. It is for the safety of the community in general, he is imprisoned, by preventing his unlawful actions. Other influences must be brought to bear on the man—in his moral character, in order that his moral nature be improved.

If the moral nature of the aforesaid publisher could be awakened, and, with intellect, could gain the predominance over his lower nature, there would be no necessity of detaining him in prison. Society would be in no danger from him, for he could no more engage in such immoral pursuit—his influence would be thrown on the other side of the scale, and he would then love and praise virtue, honor and truth.

Let all that reverence the Bible, and have hope in its glorious promises, all that would have the standard of morality raised instead of lowered, and that would shudder at the thought of "sinking the state of society below the utter-thinking brute, by yielding in their defense of truth, and ever hold aloft the standard of morality—not setting aside the lower order of faculties, however, but have them in subordination to our superior being—our intellect and moral nature. These are the claims and teachings of the Gospel, and if we as a race, or as individuals, lower the standard or appointments of wisdom, the consequences must be fearful to society, or to the individual who thus perverts God's arrangement. We cannot with impunity reject the Creator's arrangement nor with success alter his divine law, whether revealed in his inspired word or written in our constitution or nature.

#### HINDRANCES TO THE SPREAD OF THE GOSPEL.

BY A. B. WOODARD.

AMONG the many things that are detrimental to the cause of Christianity and the free spread of the Gospel of Christ which might be remedied, is light or trifling talking about those who have been chosen, by the majority of the church, as being the worst in the list of the responsible, office of the ministry. How often, perhaps on our way from church, do we hear some of the laity making light or trifling remarks about the sermon they have been listening to, and that too in the presence of those who make no profession of religion, and who probably were favorably impressed with the discourse.

Perhaps brother A. will make expressions like these:

Well, elder B. got off some o' his old foggy notions to day. Who cares for such preaching? Bro. C. got pretty good. Who was he driving at this time? I wonder if he meant that for us. He is always throwing his darts at some one. I wonder if they expect us to swallow all they say, &c.

From these uncalculated expressions, others, (not the faithful ones) will find out the sermon and criticize and find all the fault they can imagine. Thus, instead of being edified and built up in the faith of the Gospel by the faithful labor of the servants of Christ, they make themselves stumbling stones in the way of others, thus retarding the spread of the Gospel.

Let every brother and sister learn to speak well of their ministers and their preaching, especially to those outside of the church, and we will see a mighty revolution in the church. Confidence will be established, love gained, ministers encouraged, sinners converted and the Gospel spread.

Panora, Iowa.

#### SUCCESS IS ALL OF GOD.

ONE of Christ's brief, but significant commands to his disciples, Peter and Andrew, was, "Follow me, and I will make you fishers of men." It is a truth, which, while it humbles the faithful minister, at the same time encourages and animates him in his labor, that his success is all of God. Yet he must labor as if all depended upon his own exertion. The inspired Paul may plait, and the eloquent Apollon may water, but the Lord alone will give the increase.—The most stupendous miracles the disciples of Christ ever wrought never converted a single soul. The same divine influence which was effectual when the weakest of their contemporaries were preachers, was just as necessary for their success as for that of any other. And at this time, when the most able and faithful minister on earth is made an instrument of saving grace to mankind, we know that "the excellency of the power is of God, and not of man." Yet in the Gospel, as well as in the natural world, there is an adaptation, as well as a connection, between means and ends; a connection which is neither capricious nor blindly accidental. The minister of the Gospel is God's messenger appointed for bringing men to the knowledge and love of himself, and which he has promised to bless. And the more Christ like he is, humble, simple, pure, and earnestly persevering, the larger, in general, the amount of blessing which, upon every principle of Scripture and reason, may be ascribed.

#### "IT IS I, BE NOT AFRAID."

ST. JOSEPH BULL-DOZER.

WHEN gliding along on the smooth stream of time with apparent unconcern as to what is going on around him and what others do, the professing Christian seems secure, so long as he meets with a smile of apparent approbation from every species of corruption and allows to go unrebuked every form of sin and vice. It seems to enjoy the popular good will. As he does not cross the path of the forward he is not met with his frowns, nor the storms of his ire; but let him awake from his lethargy and notice the destroyer of peace the enemy of souls, and point out his perfidious work—let him begin to renege against sensualism, fashion, vice, or sin in any form, and soon he will hear the barking of Milton's "Hell-hounds, the waves of adversity will begin to swell and the billows of persecution will roll around him mountain-high, and like the disciples in the ship in the midst of a rough sea, his heart will begin to fail. He looks and beholds on his waking over the waves, one who has surmounted victoriously all opposition—here is hope; Jesus is approaching; he will understand the situation, speaks the blessed words of assurance; "It is I; be not afraid."

Emboldened by the familiar voice, the Christian, Peter, like, is ready to brave the dangers of the deep and replies; "Lord, if it be thee, bid me come unto thee on the water." But when he sees the fierceness of the storm and the swelling of the waves, courage fails and he begins to doubt and almost wishes he had not put his moral courage to a test so severe and just as he is about to sink beneath the waves of persecution, Jesus stretches forth his hand, rescues him and shows him the great importance of entertaining a doubt. Rescued from what seemed imminent destruction, he can, with Moses the faithful servant of the Lord, exclaim: "The Eternal God is our refuge and underneath are the everlasting arms."

#### A PRAYER FOR THE TIMES.

Lord save me from the sinfulness of my own heart and life!

Save me from the false doctrines, false authorities and bigotries of sectarianism!

Save me from the ignorance, folly and iniquity of fashionable religion!

Save me from the over-valuation of any thing because it is popular!

Save me from the awfulness of infidelity—from all forms of godlessness and hopelessness!

Save me to live and die a penitent, faithful, holy and happy Bible Christian!

WICKED men stumble over straws in the way to heaven, but climb over mountains in the way to destruction.

The Scriptures give four names to Christians from the four cardinal graces: saints for their holiness; believers for their faith; brethren for their love; disciples for their knowledge.

Don't murmur at your lot, though it may be a hard one. Rather buckle to the work, and meet life's battles manfully, and you will soon be in a better condition. At any rate, it don't help to be constantly complaining.















## UNION ON FEET-WASHING II.

BY A. G. MILLER.

THE special design of this ordinance of feet-washing needs further notice here, because on this matter a full understanding very much depends. Every ordinance and command has its special design and object, and the design of all ordinances is for the spiritual benefit and blessing of the church. The design of baptism is spiritual; so is the bread and cup of communion as well as singing, prayer, and faith. All have the spiritual design or blessing for the faithful who observe them.

And when we come to feet-washing it is like all the other washings of the old and New Testament; for legal or spiritual cleansing. The Jewish bathings and washings were for a legal or spiritual, not a literal cleansing. So with baptism; it is to represent a spiritual cleansing, not putting away the filth of the flesh. And when the Savior connects the washing of the feet with the washing of baptism in John 13:10, saying, "He that is washed, needeth not save to wash his feet"—when the Savior says, "He that is washed" (*abluimus*) he alludes to baptism, because he uses the same word (*lavo*) used when the apostle says, "wash away thy sins, and 'your bodies washed with pure water,'" "washing of regeneration," &c.; showing that the Savior refers to baptism and when he says, "needeth not save to wash (*abluimus*) his feet. This washing of feet is here applied as an additional washing to baptism, and to be applied only to those who have been baptized, making its relation to baptism such as to make it a washing of the same nature; and when the Savior adds, "but is clean ever whit, and ye are clean but not all, for he know who should betray him, therefore said he ye are not all clean." It makes it more evident still that feet-washing is designed as a spiritual cleansing, applying only to those who have been baptized. Further, it is a cleansing to the eleven, but not to Judas, because of his unbelief.

Another thing connected with this subject to prove that the object of the feet-washing was a spiritual, and not a literal cleansing is, that our Savior washed the feet of all the disciples while his own feet were not washed. If the object had been a literal cleansing, the Savior's feet would have needed and been washed the same as the others, but as the object was to represent a spiritual cleansing from sin, the feet of the apostles only needed washing, because they, and not the Savior, needed cleansing from sin.

Some have thought the design of the feet-washing was to teach humility; but for two reasons we believe it is not correct. First, no washing in the sanctuary is said to teach humility, but always a cleansing. Second, the Savior says nothing about humility in connection with feet-washing, but speaks of it as a cleansing; and we cannot see how feet-washing could teach humility any more than baptism or any other washing. This idea of feet-washing being designed to teach humility, is adopted by most commentators because it opens an easy way to set the ordinance aside with this kind of reasoning. First, humility is the object of it; second, the humility is not mentioned by our Savior in connection with the subject; third, humility is applied to every act of obedience and kindness, hence no need of this special act of feet-washing. In this way has the feet-washing of our Savior been set

aside entirely by many who have been mistaken in the design of it. How the Savior can teach humility as the design of the ordinance when he says nothing about it, is something that we cannot see.

This brings up another feature of this subject deserving our notice. If the design of this ordinance is to bless and aid to the one who does the washing, then its object may be to teach humility; but if the design of it is to apply specially to the one who receives the washing, then its design is evidently to represent a cleansing. Believing the latter position to be true, we will illustrate and prove it more fully. Under the Jewish law the man bathed or washed himself (Naaman dipped himself), but under the gospel it is not so; one man baptizes another; one breaks the bread to another; one washes the feet of another; that two are engaged in the observance of each ordinance, one to administer it, the other to receive it. The question then to be settled is whether the design of the ordinance is to benefit the one who administers it, or the one who receives it; or does its design apply to both. This question must be settled by the Scriptures themselves to place the subject in its true light.

In the ordinance of baptism this subject is made very plain. Baptism has its special design, that is for the remission of sin, for a cleansing or purification. But this design does not apply to the one who administers the ordinance, but to the one who receives the ordinance. It is not to pardon or cleanse the minister, but the subject of it. The same is true of feet-washing; its cleansing power applies to the one who is washed, not to the one who does the washing. It cannot be a cleansing to him as he is not washed, and it can only apply to him when he is washed. Again, the bread and cup of communion are designed to benefit the one who receives and eats it, showing the great truth that those who receive God's mercies and commands in every form, are blessed by all they receive of God, though they be through human agency or nature's laws.

And it is because this doctrine is true, that our Annual Meeting and general Brotherhood are justifiable in the position taken on this subject; that is, every one partaking of the communion must have their feet washed; for that is the ordinance, and like baptism every one must receive it. With this view of the subject, it is not any more essential as to who washes the feet of a brother than it is to who baptizes him. But the extreme view of some brethren, that they will not commune unless every one engages in the washing of another, has not been sanctified by the Annual Meeting, because the design of the ordinance is in the receiving of it, not in the administration of it. Upon the truth of this doctrine the sisters receive the communion, but do not administer it.

Another thing to prove our position and to sustain the course of the general Brotherhood is found in the example of our Savior. He washed the feet of all the disciples. Surely they received the blessing of the ordinance, though none of them did the washing; yet they could partake of the communion because they received the washing, not because they had washed the feet of another, for they had not. Had those who hold the extreme view that they will not commune unless all engage in the washing, been there, we presume they would have communed once on the principle for which they are contending. That it is

essential that every one receive the ordinance, but not that every one should do the washing. Then when we speak of union on the subject of feet-washing, we mean to unite in the doctrine that all must receive it as we unite that all must receive baptism and the communion.

Another thing which goes to prove that it is essential to receive the washing will be found in the language of our Savior to Peter. When the Savior came to him, Peter said "Thou shalt never wash my feet." Jesus said to him, "If I wash thee not thou hast not part with me." Here the Savior puts the penalty on the matter of not receiving the washing, showing clearly that the essential work in the ordinance is to receive it; and any one refusing to receive it is condemned by our Savior. But he does not intimate that one should be condemned for not doing the washing at that time, for that would have condemned them all. Then from this example we would at any communion object to any one who was not washed, but not to one because he had done the washing.

It becomes necessary here to notice another feature related to this subject; that is, the relation of the one who is commanded to administer the ordinance. We notice that commands are always given to them, hence the disciples were commanded to preach, and to baptize—to feed the hungry, to clothe the naked, to entertain strangers, to wash feet, &c.; in all these cases the commands are given to one while another receives them and their blessings. The one who does the work fills an official position, not working for himself alone, but for the Lord and his church. The same is the nature of the blessing he receives for every duty; it is not a blessing to him alone, but also to the church. As the blessing the minister receives in administering baptism, is to commune with the one who is baptized, for he receives the design of the ordinance; his blessing is special, while the other is common like the blessing for any other obedience. The same is true of feet-washing; the disciple is commanded to do the washing, but for obedience he receives a blessing if it is true, but it is in common with the church like if he would baptize or feed the hungry or clothe the naked. But the blessing he receives for doing those things is not the same as the one who receives them, and cannot be compared with them without destroying the design and object of the ordinance or command.

## A FINE SERMON "SMASHED."

IN the *Sunday Magazine's* following incident is given, which is illustrative of the modern practice of illustrating texts of Scripture and giving them a meaning foreign to that intended by the inspired writer:

A young preacher, a graduate of one of the theological schools of the country, preached a very nice discourse from the following words: "Then, fearing lest they should fall upon rocks, they cast four anchors out of the stern and wished for the day." (Acts 16:20.)

Said the young preacher: "The ship represents the Church. The four anchors are faith, hope, love, and prayer. Christians are the crew. The sea represents the great ocean of life. The storm that prevailed are the trials to which we are inclined here; and the Island of Melita, where all are excepted safe to land, means Heaven." He dwelt with becoming fervency on the importance of casting out

the anchors, faith, hope, love, and prayer; the necessity of abiding in the ship, in order to be saved; and the consolation to be found in the fact that not a hair of their heads should be hurt, but they (the members of the Church) should all reach shore in safety. The preacher concluded by asking one of our aged preachers, whom he had invited into the pulpit, out of respect to his gray hairs, to close the meeting with a few remarks. The old brother arose and placed his hand on the young theologian's head, as if giving him a phenological examination, and proceeded, in his plain, unadorned style, substantially as follows:

"My young brother, you have preached a mighty purty discourse to-day; but I'm afraid you've done some awful mistakes. You said that the ship meant the Church. If that's so, we haven't got any Church now, for the ship was all smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love, and prayer. If that's so, we haven't got any faith, hope, love, and prayer in the Church, as they have been cast out. And you say that Christians are the crew. If that's so, they are a mighty bloodthirsty set, for they wanted to kill Paul. You tell us that the Island of Melita meant Heaven. Well, if that's true, Heaven must be a mighty snaky place, as snake bit Paul as soon as he landed."

It is stated as a historical fact that that young preacher was never known to preach that "purty" discourse again in all that region of country.

## HISTORICAL.

BY P. C. BAYLOR.

I HAVE not yet met the man who was familiar with the following history. I have seen some good historians entirely ignorant of it. For the benefit and information of your readers I transcribe it, if not too lengthy for your columns.

"The reign of Justinian was marked also by great calamities. The superstitious people were appalled by the appearance of comets of prodigious magnitude. Earthquakes and pestilence added their real sources to these terrors. In 526 an earthquake at Antioch destroyed two hundred and fifty thousand persons. In 531 the ancient and noble city of Berytus was shaken to the earth. Constantinople suffered severely, and a part of the church of St. Sophia was thrown down. In 542, a terrible plague, which originated in Egypt, swept over the whole known world, and continued its ravages more than fifty years. It is said there was not a spot upon the earth, even to the mountain tops, that was not visited by this dreadful scourge. During three months, the mortality of Constantinople was from 5,000 to 10,000 daily. Many districts in Asia, depopulated by this visitation, have remained waste to the present day. As this is the most wide spread and destructive pestilence that ever visited the earth, as far as we are able to learn from history, we subjoin the description of it furnished by Procopius, who resided at Constantinople, who was an eye witness to this terrible calamity, and from his connection with the Byzantine government, possessed the means of learning all that could be known of its origin, progress, and effects. The account of this writer is as follows:

"At this time (A. D. 542) arose a pestilence which almost destroyed the whole human species. It traversed the whole

world, attacking all nations and tribes of men, sparing neither sex nor age. No diversity of climate, latitude, diet, habits, or mode of life obstructed the progress of the pestilence; all varieties of mankind fell prostrate before its sweeping march. Some countries were ravaged in Summer, others laid waste in Winter.

"It first arose in Egypt, among the inhabitants of Pelusium, from whence proceeding into separate routes, it ravaged Alexandria and the rest of Egypt, on one hand, and on the other extended to Palestine from which country it spread over the entire world, advancing in uniform rapidity throughout the whole of its progress. It did not suddenly exhaust its venom in any spot, but proceeded with regular steps, and continued in every place along its route a certain space of time, marching thus deliberately to the very extremities of the earth, as if determined that not the most remote corner of the universe should escape its ravaging search. Not even an island, a cavern, or a mountain was spared. If its first visit to the pestilence was sure to return, and fall with fatal malignity upon the people whom it first spared, not leaving them till it had swept away the full proportion. It always began on the sea coast, and spread into the interior.

"In its second year, about the middle of spring, it reached Constantinople, where it happened to be at that time. The plague broke out in this manner: Multitudes of diabolical speeches were seen, having the shape of some human figure. Whoever met one of these spectres seemed to be struck on some part of his body, and was on the instant taken sick. At first, the persons who saw these spectres attempted, by prayers and devotions, to free themselves from these attacks; but all in vain, for the very tempests to which they ran for succor; they fell down dead. Then they shut themselves up in their houses, and if their friends called at the door, they refused to see them; not the loudest knocking would be answered, for every one feared that some demon was in pursuit of him. Some were attacked in another way; they fancied in their sleep that they beheld these apparitions, or heard voices crying out that they were numbered with the dead, and straightway they were attacked by the pestilence. Others neither saw the spectres nor dreamed of them, but felt the disease approach in a sudden fever on awaking from sleep; some were seized walking, others while they were about their occupations; they did not change color, nor feel a violent heat or inflammation; but from morning till evening the fever wore so mild a character that neither the patient nor physician was alarmed. But on the first day, or second, or not long after, swellings arose in the abdomen, under the arns, behind the ears, and on the thighs. These particulars were common to all who were attacked by the plague; but there were diversities in the action of the disease, owing either to the different habits of body in different individuals, or to the sovereign power of him who sent the calamity.

"Some fell into a heavy lethargy, others were seized with a furious madness. In their lethargy, they seemed to have forgotten every thing, like persons buried in eternal sleep; and unless attended were constantly at hand to supply them with food, they died of starvation. In their madness, they never slept, but were continually frightened with apparitions, and fears of being murdered, they utter-

ed horrid cries, and ran hither and thither, to save themselves by flight. If the sufferings of the sick were dreadful, those of their friends were hardly less so, for they were distracted with the labor and anxiety of watching over the miserable patients.

"The disease was not propagated by contagion; for neither physicians nor other persons caught it by touching the bodies of those infected; and multitudes who nursed the sick and buried the dead, escaped its attacks, while others, who were in no way exposed, took it and died.

In their delirious ravings, they rolled themselves on the ground, threw themselves on the house-tops, and plunged into the sea, not from thirst, but impelled by an unmanageable prey. Many, unattended, perished from hunger. Those who escaped the lethargy and delirium were carried off by excruciating pains in the swellings.

"The physicians, ignorant of the nature of the disorder, imagined the cause to be in the swellings, and therefore dissected these tumors in the bodies of those who had died, to discover the secret of the malady. They found them to consist of coils, or black lumps, containing so malignant a poison, that many of them died immediately from the effects of it. Some found their bodies covered with black pustules; these died within an hour. Many were killed by sudden vomings of blood. Some, after living in great extremity, and being give over by their physicians, recovered, to the astonishment of every one; others, who seemed quite safe, and were assured of their recovery unexpectedly died. Human skill and human wisdom seemed utterly at fault, for all things were in contradiction. If one man was helped by the use of the bath, another was killed by it. If some perished in an extraordinary manner, others escaped as wonderfully. No remedy for the disorder, no preventive against it, could be found. When a man took the infection, it seemed by chance; when he escaped, it happened he knew not how. Children born of infected mothers were sure to die.

"The plague prevailed four months at Constantinople, and during three months it raged terribly. At first, the number of deaths was but little above the ordinary proportion; but as the epidemic grew more active, they increased to 3,000 a day, and afterward to 10,000 a day, and even more. At first, every one buried those of his own household, and such dead bodies as were found here and there; but afterward everything was left to chance and disorder; for servants were left without masters, and masters without servants. Houses were left desolate, and the tenants remained unburied. All the tombs in the city being filled with bodies, men, were sent into the fields in the neighborhood to bury the dead there; but the number of the corpses increasing more and more, they became tired digging graves, and piled up the bodies in the towers of the city wall, by taking off the roofs and throwing in the bodies, till the towers were full, when the roofs were replaced. A foul air was thus driven by the winds over the city and added to the infection.

"No funeral offices were performed over the dead; people thought it sufficient, if they were able to carry the bodies to the shore, and cast them by loads into the boats, and let the waves transport them wherever chance might direct. All affections and dissensions were hushed in the city; people assisted one another, and buried one another, without think-

ing of their enemies. Vicious and abandoned men, struck with horror at the awful death which menaced them, became suddenly penitent and devout; yet, as the danger passed away, and the fears abated, they returned to their old ways, and surpassed their old deeds in iniquity; so that it might be said, and not without truth, that the pestilence, either by chance or the will of Providence, had spared the very worst part of mankind.

History of all nations. By S. C. Goodrich, pp. 802, 803. Chapter OCLXII.

I send you this historical extract for the information of your readers who may not have access to books, &c. And for those brethren who are diving so deep into the mysteries of the Book of Revelation, and the prophecies as to venture to explain the deep things of God, to tell me through the B. or W. under what seal, trumpet, vial, or wax, this plague of calamity had its fulfillment. I wish to know. Certainly a plague like this did not escape the notice of the Spirit of prophecy.

If an earthquake, and a plague equal in magnitude to these here given would now occur, these wisemen who see a sign for the immediate appearing of the Son of man in almost every thing that occurs, would certainly have signs enough in these calamities for his immediate appearing.

#### THE INNER CHAMBERS OF IMAGERY.

BY G. R. BALESTADON.

To Sister Emily R. Stiefer, of Hollisburgh, Pa.

HUMAN nature is identical to all ages and climes and latitudes. The fearful picture of Paul in Romans first and third chapters, faithfully represents the tendency of alienated souls, and the law of apostasy and ever deepening degradation. Judicial, moral calamity is the natural sequence of penitent violation of law. Note the word "because" in Rom. 1: 21, and the word "wherefore" in verse 24, and the words "For this cause" in verse 26, as corroborations of this fact. In Ezekiel 13: 10-12, we have the same truth presented in a no less startling form. "God is a Spirit, and man is his image, and no worship can be fit for God to receive, or for man to render save what is 'in spirit and in truth.' This is the great want of the age. There is ample room in the church for evangelical labor so far as the character of true worship is concerned. There is pressing need of extending the kingdom of God; but more urgent need of deepening and spiritualizing the work at home. The very word RELIGION has in these days become a mockery. It means, in popular parlance, belonging to a sect observing certain regulations, exhibiting a certain ecclesiastical badge, and uttering an unmeaning jargon. The church must be no mere home, the ordonances of grace must be honored, true discipleship has its divinely appointed criterions, and they cannot be dropped from the test-words of Israel, Judges 13: 6. But all this we may have in form, and be the children of the devil. Religion is relation and character. What we are not where we are, is fundamental.

Baptism is less than a common bath if it be not "into death." Rom. 6: 3, 4. No sister goes down into that heretofore *Christ*, and rise with him to *newness of life*, bringing up her little dainty hat out of Christ's sepulchre, even if it be less expensive than a Christian

covering. Whoever pleads for what he longs properly to the his life, is an enemy to the cross of Christ. The church may have no righteousness what may or less may not be worn; but she has a right to guard the pearly entrance of the Temple, and see that baptism means baptism. He that is dead with *Christ*, buried with him, risen with him in perfect accord of soul with all his self-slaying, and God-assimilating principles of the Cross, will no more linger for the vanities of the flesh, than an angel will crave the fondness of their coarsened sin-glutted companions. 1 Cor. 10: 21. The 22nd verse in the same chapter is a profoundly needed study for all who wrap a filthy, saddening heart in a lamb's fleece, and for those who make the paraphernalia of the Mother of Hell the symbol of holiness. Rev. 17: 4. It is pitiful weakness, to say the least, in any one to plead for indulgences which have their root in a feeling, which had Christ admitted into his heart, would have made the incarnation and crucifixion a nullity.

The principle which we cannot honestly admit as an element in the life of Emmanuel, cannot be allowed as an element of Christian character. Sin is no misdeed. It is no surface leprosy. The heart first longs for the advancement of the flesh: A pla's dress, simply put on is not Christian any more than a stylish one. "If thou dost even what the devils do, how canst thou be saved?"

EVERY MAN IN THE CHAMBERS OF HIS IMAGERY? Ezek. 8: 12. Now we are at the bottom of the matter. Let every reader "dig a hole in the wall," and he may see the "adorning of decoration standing where it ought not." Ex. 8: 6-10. "The depths of Satan" are not every fathomed. Rev. 2: 24. The fountain of our own selfishness is not easy sounded. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17: 9. When God shall strip off all habit and conventionalism and pious mimicry, what is the naked reality that shall be revealed to the gaze of an assembled universe? Whatever it will be that will count for religion, or the want of it. Before the flaming eyes of the Omniscient, the vital pulse of thought and consciousness ever bare; and it is the office of the Holy Ghost to *show us ourselves*, and configure us to the Pattern of him whom he represents. John 10: 13, 14. Self-knowledge, as the counter-part of Emmanuel, is the mastery that unlocks the mysteries of Deity and humanity. Unless we know God as an indelible verity, the life of our life, the thought of our thought, and the feeling of our feeling, the Alpha and Omega of our aspirations, our religion is no more than a mockery of God, and a fatal imposition on ourselves. If this central truth could be more fully wrought into the life of the church, we would have little trouble about the gewgaws of fashion. The Cross would be the symbol and power of our new-being before baptism and after, and the thoughts of the nails and thorn crown, would constrain us to give head and hands and feet to self-renunciation. The Cross makes the separation here and the decision hereafter. That life to endless glory, or thrusts to *Redemption*.

We should accustom ourselves to view those above us without admiration or envy, and never look upon those below us with contempt. Little souls fall down and worship grandeur, without reflecting that admiration is due only to virtue and goodness.















## PIERCED HEARTS.

(The Absent)

WHAT if our souls unwillingly  
Have planted in some loving heart  
A thorn; and driven to its core,  
The keen and dreadful dart:

Nor feel it writhe, our cruel hands,  
That heedless hold the wounded thing,  
Until the lips grow numb and white  
And from the eye the light takes wing.

Then, for each woe, scarlet drop  
Of life, what status tears we shed  
And crave to leave within our own  
The wound of which the poor heart bleed:

The God of love for Christ's dear sake  
Accepts some ministry from me,  
My prayers some freight from heaven's gate  
Across the silence bear to thee.

And silently for him I bind  
Hurt that thy lips are faint to kiss;  
Thy hands to other hurt they find  
My minister as mine to this.

For ask, not one, but myriad hearts  
Under the great world's seeming calm  
With, pierced by myriad poisoning darts,  
Wine, sorrow's keenest edge to feel

Heart, of the world, with ancient wound  
Gathering anew its weight of pain,  
To break at last—wouldst thou be whole  
Of pain, of sin, of sorrow, of stain?

Behold the Lamb of God! Behold  
Life's fountain gushing from his side  
Thy hurt, thy stain, thy keenest ache;  
Though thou art dying, faint and cold—  
Though thou art dead a hundred-fold,  
Life, health, are in that crimson tide.

## UNION ON FEET-WASHING. II.

BY R. H. MILLER.

WE now want to look at another feature of this subject no less important in settling this matter. That is the command given by our Savior when he says; "ye also ought to wash one another's feet." If this command to "wash one another's feet" means that the disciples shall wash the feet of one only, then stop and let another do the same, that should be the only practice in our Brotherhood. But if the language "one another" means that one disciple shall wash the feet of more than one, that may be the general order of the Brotherhood. The meaning of this language then has much to do if not altogether in settling this matter.

Here we propose to get if possible the precise meaning of the language used by our Savior; we will see pronominal adjectives, "each other," "one the other" is used when the action or relation including two only, one subject and one object, and the pronominal adjective "one another" is used when the action or relation includes more than two, one subject and two or more objects. If we learn this then the Savior does not in this language teach the disciple to wash the feet of one only. We purpose then to refer to grammar, to the Scriptures, and to the Greek in order to get the true meaning of these expressions.

Brown, in his grammar, page 104 says: "The reciprocal expression, *one another*, should not be applied to two objects, nor each other, or one the other, to more than two; because reciprocity between two is some act or relation of each to one to the other, an object definite, and not of one another, which is indefinite; but reciprocity among three or more is of one, each, or every one, not to one other solely, or the other definitely, but to others, a plurality or to an other, taken indefinitely and implying this plurality. Here we have one of our best authors on grammar, giving the expres-

sion *one another*, as including a plurality of more than two, while the expression *the other* includes two only. If the Savior had commanded the disciples to wash one the other's feet that expression would be different; for that expression would give a relation or act between two only, proving what has been called the single mode. But *one another* is always used to express an action or relation to a plural number of two or more, hence it cannot mean the single number in feet-washing.

We will now look to the common use of the expression *one another* as found in the Scriptures. The disciples are commanded to love one another. Here the meaning evidently is that more than one is the object of the love commanded. It does not give the idea of loving one only. Again, they are commanded to exhort one another. In this an indefinite plural number of more than two is included. "Greet one another with a holy kiss;" here we have the indefinite plural of more than two. "Pray for one another" is of the same import, and the language in all these cases like the command to wash one another's feet, includes more than the single action or relation between two; it means an action to a plural number, not to one only.

But another thing to be noted here is that while *one another* means an indefinite plural, it includes, of course, the single in it; hence the latitude or liberty granted in all these cases. For while the holy kiss is commanded in a form that expresses the plural number, we all admit that there is no wrong in observing that ordinance on the "single mode" as it is called, where only two are included. And the same on exhortation, though commanded in that plural form one another; it would not be wrong for one brother to exhort one person only. On the other hand, those who are conscientious on what is called the "single mode" of feet washing, practice all the other ordinances and commands given in the language *one another*, or the double or plural mode, "greet one another." They do not apply the single number only to that ordinance, but practice it on the double mode. "Exhort one another;" they will obey that on the double mode; so with "love one another," and with "pray for one another." If, then, all these can be observed on what is termed the double mode, why not accept feet-washing on the same mode when it is commanded precisely in the same way, with "one another."

Here it would be in place to examine the Scripture meaning of the expression "one the other," and we will find it used exclusively when one object only is referred to. "For either he will hate the one and love the other, else he will hold to the one and despise the other." Two sons, "the one on the right hand the other on the left;" two thieves "one on the right hand the other on his left;" "the one a Pharisee, the other publican." Here we see the expression, "the other" specifies one object only, showing that the Scriptures uses these pronominal adjectives in the same sense given in our grammars, "one the other" having but one definite object when "one another" has an indefinite plural of two or more objects.

Now let us look at the use of these expressions in the Greek. *Allos*, the word rendered *one another* occurs one hundred and four times in the New Testament. It is plural in sense in every case except one, and it may be even in that; that is, the action has two or

more objects. We will cite general cases to prove this. "Ye ought to wash one another's" (*allos*) feet (John 13: 14). "That ye love one another" (*allos*); as I have loved you that ye also love one another" (*allos*). "Salute one another (*allos*) with an holy kiss;" "be ye kind to another" (*allos*) (Eph. 4: 32); "exhort one another (*allos*). More might be given, but these are enough to show that *allos* in all these expresses an action referring to a plural number of more than one, and never means an action to one object only. Hence the language of our Savior in giving the command of feet washing as well as these other commands does not in any sense restrict them, or any one of them, to what is termed the single mode.

The Greek word *allos* means other, or another when it is not connected with the adjective one. It occurs about one hundred and fifty times and is often rendered another, but not *one another*. *Allos* simply means one other or others and not reciprocal, while *allos* means one another and is reciprocal implying a plurality of more than two.

There is another Greek word deserving notice here because of its definite meaning; it is *heteros*; used to denote one only, or a definite number of more than one, as "seven others;" "other fifty;" "other seventy." This word occurs about one hundred times, and is used when the object is definite; as "hate the one and love the other;" (*ton heteron*;) or "hold to the one and despise the other" (*ton heteron*)—Matt. 6: 24. "Two men went up to pray; one a Pharisee, the other (a *heteros*) a Sadducee" the other (*heteros*) Pharisee;" "Seven others (*heteros*)"—Matt. 12: 45; And the other (*heteros*) fifty—Luke 7: 41; appointed other (*heteros*) seventy, Luke 10: 1.

This is enough to prove that the Greek term *heteros* denotes a definite number of objects, and is used when one only is the object of the action. Hence we conclude that if the Savior had intended that a disciple should wash the feet of one only, he would have used the word *heteros* instead of the word *allos*, because *ton heteros* means something done to one only, while *allos* never does. If the Savior had said, "ye also ought to wash one the other" (*ton heteros*) feet," then it would be plain that we should wash the feet of one only, and there could be no dispute as to the meaning. But when the Savior uses the Greek term *allos* (one another) which is not applied to one object only, we cannot see how it is possible for those to be well founded who say they will not commune unless the order is to wash a single number.

Now on the other hand see how the Annual Meeting and the general Brotherhood stands in the liberty they have allowed. Feet-washing is commanded by *allos* (one another) and it has been allowed to practice that on the single number or one object alone. So in the Scriptures, "salute one another" (*allos*) and that is practiced by the single number so it is passed round the communion table and on many other occasions. So with exhortation it is commanded with *allos* (one another), yet it is not wrong to exhort one brother alone. The same with prayer; we are commanded to pray by the word *allos* (for one another), yet it is permitted to pray for one brother when circumstances require it. We might refer to more but these are enough to show that

while the general Brotherhood have held the meaning of "one another" in all these cases to teach no obligation to all, given in the plural indefinite form, yet in each of them it has allowed them to be observed in the single number. If the Brotherhood has been liberal, it has been consistent; for it has allowed the same liberty in all commands given by *allos*. We would be glad if all our brethren would be as consistent, and while they practice all the other commands given by *allos* on what they call the "double mode," they might also practice feet washing in the same way; for it is commanded by the same word. And we would say the same to those, if there be any, who cannot conscientiously wash feet on the "single mode" as it is termed. You practice all the other ordinances on the "so-called single mode;" you will salute one brother only; you will exhort one only; you help one only; you will pray for one only; all these you will do on the "single mode" or single number when circumstances require. Then can you not wish as much propriety wash feet on the single number when circumstances require? For all these are commanded in the same way with *allos*; and there would be no more inconsistency in practicing one in the single number than the other.

The reason why this is true is because all the virtue, the design of the ordinance, is in receiving the washing, not in administering it. Hence there is no word used requiring the single number on rotation in administering the ordinance. If the Savior had used a word requiring them to wash the feet of one only, it would have been inconsistent with his own example; for he washed the feet of more than one. And the word *allos*, one another, is the only form of giving the command consistent with his example; and we feel that his example and the sense of that word shows clearly that he did not require the disciples to wash the feet of one only.

There is another thing in regard to this command which deserves notice in order that the course of the general Brotherhood be sustained. That is the command itself. When our Savior says, "If your Lord and Master have washed your feet ye also ought to wash one another's feet." Here the command embraces the washing and no more. The command does not say, "ye also ought to pour the water, girl with the towel, wash the feet and wipe them. This command is not given so as to include all this; yet some treat the subject as though it did. The command is, "ye ought to wash one another's feet." The fore-going language shows this to be all that is included in the ordinance. "If your Lord and Master have washed your feet," nothing about pouring, washing or wiping, but the washing only; because the design of the ordinance is to cleanse. Then we have good reason to conclude that the command and the ordinance is the washing. There is no principle of law or of fair interpretation that would make the command embrace more than is expressed or implied in it. And this language does not express more than the washing; how it implies more we cannot see.

Other language may be added to give more, but this language does not; and we must be careful to know that if more is added by other language it must be done on fair and just rules of interpretation. "For I have given you an example that ye should do as I have done to you. This language by some is

thought to enjoy more than the washing. That might even be true, and yet not make it a part of the ordinance. Some think it includes the pouring water, the girding, the wiping of feet. If it does we are not willing to admit that it makes them a part of the ordinance for several reasons. First, the design and object of the ordinance is the washing, to represent cleansing or purification. Second, the command only includes the washing, and it is always doubtful and dangerous to put more in any command than the inspired writers themselves have done. Third, the pouring of the water, the girding with a towel, and wiping the feet are only contingent or necessary circumstances attending the ordinance, and not a part of it. Like preparing the candidate for baptism. Going down into the water, the coming up out of the water, and even more are necessary circumstances attending the ordinance of baptism, but not a part of it. We should not put these attending circumstances on equality with the ordinance.

From this view it is reasonable that the Annual Meeting should allow some liberty in these attending circumstances; because they do not constitute the ordinance. I believe we can agree in the important design of the ordinance to represent a spiritual cleansing. We agree that all must receive the washing. We can agree too that the ordinance consists in the washing; and when we speak of union on the subject of feet-washing we mean a union on these essential truths in the ordinance itself, and forbearance in the attending circumstances that will prevent the extreme view on either side that will keep brethren from communing unless their own opinions of these circumstances prevail.

The important duties of Annual Meeting in reference to this subject, and many others like it, is to keep such union and harmony in the Brotherhood that all may worship together as brethren. It is sometimes difficult to prevent the different views of brethren from causing trouble in the churches, and even from becoming the parent of division, and the lead of a party—all the work of preventing these troubles often falls on Annual Meeting; for they are all together there for settlement; and it is not reasonable to expect that any settlement will suit all. For this reason many times the Annual Meeting is complained of when it has done the best that could have been done.

When all these important questions comes before the Annual Meeting and it must decide them, we believe the Brotherhood should regard its decisions, and not let the opinion of individuals have more weight than the counsels of the whole Brotherhood. The controlling power of Annual Meeting has held our church for more than a century, and we are constrained to believe it is God's appointed plan of church government. If all our brethren could fully appreciate the difficulties attending the labor of Annual Meeting and more fully appreciate the great object for which it works, the union and harmony of the Brotherhood, we believe they would be more inclined to surrender individual opinion for general consent, and work more for the great object of union in all essential truths, and forbearance in mere matters of opinion that have not been condemned in the council of Annual Meeting.

If each brother or church should determine that his own views or opinion on every thing should be his law or

rule instead of the council of Annual Meeting we would soon have not only one but many divisions to mar the peace of the church. If the controlling influence of Annual Meeting were gone and each church set up its independent government, it would become so weak and feeble that the world would mold them; the popular religions of the age as it has done the few parties who have denied the authority of the general Brotherhood. Union is power, peace and victory; division is weakness, trouble, and death.

THE HOLY GHOST.

BY C. B. BALSHADDER.

WONDERFUL, above all thinking of man or angel, is the nature of God, and the economy of Redemption. A poor, listless, joyless, religion must not be which finds its truest expression in the Ephesian acknowledgment, "we have not so much as heard whether there be any Holy Ghost." Acts 19: 3. "Might he be pertinently asked, 'hast thou to what then were ye baptized?' It is a most blessed possibility that our religion may be better than our theology. Were it not so, I would be constrained to entertain but poor faith for some of our speakers and writers who theoretically avow not only the agency but the personal existence of the Holy Spirit. They represent the Paraclete as a mythical something, or nothing, somehow involved with the literal message of Revelation, and not the living embodiment of the Eternal I AM, who as a Person expresses the will of Father and Son in all that pertains to human salvation. When the Word was made flesh, he assumed our nature in its reality; just as we have it, yet without sin, but not without the liabilities consequent on sin. So also he employed our alphabet, in all respects using letters as we use them, only making them vehicles of higher truth. What he said of the flesh by its life, is equally true of the letter. John 6: 63. "It is the Spirit that quickeneth." Any other characters, conventionally established, would serve the same end. Not so with the Spirit, not so with Emmanuel. "One Body, One Spirit, One Lord, One Faith, One Baptism, One God and Father of all." These central realities stand in unity. Their number cannot be two of each. "The Lord is that Spirit." 2 Cor. 3: 17. No Holy Ghost apart from the Divine Personality. He is the Gift and Representative of Father and Son. John 15: 26, 26: 7. His office still is to testify of Jesus, to "reprove the world of sin, righteousness, and judgment;" to bear witness with our spirit that we are the children of God. John 16: 8. Rom. 8: 16. This witness is immediate, conscious, personal. The letter tells us about God, but it cannot communicate the knowledge of God, "Ye have an anction from the Holy One, and ye know all things." "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you." 1 John 2: 20, 27. This is more than the letter. It is but a repetition, on a minor scale of Acts 10: 38. "God anointed Jesus of Nazareth with the Holy Ghost and with power." To Him He "gave the Spirit without measure." John 8: 34. He was God of God, and consequently "in Him dwelt all the fulness of the Godhead bodily." Col. 2: 9. To us He gives "access to our several abilities" Matt. 25: 15. There are diversities of gifts, but the same spirit, "Differences of administration," "diversities of operations," "wisdom, knowl-

edge, faith, miracles, tongues, discerning of spirits," all these worketh the one and the same spirit, dividing to every man severally as He will." But the manifestation of the spirit is given to every man to profit withal." 1 Cor. 12: 4-11. There are no plurality of Holy Ghosts. One person needs but one soul, and one God needs but one spirit. With the letter we can deal all our lifetime and be neither wiser nor better. But as one can become familiar with himself without finding the Spirit in advance of Him, ready to sharpen his vision for deeper inspection, and a personal, saving acquaintance with Jesus. "He shall take of mine, and shall shew it unto you." In this way is Jesus glorified in us by the Holy Ghost. John 16: 13, 14. This is the "unction from the Holy One." This is to know God, and His Archangel or chief sent One. John 17: 3. This is to be a temple of the Holy Ghost, a reservoir whence flows a river of water of life clear as crystal. 1 Cor. 6: 19. John 7: 38, 39. With out a Personal Spiritual Agent, the letter has no more power to quicken and renew than an almsman. But the Omnipotent heart searcher can manifest His power through the braying of an ass, or the crowing of a cock. As a Reconciler Jesus is the Servant of the Holy Ghost. As a Comforter and Dispenser of Grace, the Holy Ghost is the Servant of Jesus.

"By the word were all things made, and without Him was not any thing made that was made;" and all things were so made as to be capable of demonstrating the Divine sovereignty. There is nothing that the Holy Ghost cannot employ for the illumination and conversion of souls. But in all His "testimonies of Jesus," and "glorifies Him." There is no excuse for a single soul on earth. Rom. 1: 19, 20. If Christ is not in us we are reprobates; and "no man can say that Jesus is the Lord, but by the Holy Ghost." 2 Cor. 13: 5. 1 Cor. 12: 3. Were not the Spirit a Person endowed with Omnipotence, He could not possibly represent the King of kings in dispensing the fulness of Deity in the manifold necessities of all saints and sinners in the church and in the world over the entire arena of redemption. And yet this is His mission. Christ's personal ministry on earth was local. "I am not sent but unto the lost sheep of the house of Israel." Therefore it was "captivity of Israel" that He withdrew, and "take His seat as Mediator at the right hand of the Majesty on high, so that an invisible Agent may take His place capable of the ubiquity of Jehovah. Now no longer to Israel only, but "go into all the world, and preach the Gospel to every creature." "Lo, I am with you always." "He shall testify of me." He shall draw up on my failures, in all His ministrations. He cannot touch saint or sinner with the faintest breath of comfort or reproach without "receiving of mine and showing it unto you." In Him you have my presence. Without the personal transaction of the Holy Ghost with our souls, we can never know Jesus as the indwelling Emmanuel, our Savior, God in our flesh. Without Jesus the Holy Ghost would have nothing to tell us, nothing to reveal, nothing to communicate, that could imbue a new life, or inspire abiding peace, or support with the sustenance of an inheritance that fadeeth not away."

What more momentous question than this: "Have ye received the Holy Ghost since ye believed?" Acts 19: 20. "Ye must be born again." Here is a case

absolute. Ye must, "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth." Not paper, parchment, and ink. "His Name is called the Word of God." Rev. 19: 13. "In Him was Life." John 1: 4. "Born of water and of the Spirit;" generated by the Everlasting Father, and ushered into "the household of faith" by "the Bride, the Lamb's wife." The contact between the Holy Ghost and the soul in regeneration is as direct and personal, as between flesh and flesh in natural propagation. 1 Cor. 6: 17. He that knows not the Lord thus, knows Him not at all in a saving sense. In the matter of self-duplication, the word *personality* involves the deepest elements of personality. Gen. 4: 1. John 17: 3. Only those who are born of the Spirit understand this last passage. The knowledge of God which means salvation is the actual incarnation, and instilling of the Holy Ghost, "Ye know Him, for He dwelleth with you, and shall be in you." John 14: 17. This is the sound Spirit that engendered Emmanuel, sustained Him through his entire mortal ministry, and is His and ours forevermore. This at once strikes at the root of undue dependence on external things whether ordained of God or man. This gives baptism its true position and relations, and settles the dress question forever. This shows what God thinks of belly worship whether in the form of law sheltered carnality, or inordinate tobacco indulgence, or the foul habit of tobacco defilement. If we wish to know what kind of characters issue from the generation of the Holy Ghost, let us contemplate the stream of glory and purity that rolls between Nazareth and Golgotha. "Behold the Man!" No tobacco in the mouth of Deity. No conscience-trampling, soul-claudering greed for filthy lucre. "No flesh lust that calcines the higher life into the ashes of hell. No haughting after the flesh-pampering, pride-gratifying fashions of the world. He was the first born among many brethren"—all like Him. He is "the brightness of the Father's glory, and the express image of his Person," because moulded out of the very essence of Divinity. Heb. 1: 3. All the after-born are patterned after the same lineaments of eternal purity and beauty. Rom. 8: 29. O how woefully disappointed will not a few of us be, conservatives and progressives, when He shall reappear to "judge the quick and dead," whose Name we professed and whose character we shamed. "If Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness." Rom. 8: 10. Blessed are they who have so honest, God-accredited names to this glorious truth. Let us all strive to share the one matrix of holiness, so that we may be "shuffled together for a habitation of God through the spirit." Eph. 3: 22.

Ministers should stand erect, and speak slowly, firmly, and distinctly, letting the voice go down deep, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles. The chest will thus become broader, and the vocal voice, the speaker's real self, seldom become hoarse, even by constant speaking. Instead of our ministers' speaking consumptively through speaking, they may, by proper care, overcome all tendency to that disease.



THE DESIGN AND FORM OF CHRISTIAN BAPTISM AS TAUGHT AND PRACTICED BY THE BRETHREN OR GERMAN BAPTISTS.

The Cyprian Balance Detected.—True Inversion Weighed in the Balance and Found Wanting. Breckard, Part II.

...with this is that the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore both the case overloading the earth, and that they dwell therein are made; therefore the inhabitants of the earth are burned and few men left.—Acts 17: 24, 25.

PETER said to Mark at 16, in Platonic who enquired what they must do? "Repent" and he baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

REST! REST! Beloved M. M. Fishburne. I AM deeply sorry that you are in the crucible. Suffering is a natural necessity. As you can, for a month or two, give yourself to musical Christianity? You doubtless need mental rest. Let the great pivotal truth of redemption ever reign in your mind and heart. I am weak and in constant sorrow.

TEMPERANCE. (From the Christian). TEMPERANCE is an all-absorbing theme of many faithful workers for the good of our race. But temperance is not a mere abstention to reform a man in drinking and eating. To reform a man in drinking, and leave him still to practice swearing, gambling, and many other sins, is only a partial work, that reason and experience prove to be a general failure. The practice of other evils, soon destroys all the power of temperance virtues, and leads back the reformed to old channels of evil, where one vice gets another, for the weakness of this partial reform is directed only to the Mosaic play movement, in the ribbon societies, making an excitement that dies soon, to be renewed by another when intemperance has taken its level with kindred evils. The true principle of temperance does not stop with the evil of intemperance alone, but takes all sin and every appearance of evil. A thorough work in anything is the only assurance of success. If a man had a dozen scruboaks cut to land one only amounts to little. Create the whole system to make a certain cure. So in reform, to take one evil only is likely to fail, but cleanse the community from all the evils which attend pieces of drunkenness, and we have a solid reform because the ailments are put away. Let our efforts in reform be on Gospel grounds. To put down everything that leads to drinking and all the evils that attend it.

...our opponents cannot deny that this language means "in order to the remission of sins." How is it then that they quote the same language to have an opposite meaning in Mark 1: 4, Luke 3: 3, Acts 2: 38?

...a man is in a light place when he does not know who he understands his friends, or whether his friends understand him. When his friends understand him, and he does not understand them, he is (morally speaking) in the dark. When his friends do not understand him, and he understands them, then they are in the dark of the moon. This is a sort of psychological puzzle. We explain the puzzle by presuming that the equator is north and the other south of the equator of an unswerving earth. One travels by the "right declination" astronomically speaking. The fact is, like the earth revolving upon its axis at an inclination of twenty-three and a half degrees, these two parts have constructed a great sphere at about the same inclination, one to the north pole and the other at the south pole; and consequently they will never know each other and so by the same light, until they meet at the equator of moral honesty and social equality."

DECLINE OF CHRISTIANITY.

...[WHAT] the leaders of the great masses who profess allegiance to the Lord Jesus are drifting into evolutionism as promulgated by Darwin, is a fact painful to all lovers of the great principles of Christianity. In Germany the belief in a "superior element" in the origin of Christ and the creation of the world, is almost wholly obsolete. The importance of Christianity as a restraining influence is doubted, but the doctrine of future punishment is no longer promulgated from the pulpit by the leaders. In England the religious element is drifting into the same channel, though not quite so rapidly. In France there is also an unwillingness to stand by the former things. Need I tell you how it is in this country? Do not say ears but the sound of the trumpeting of anti-Christians. Do you not hear the cry of "the hell theory, an outgrowth of Darwinism" talking to and for the land? That "broad church" which refuses to place justice on the other end of the scales, has arrogated to itself the right to declare what is and what is not truth as revealed in the Oracles of God. It has assumed make to itself; and now hear the result from a leading writer in one of the most popular journals of the day.

...[One suggestive circumstance is seen in the almost total disappearance of the old fashioned doctrinal sermons from a large class of our fashionable pulpits. A hearer desiring to read the doctrines of Christianity might attend the best of these churches for a whole year and not hear one word of the torments of hell or the anger of an offended Deity, and not enough of the full of man or the sacrificial sufferings of Christ to offend the most bigoted disciple of evolution. Listening and observing for himself, he could hardly be led to any conclusion, save one, consisted in declaring his faith in a host of doctrines which both preacher and hearer seemed quite ready to explain away as far as possible; because a regular attendance at church and church societies; put something into the contribution-box every Sunday, and in every way behave as such a possible like his neighbor. Why is this? Simply because the doctrinal element of preaching is dying out. The law of supply and demand in our time constrains persons as well as flour—doctrines as well as people. Men have ceased to believe in them, but because they have taken the first step to walk unbelief by losing their interest in them: Their faith is dragging its anchors without their knowledge."

...Now all this can be accounted for only on the ground that ministers have been, and are, temporizing with the fashionable theory of evolution. By evolution, then, is directly opposed to orthodox preaching is dying out. The "age" of orthodoxy is over, and a new era was created in a state of social perfection. The theory of evolution maintains that man was not created at all—that his being simply "the outgrowth of an improved race of apes." To this opinion many, who are regarded as wise thinkers, have drifted, until Christianity has almost been swallowed up by the ungodly doctrine. This faith is dragging her anchors before the rising gale, and will only tell how much farther she will be driven? To the heaved our rocks; by the windward are mountains; materialism, skepticism, evolutionism, atheism, pride, pride, strife and every evil work are the rocks among which the old ship is now sailing. Among the learned of the world the Star of Bethlehem has sunk low down on the horizon and the red glare of the atheistic lantern is shining brightly on the sea and upon which the structure is founded. Institutions of learning, even those which are supposed to be "quasi-sound," are annually sending out scores of young men and women deeply tainted with evolutionism.

...There is a tendency to evade the plain facts of revealed truth; and instead of giving the people something to believe, their emotional nature is largely cultivated, so that the forces within are set justly balanced. Instead of cultivating the whole man, and forming the character with the doctrine, precepts and facts of the Bible, the emotional are simply wrought upon.

...The mind must have something to believe; and as the theologian has not presented the things which are most essential, other fields are sought and as the theory of evolution is pleasant to believe, it is accepted most readily by the ungodly. The charms of man and the forms of worship are accepted for the real religion.

RIGHT LIVING.

...[ONE] friend writes to another, neither of whom is a member of the church: "There has been a series of meetings going on at the—church since last—They have been held day and night and will continue until to-morrow evening, and perhaps longer. They are conducted by— I have been attending the meetings quite regularly, but have not made up my mind to choose the 'good part.' Mr.—has made it his business to call on some of us, trying his best to get us to join church, but has not succeeded yet. A man that does not make any effort to pay his honest debts, cannot make much impression on my mind when he talks to me. The Bible says, 'Be truthful, honest and upright in all things.' How frequently do we find a gain saying world able to teach those who profess to 'preach the gospel,' 'more perfectly' the ways of the Lord. Here is only another example of how futile the efforts of a hypocrite are."

...But on the other hand, does our friend not realize that in standing in the world he stands with the worst of characters? He certainly could not join any church whose society is more corrupt than that to which he now belongs. Again, these bad characters in the church can never be with the righteous in heaven, but will be thrown by the Savior; and those who do not yet claim to have spent an eternity with the very characters whose society they could not endure in the church during their short stay in this world. S. A. H.

...SEE last page for special terms. THEIR should never strike her topicals in compliment to ignorance or sophistry. If every preacher will make his first, last and every appeal to the will of God, his work will be more successful. He may not build so rapidly, but he will build more surely. "He that hath an ear, let him hear what the Spirit saith."

TO CORRESPONDENTS.

...LEAC PRICE. Thanks for your excellent letter. Learned much to read it. Write again, and say more about that subject.

...STANBURN B. Doss sister, we can make no reduction in price of B. at W. because a man is a preacher it is wrong in principle. The more we have tried to favor and shall continue to favor you for them. If a preacher is poor, then we favor him; not because he happens to be a preacher, but because he is needy.

...JOHN G. J. Yea; every one who sends a subscriber, or writer, sends his own name, will receive the daily during Annual Meeting. The daily will be about half as large as the B. at W. and perhaps as large. 3. It will be sent at regular intervals, say for twenty-five cents. Further notice soon.

...LEAC PRICE. Thanks for your excellent letter. Learned much to read it. Write again, and say more about that subject.

...R. H. Miller.

Home and Family.

Husbands, love your wives. When you submit your wives into your own husbands... Children, obey your parents...

BAD HABITS—HINTS TO BOYS.

My lad, I've something here to say To whom it may concern; Please heed my earnest words to-day...

SWEET BLOSSOMS.

Anna Maria Schuman, a little girl of six summers, was the loveliest and proudest of Germany... The little fish called Herring, is found in Scotland—hence their name "Scottish Herring"...

proverb says: "March borrows three days of April, and they are his!" The first, it shall be wind and wet; The third, it shall be like a fence...

HINTS TO THE YOUNG.

Nothing can be a greater mark of ill-manners than to stand before you talking to you. Rise and offer your seat or another, at a table; and never lounge on the sofa or take the easiest chair...

A LITTLE EVERY DAY.

The longest life is made up of simple days—few or many; but the days grow into years, and give the measure of our lives at the last... 1. Every day a little knowledge. One fact in a day... 2. Every day a little self-denial...

TRUE COURTESY.

"I BEG your pardon," and with a smile and a touch of his hand, Harry Edmo handed to the lady... "Not a bit!" said the old man, cheerily. "Boys will be boys, and it's best they should be. You don't mind that?"

streets, instead of sitting in a counting-house." Which was right? Those who possess kind hearts will treat everybody with the respect that is justly due them...

YOUNG PEOPLE, BE ACTIVE.

Many young people think an idle life must be a pleasant one, but there are none who enjoy it so little and are such burdens to themselves as those who have nothing to do...

Here is a good tonic for discouraged miserable people. The best receipt we know, if you want to be miserable, is to think about yourself, how much you have lost, how much you have not made, and the poor prospect for the future...

Fallen Asleep.

BOWMAN—Near River Falls, Wisconsin, Dec. 30, 19, sister Julia A. Bowman, aged 48 years 5 months and 19 days... STRAYLER—Near Carlton, Nebraska, Feb. 7, 1900, Mrs. Ed Strayler, aged 35 years... BERKHOLDER—In the Ohio River Conception, Iowa, Aug. 20th, 79, Emma C. youngest daughter of brother Cornelius and sister Elizabeth Berkholder, aged 4 years and 10 days...

Our Budget.

SOMETHING about first things. BENTLEY'S were first used in 1830. THE first air pump was made in 1850. ANAETHESIA was first discovered in 1844. The first balloon ascent was made in 1783. The entire Heb. Bible was printed in 1840. THE first iron steamship was built in 1830. STEAM was first "topper-boilered" in 1789. COAL was first used in England in 1827. THE first horse railroad was built in 1825. GOLD was discovered in California in 1848. THE first steamship plied the Hudson in 1807. THE first watches were made at Nuremberg, in 1478. DEMONSTRATIONS were introduced in New York in 1820. THE first newspaper advertisement appeared in 1852. KEROSENE was first used for lighting purposes in 1826. THE first telescope was probably used in England in 1608. THE first cast-iron's anvil was brought to America in 1819. THE first use of a locomotive in this country was in 1829. THE first almanac was printed by George VonFurthach in 1490. THE first chimneys were introduced into Boston, Feb. 1, 1688. THE first printing press in the United States was introduced in 1639. THE first steam engine on this continent was brought from England in 1763. GLASS windows were first introduced into England in 1680. THE first complete sewing machine was patented by Elias Howe, Jr., in 1846. THE first all-glass originated with Diophantus, in either the fourth or sixth century. THE first society for the promotion of Christian knowledge was organized in 1688. THIS was first used as an illuminating agent in 1820. THE first gas used in New York City in 1815. THE first attempt to manufacture pins in this country was made soon after the war of 1812. GLASS was early discovered. Glass beads were found on mummies over three thousand years old. THE first glass factory in the United States of which we have definite knowledge, was built in 1820. THE first organization in this country that was temperate in Saratoga county, N. Y., in March, 1820. THE first compass was used in France in 1180, though the Chinese are said to have employed it earlier. THE first machine for carding, roving and spinning cotton made in the United States, was manufactured in 1796. THE first society for the exclusive purpose of circulating the Bible, was organized in 1803, under the name of "British and Foreign Bible Society." THE first telegraph instrument was successfully operated by S. F. B. Morse, the inventor, in 1843, though its utility was not demonstrated to the world until 1844! THE first daily newspaper appeared in 1702. THE first newspaper in the United States was published at Boston, Sept. 25, 1769. THE first railroad in this country, the Boston Record, was established in 1815. THE first Union flag was unfurled on the 1st of January, 1776, over the camp at Cambridge! It had fourteen stripes of white and red, and retained the English cross in its center. DRAGONTS Gould, of the national observatory at Cordoba, Argentine Republic, telegraphed on the 9th just that he had discovered a great comet passing the sun to the northward. "WHAIS I was young," said Mrs. Southwell to her little girl, "I used to love my dear mamma's milk, but she said I was too fat, so she gave me mamma's milk, which I used to be all the time telling you what she did when she was a girl?" THE dining and guard-room of the Winter Palace at St. Petersburg, were blown up by Nicholas conspirators on the 16th inst. by means of a mine placed under the guard room. Six soldiers were killed and forty-five wounded. The lives of the imperial family were saved by the fact of their being behind time.







# THE SABBATH-SCHOOL

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Lanark, Ill., March 16, 1880.

No 11.

## GENERAL AGENTS

### FOR THE BRETHREN AT WORK AND TRACT SOCIETY.

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 B. B. Hill, Leas, Ill. The Herald, Victoria, Ill.  
 E. G. Miller, Rockford, Mo. J. S. Joy, Leopolis, Col.  
 C. C. Pender, St. Louis, Ill. H. A. Neward, Concordia, Ill.  
 S. W. Walker, Chicago, Mo. J. S. Jacobs, " "  
 J. W. West, Quincy, Ill. H. C. Moore, Adams, Oregon.  
 J. W. Goodwood, Elmhurst, Ill.

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**EIGHTH PAGE**—Demerolville, Pa.; Lancasterville, Pa.; Ashland, Ohio; Five Great Churches. Indianapolis, Mich.; Ceto City, Ill.; Alexandria, Mo.; Herman, Kans.; Vancouver, Washington; Five Similes. An Impassioned Caution. In the Second Edition. Literary Notices.

## IN THE REGENERATION.

BY D. P. FAYLES.

"And dost thou which have followed me into the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28.

**R**EGENERATION means, to generate or produce anew; to form into a new and better state; to reproduce. In theology the word is applied to be spiritually born anew, to become a Christian; to renew the heart, &c. Different views are held by different persons on the application of the word *regeneration* in the text. The most common only here and in Titus 3: 5, in our English Testament. There can be but one view as to the meaning of the word, as our knowledge of it is derived from the same standard lexicons. I don't pretend to know any thing of Greek, and I have never heard two men agree on any disputed point where the Greek was referred to, while they belong to the same church association. I take our Scriptures as we have them, concerning, if needed, the different translations, and then refer to standard Lexicographers for the meaning of words.

The different views on this subject, lie in the application of the passage. Some punctuate it thus: *That ye who have followed me in regeneration.* This conveys the idea that Christ himself was regenerated. This punctuated, no ethical conclusion can be drawn from it. And this thought is absurd, and dare not be entertained.

I once heard a good and much loved brother preach from this subject, and he read it under this punctuation. I had my ears set to hear what he would make of it. He said the thought that Christ was regenerated in the sense in which we use the term, was absurd, hence we could not follow him in it. "But," said the bar good brother, "Christ was baptized, and we can follow him in that." Some of us smiled at the brother lifting himself out of one dilemma, to fall into the equally absurd one of baptismal regeneration. Another brother on this subject, said, "Christ must have undergone a kind of regeneration in his conflict with Satan, and the wilderness, and his forty days fast, and his voluntary resisting and overcoming temptation as Christ did we followed Christ. Of the two views this was the better one, but I think neither correct. All this comes from

punctuating the passage. Punctuate it, *That ye which have followed me, as do all the copies of our English Testament which I have read do do the same by Luther, the Latin German by Frobenius, and the American revised translation.*

The application of regeneration here will be the resurrection from the dead, to the time of recreating and renewing of all things, and not to the regeneration of the sinner to spiritual life. All this view is perfectly consistent with the whole subject. Peter said to the Lord, "Behold we have forsaken all and followed thee." The young ruler's departure from the Lord, and his observations upon it led Peter to ask the question, "What shall we have therefore?" There was no spiritual regeneration in them when they followed the Lord. The idea of a temporal generation occupied their minds. They could not understand what to converted men now are the simplest Christian truths. They wanted to sit on his right hand and on his left hand in his kingdom, chief men in the cabinet. And in this view things at that time looked wrong, therefore Peter called the attention of the Lord to the fact that they had forsaken all and followed him, and having done this, "What shall we have therefore?" A fair and reasonable question certainly, and Christ answered the question just as fairly as it was asked. "Verily I say unto you, that ye which have followed me, not now, but in the regeneration, when I will make all things new, will recreate you in the resurrection from the dead, and change your vile bodies, when I will sit in the throne of my glory, not as you now think in a temporal kingdom; there you shall have your reward, and that will be, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

"This is a common sense view of the subject, and in the view sustained by commentators, Scott says, "If we join the expression, *in the regeneration*, to the preceding clause, it may mean the regenerating work of the Holy Spirit upon their hearts, disposing them to obey his call. But it may, and probably should, be joined to the subsequent clause; and then it refers to the time when the apostles would receive their final recompense, even when the Son of man shall sit on the throne of his glory. Then he will make all things new; and they will be his associates in judgment; the world and the church will be judged according to their doctrine; and they will appear distinguished in a special manner from all their brethren in Christ. Some reference may perhaps be had to the establishment of the Christian church, and the commendation of the Jewish nation in consequence of their ministry; but the day of judgment seems undoubtedly intended. Jesus was at this time one of the number; but he had never truly left all and followed Christ. When he by transgression fell, another was appointed in his place, and the number twelve was continued. In the day of great restoration of all things, when the elect shall enter on a new life of unspeakable glory, even that great and dreadful day, when the Son of Man shall sit upon the throne of majesty, to judge the quick and the dead; then shall ye, my apostles, who are now despisable and mean, have the honor to sit upon several thrones, to second and assist this awful act of final judgment on the rebellious tribes of Israel."

Dr. Clark punctuates the passage thus: "Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory." And says, "the punctuation which I have observed here, is that which is followed by the most eminent critics; the regeneration is thus referred to the time when *Jesus shall sit on the throne of his glory*, and not to the time of following him, which is utterly improper. The regeneration. Some refer this to the time in which the new heavens and the new earth shall be created, and the soul and body united."

Matthew Henry, "The date of these however,

which fixes the time when it should commence, not immediately from the day of this of these persons. But when the Son of man shall sit on the throne of his glory, and to this some refer that in the regeneration they will be thus dignified. Christ's second coming will be a regeneration, when there shall be new heavens, and a new earth, and the restoration of all things. It is certainly to have its full accomplishment at the second coming of Jesus Christ, when the saints in glory shall judge the world, and the twelve apostles, especially as associates with Christ in the judgment of the great day when all the world shall receive their final doom, and finally and applicant the sentence."

I have given the understanding of these three learned men on this subject; but I did not obtain my understanding from them, but from a common sense view of the Scripture as we have it. First view. This was a question asked by Peter for the twelve alone, "Behold we have forsaken all," &c. And the answer is to, that ye which have followed me, &c. This is special, and for them, none but they will be thus honored and dignified. Second view. To read it, *ye that have followed me in the regeneration* makes no sense. The Son of man never being regenerated, it would be absurd to say we follow him in it. And to apply this sitting on thrones, &c., to the present time, would be equally absurd. Here the Son of man did not sit in the throne of his glory; all admit that is yet in the future. And the twelve which were as lambs among wolves; made as the fifth and offspring of the earth, a spectacle for the glory, for men, and for angels to look at, certainly did not sit upon twelve thrones, judging the twelve tribes of Israel, which I presume had as much to do in persecuting and killing them as the Gentiles had.

## WILLING WORKERS.

BY WALTER A. CLARK.

**G**OD accepteth what a man hath, and requires not of us to give according to our ability. He would command us to work for Him, but the command is, "Go, work in my vineyard." He says "It is more blessed to give than to receive," and this language will apply to our work in the Church as well as in any other department of labor in life. Our earnest desire should be to try, in some way, to win souls to Christ. If we feel glad that we entered the Kingdom, should we not want others to enjoy the same blessing and privileges? There is a great work to do—all around us souls are perishing, and we who profess to be bright and shining lights, are the ones that should try to rescue them. We cannot afford to fold our arms and rest at "ease in Zion." Jesus says, "My Father worketh hitherto, and I work. His sympathizing heart was moved with compassion towards the lost, and he wept over their sad condition. His mission in life was to do good unto all classes of society. Not only did the righteous claim His attention, for He says, "I came not to call the righteous, but sinners to repentance." He was pure and undefiled, and yet He associated with sinners that He might do them good. This is a thought we should not overlook. We should never slight those who are outside the fold, but treat them kindly and endeavor to lead them to Christ.

Willing workers are needed, and such will labor more successfully. We must feel ready and willing to labor where the Lord directs us. True, we cannot do much, but by the blessing of Heaven, we can, perhaps, accomplish a little good, and inspiration teaches us that "even a cup of cold water, given in the name of a disciple, will not lose its reward." If, then, "Our Father" regard such little acts of love, how much more will He aid and bless us so workers in His vineyard if we go forth in His strength!

He also assures us that if we lack wisdom, He will give and uphold not. O, what encouragement we have to work for the Master, and we should labor to see that we fully discharge every Christian duty devolving upon us.

The Sabbath-school is a vast field of labor, and one in which we can all work. If we have one talent, let us improve it; if five have been committed to our charge, a greater work will be required of us. We need not go to foreign lands to find something to do; here at home is a work that is calling loudly upon us for our assistance. There are little children all around us whose minds are susceptible of great culture and improvement, and they should be gathered in from the streets, and wherever found. They must be taught, and to us they look for teachers. Their hearts are yet untaught with sin, and now is the best time to implant religious impressions. In this way, if we work diligently, we may accomplish a great work for the Church. In a few years the sifting hands will be lying in the silent tomb, and the children of to-day must fill their places in the Church and in society. Now is the time to prepare them for the responsibilities which will fall upon them, and we should not neglect it.

Young brethren and sisters, to you the command, "Go, work," applies with force. You are youthful and strong, and capable of performing acceptable labor. While in the morning of life, be active, diligent and earnest, in all things showing a pattern of good works. In this way we can be helpful to those who are older and more experienced, and thus, as workers together, can more successfully further the Master's cause. But we must be *willing workers*. We want teachers to instruct the tender minds who feel the importance of their work, and who are ready to sacrifice their own pleasure for the good of those entrusted to their charge. The magnitude of the work requires earnestness and promptness in those who are teachers, and we must endeavor to win the affections and confidences of our pupils if we would have our efforts crowned with success. Our influence must be for good if we would impress their minds favorably. Little children are close observers, and they very readily discover whether we are in earnest in our work, and whether we are partially. We must love them if we would have them love us.

Fathers and mothers in Zion, you can help us in this work by your presence in the Sabbath-school. Your words of encouragement stimulate us as you are younger to labor more diligently, and inspire us with renewed courage. This might not try your sympathy, but you may help us, and we will try to train the tender lambs for Heaven, and when we are done teaching here below, we may have the pleasure of seeing shewers we were instrumental in gathering into the garner of the Lord.

"If among the older people,  
 You may not be apt to teach,  
 "Feed my lambs," said Christ the Shepherd,  
 Place the food within their reach;  
 And it may be that the children  
 You have led with trembling hand,  
 Will be found among your flock  
 When you reach that better land."  
 Lanark, Ill.

SOMETIMES the black storms of trouble blot out the bright stars from the sky of enjoyment, and then the faint heart feels the blackness of darkness overwhelming it; but just then the Savior, who breaks the wind and stills the waters he still, and faint heart stands side on its journey to the celestial city.

When Christ was about to leave the world, he made his will. His soul he committed to his Father; his body he bequeathed to Joseph, to be decently interred; his clothes fell to the soldiers; his mother he left to the care of John; but what did he leave to his poor disciples, who had left all for him? Silver and gold he had none; but he left that which was infinitely better—his presence.

## HEAVEN IS MY HOME.

By J. W. STEWART.

HEAVEN is a place of rest,  
Heaven is my home;  
In it the Sinner dwells,  
He, who the sorrow quells  
Of all the rascal kind,  
Heaven is my home.

Heaven is a happy place,  
Heaven is my home;  
In it the blood flows through  
Sing the red-empting song,  
And see their Savior's face,  
Heaven is my home.

Heaven is a place of love,  
Heaven is my home;  
In it's a golden street,  
Where happy souls shall meet  
And live with Christ above,  
Heaven is my home.

Heaven's where King Jesus reigns,  
Heaven is my home;  
I'm treading here below  
In sickness, pain and woe,  
In heaven there are no pains,  
Heaven is my home.

There come what will to me,  
Heaven is my home;  
I'll not live and die  
As taught by Christ on high,  
I then shall know and see,  
Heaven is my home.

If God will only say,  
Heaven is my home;  
When judgment day is past,  
Then I shall dwell at last  
In heaven's eternal day,  
Heaven is my home.

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.

J. W. STEIN, Denies.

J. W. STEIN'S SEVENTH REBUTTAL.

As Mr. Ray is much given to overlooking plain questions, I ask him the *sevenths* which Baptists can engage in without *doing* variance, wrath, flesh, viz: "hatred," variance, wrath, strife?" Gal. 3: 20. He says: "I write my name in the book of the Father and of the Son, and Holy Spirit." His language calls for *three* books. Ist, "the book of the Father," or the *Father's* book; 2d, (the book) "of the Son" or the *Son's* (book); 3d, (the book) "of the Holy Spirit" or the *Holy Spirit's* (book). In these equivalent forms, the sign of possession or authorship occurs *thrice*.

Cord says: "Nouns, denoting a possessive relation to the same object, have the sign (') annexed to the last only; as *Massa's* and *Dixons* the sign; nouns denoting a possessive relation to different objects, have the sign (") annexed to each, as *Adam's* and *Jackson's* administration, i. e., *Adam's* administration and *Jackson's* administration." Digest of Eng. Gram. Mr. R. cannot transpose his sentence so as to give the sign ('), (which is equal to "of" in his example) to the last noun only, hence, his example is a failure. My example was analogous to the baptismal formula and correct. The "Father," "Son" and Holy Spirit though one, are also *three*; and as such were commanded, Matt. 28: 19, to baptize into their names. It is a principle of the Greek language, that when two or more nouns of the same gender, number and case, connected by the conjunction *kai*, denote the same person or thing, the Article is prefixed to the first only, as—*O Theos kai Pateros Kyrios emos*, i. e., "the God and Father of our Lord." 2 Cor. 1: 3; see also: 11: 31; Eph. 1: 3; 6: 1; Thes. 1: 3; Col. 1: 3; 1 Tim. 6: 15; Heb. 3: 1; 12: 2; 1 Pet. 2: 3; 2 Peter 2: 20; 3: 18; Rev. 1: 6, 9. When they denote *different* persons or things, the Article is pre-

fixed to each noun (unless omitted before all, or prefixed to the last only), as—*John kai Pauli kai harmoniote*, i. e., "the publicans and sinners." Luke 15: 1, 2; 20: 1; Acts 11: 13; 26: 30; 2 Thes. 1: 2; Jas. 1: 17; Rev. 22: 15. Dr. H. K. Kennedy, professor of Greek in the University of Cambridge, says: "Un doubtedly the presence of *ton* in Matt. 28: 19 before *Pateros, Utiou, and Hagion Pneumatou* makes them *three distinct* personalities, whatever their relations to one another." Letter from Cambridge, Eng., dated Dec. 24, 1878.

Mr. R. knows that vessels usually *sigh* by repeated efforts. He thinks "the breast milk," and "Egyptian ointment" was a *mistake*. Then it would have been something else, i. e., the name of its compound. Mr. R. can't prove that "rebaptism" 2 Kings 3: 14, is not frequentative. "Heptakis" only limits the number of its actions. He misrepresents Chrysal and his authorities by garbled extracts. Chrysal says of the fathers who speak of *trine immersion* as a tradition: "They believe it to have been derived from Christ or his apostles, but to have been handed down by tradition." \* \* \* Basil and Jerome both derive the *trine immersion* from a divine or apostolic source. \* \* \* Sogomon expressly calls the *trine immersion* alone the *divine baptism*. Chrysal's Hist. of the Modes of Baptism, p. 159, 160.

Gregory Nyssen calls it the tradition of the *divine institution*. Biggahm's Antiquities, vol. 1, p. 487. Eusebius, the inventor of *single immersion*, was not a Catholic, but a reputed *heretic*, as "Arian." Sogomon's Eccl. Hist. p. 266, 290-294; Socrates' Eccl. Hist. p. 12.

My 3th reason why the Baptist churches are destitute of Christian baptism is founded upon the consideration, that, if *single immersion* was first practiced, the general church would have had to change the *trine immersion* *before the third century*. Clement, of Alexandria, born about A. D. 160, addressing the Christian churches of his age, says: "Ye were conducted to a bath just as Christ was carried to the grave, and were *trine immersed*." Eccl. Wibley on Bapt. p. 228. Moulous said, A. D. 256: "The true doctrines of our holy mother, the Catholic church, hath always, my brethren, been with us, and doth yet abide with us, and especially in the Article of Baptism, and the *trine immersion* wherewith it is celebrated; our Lord having said, 'Go ye and baptize the nations, in the name of the Father, and of the Son, and of the Holy Spirit.'" Work of Cyprian, part 1, p. 240. Mr. Ray says truly that "when historians use the term, Catholic church, with reference to these times—about the third century—\* \* \*, they only intend to refer to the church in general." Bapt. Soc. p. 139. Therefore, according to himself Moulous declared *trine immersion* to have always been the practice of "the church, in general." Tertullian, who was born about A. D. 160, and baptized into the Catholic (i. e., general) church about A. D. 185, by *trine immersion*, declared it to be the Catholic practice. He says: "We are *trine dipped*." \* \* \* Tertullianus De Cor. oca, sec. 8.

My sixth reason is that Baptists, themselves, testify that there was no change in the mode of baptizing during the first three centuries. Orchard says of the second century: "Although unvarnished customs and ceremonies began to prevail at the conclusion of this century in some churches, yet the ordina-

tion of religion were not altered from their scriptural subject, which is supported by the best historians, as it does not appear by any approved authors that there was any mutation or variation in baptism from the former century." Mag. Cent. 2, in Devo., p. 59." Orchard's Hist. of Foreign Baptists, p. 26. Of the third century, he says: "The most respectable historians affirm that no evidence exists of any alteration as to the subject or mode of baptism during the third century." "We have no testimony as to any alteration as to the rite of baptism." Mag. Cen. 3, Dano, p. 62. "They generally dipped them thrice in water." Du Pin Hist. Cen. 3." Idem, p. 35. Du Pin says they did this "in the three first Ages of the church." Du Pin's Hist., vol. 1, p. 589. Orchard says of baptism, during the three first centuries: "It should be remembered that there existed a *harmony among the churches on the mode and subject of baptism, and all parts were regulated by the scriptures.*" Hist. of the Baptists, p. 38, 39. According to the foregoing, there was no baptism for the first three centuries but *trine baptism*. Eusebius had invented his single dip yet.

Trenous, one of the most distinguished Christian writers of the second century, who was in youth, contemporary with Polycarp, a disciple of the apostle John, whom he heard, to use his own language, "*spoke of his father's intercourse with John, and with the rest of those who had seen the Lord, and how he would call their words to remembrance.*" Eccl. writing, A. D. 180, says: "Polycarp was not only instructed by apostles, and conversed with many who had seen Christ, but was also by apostles, in Asia, appointed bishop of the church at Smyrna, \* \* \* and when a very old man, gloriously and most nobly suffering, martyrdom, departed this life, having always taught those things which he had learned from the apostles, and which the church has handed down, and which alone are true. To these things all the churches of Asia, testify, as do also those men who have succeeded Polycarp down to the present time." (i. e., A. D. 185.) Tertullian received baptism by *trine immersion*. Writings of Tertullian, vol. 1, p. 158, 159, 262, 263. Such statements certainly support Mr. Orchard.

My 7th reason is, that if a change was made from *single* to *trine immersion*, it was *so unanimous* that the whole Christian world of that age, of which we have any account, never raised one protesting voice against it. The Gospel of the circumstances. 1. The Gospel had generally prevailed. (Col. 1: 5, 6; Tertullian vs. Marcion, p. 469.) 2. The churches were republican. (Meebin's Eccl. Hist. Cen. 2, part 2, ch. 2, sec. 1. Neander's Ch. Hist. 1, p. 170, 184. Rob. Eccl. Res. p. 50, 122-124.) 3. They were the martyr churches of the early persecutions. How, then, could such a change have been wrought?

My 8th reason is, that if a change was made from *single* to *trine immersion*, it was done so quietly all over the world that the most ecclesiastical writers of the early ages, such as Chrysostom and others, never found it out, but, without contradiction, attributed *trine immersion*, as we have already shown, directly to Christ.

In view of the foregoing facts and arguments, such a change as that from *single* to *trine immersion* opposes the whole martyr church of antiquity to be guilty either (1) of losing their souls, or (2) of combining to palm a forgery

upon all succeeding generations, which could not have been done.

My 9th reason why the Baptist churches are destitute of Christian baptism, is based upon the consideration that they have changed the primitive and apostolic method of baptizing by a forward posture to a backward action. To this their own church historians testify. Dr. Robinson says: "The very plain manner in which they (the English Baptists) baptize is a high degree of probability in their favor; but they appear to have varied a little from the original form, which, however the free constitution of their churches allows them any day to alter. \* \* \* They baptize transversely by laying a person backward under water," Eccl. Hist. of Rap. (Lon. Ed.) p. 545.

Dr. Judson says: "Immersion, however, maintained its ground, until the middle of the seventeenth century, when the Westminster assembly of divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previous to that period, the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken in the hands of the administrator and laid under the water in the baptismal font, and not having much if any communication with the Baptists on the Continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backward under the water. They were probably confirmed in this idea by the phrase, 'buried in baptism.' The consequence has been that all the Baptists in the world, who have sprung from the English Baptists, have practiced the backward posture. But from the beginning it was not so. In the apostolic times the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by that generation which instinctively comes to one's aid when attempting to bow in that position, until his head was submerged, and then rose by his own effort." Judson on Baptism, pp. 112, 113.

Thus the Baptists, according to their own testimony, have varied from the original form, i. e., they have changed the ordinance, (see, 24: 5, Dan. 7: 25), and justify it by "the free constitution of their churches." Churches of Christ keep the ordinances as they were delivered. Baptist churches do not keep the ordinances as they were delivered. How then can they be churches of Christ? Their backward *adult baptism*, was suggested it seems by infant baptism, is a *modern invention*, and according to the date of the rise of the English, Dutch and Welsh Baptists, is not yet *four hundred years old*. At least Mr. R. can't produce a case of backward *adult baptism* prior to the 16th century.

My 8th general negative argument is founded upon the consideration that Baptist churches are destitute of the Lord's supper. (1) "The Lord's supper" (deipnon) is a meal as much as baptism is immersion. But Baptist churches have no more meal than sprinklers have dipping. (2) "The Lord's supper" is an evening meal, but Baptist churches celebrate the eucharist before dinner and then call it supper. (3) "The Lord's supper" is eaten at the Lord's table and Christian churches are "partakers of the Lord's table." Luke 22: 29, 30; 1 Cor. 10: 21. This argues the necessity of a meal as strongly as going into the water call for immersion. But Baptist churches do not "eat and drink" at a table at

all. They are not partakers of a table. They simply sit in their pews and receive the eucharist. Churches of Christ have both the "three fasts" and communion. Road June 12 Baptist churches have no love feasts. Did Jude write his epistles to such churches? Neander, the historian, says the eucharist "was at first united with a social meal. Both constituted a whole, representing the communion of the faithful with their Lord, and their brotherly communion with one another; both together we called the supper of the Lord, (deipnon tou kurion, deipnon kurikon), the supper of love (agape)." Neander's Ch. Hist., vol. 1, p. 325. This is stated more fully by Dr. Cave (Primitive Christianity, pp.167, 168) by Wood (Bible Dict. Article. Agape), by Tertullian, (Writings, vol. 1, p. 120, 121), by Kitto, Encyclopaedia of Biblical Lit. Art. Agape), and referred to by Ping in his letter to Trajan, A. D. 112, (Works of Josephus, p. 658). It was observed by the Novatian. Socraete. Eccl. Hist., b. 5, ch. 21.

Mr. R. boasts that Baptists are great sticklers for the word of God. Do not all apostate church boast of the same? 3 Tim. 1: 2. We firmly believe that the Scriptures which he quotes will condemn him and his churches. "By their fruits ye shall know them." If their profession were true they would accept all of Christ's precepts and try to obey them. John 14: 21, 23.

My 9th negative argument is founded upon the consideration that Baptist churches claim to be "independent." Rap. Sac. p. 224. We believe the executive government of Christ's church (of which he is the supreme law-giver) to be republica, or democratic, but the constituent elements of such governments are not independent of one another. I ask Mr. Ray to tell us which of the separate and independent Baptist churches he expects to constitute "the bride," of "the Lamb." Rev. 19: 7; 21: 2, 9. The churches of Christ form "one body," of which the parts are united and materially dependent on one another. 1 Cor. 12: 14-27. But every Baptist church claims to be independent of every other Baptist church. How then can they be churches of Christ!

**FIVE REASONS FOR ATTENDING PUBLIC WORSHIP.**

BY JOHN CALVIN HUBERT.

**F**IRST, for my sake. "Faith cometh by hearing," and I want this faith; "for without faith it is impossible to please God." "He that believeth not shall be damned." God is pleased by the foolishness of preaching to save them that believe." As the house of the Lord is where faith is bestowed, and where faith is cultivated I should neglect no opportunity to be there to listen to the everlasting truths as they fall from the lips of the men of God.

2. For the sake of others. Set a good example to others that they may also be led to Christ. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." There is a mighty power in example, and mine should lead to the house of God, and not away from it."

3. For the sake of the preacher. I should attend public worship to cheer, strengthen, encourage, and assist the preacher in his good, and arduous labor, by my presence, my attention, my seriousness, my prayers. For surely the toils and tears and trials and temptations of the man of God are enough,

already, without my adding an additional pang to the anguish of his soul by my unlawful absence from the sanctuary.

4. For Christ's sake. Christ died for me. Christertices for me. Christ pardoned me. Christ has sent me the proclamation of the glad tidings, and I should certainly go to hear them. Then will I "grow in grace and the knowledge of the Lord Jesus Christ."

5. The great day is approaching. The great day is approaching when all the members of the human race shall be contemporaries and make their appearance together. When their doom shall be sealed and we should neglect none of the means of grace that are given to us fit us to enjoy the plaudit of the Great Judge. And as public worship is among the means of grace which it offers us as always abounding in the work of the Lord. "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles. They shall walk and not faint."

**BLESSED ARE THEY THAT DO HIS COMMANDMENTS.**

BY MARY C. NORMAN.

**D**ID you ever notice, my friends, how frequently this word *do* occurs in the Scriptures, and how much is suspended upon it! Let us notice a few passages in which this word *do* occurs. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. 7: 21. "Whosoever shall do the will of my Father which is in heaven, the same is my mother, my sister, and my brother." Matt. 12: 50. "If you keep my commandments you shall abide in my love, even as I have kept my Father's commandments, and abide in his love." John 15: 10. "If ye do these things, you shall never fall; for so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1: 10. "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good." 1 Peter 3: 10, 11. Thus by refraining from evil and doing good, we have the assurance of good days and a happy life. The same principle is set forth and enforced in many of our Lord's parables. What was it that caused the lord of the unjust steward to turn him out of the stewardship, was it not because he had not done his lord's will? His lord had appointed him a work to do, and failing to do that work faithfully; he lost the stewardship, and was turned off in disgrace. Thus will God deal with the children of men. He has given commands to all; and only the willing and obedient shall enter the good of the land.

The destiny of the whole world is poised on the single point of doing or not doing. But am I asked, which of the commands must be kept in order to enter into the celestial city? I answer, God hath made no difference; he has not divided his commandments—essential mandates. "Ob!" but says one, "the commandments that our Savior gave his disciples to observe, are not essential for us to obey."

Let me say to you, dear reader, "be not deceived, God is not mocked." Did not our Savior address all ages through

the apostles! Most surely he did. Let us then hear him in all things.

"He that hath my commandments and doeth them, he is that loveth me; but that loveth me not, keepeth not my sayings." John 14: 21, 24. The most dangerous and fatal inventions of the wicked one, is the suggestion that some of God's commands are non essential. It virtually sets aside the entire authority of Christ, and leaves man to his own judgment, as to his duty. Then the man who disobey the commandments of God, is occupying unsafe ground, running the risk of losing both soul and body in hell. Therefore knowing the terror of the Lord, let us make it our life business to do the commandments.

"Blessed are they that do his commandments that they may have a right to the tree of life, and enter in through the gates into the city." "He that endureth to the end shall be saved."

**"BETWEEN YOU AND ME."**

[Some friend sent us the *Estimotee Sunday News* of Feb. 15th with the following excellent article marked and we gladly publish it, thinking it may do all of us good. Eds.]

**T**HIS phrase, which heads this article, has probably been productive of more mischief than any other in the English language. It is generally the prelude to the betrayal of confidence. It is only too true that very few of us know how to keep a secret. It burns to be told, and many people seem to think they have a right to tell, if they only begin by saying, "between you and me." The moment the secret is imparted, it burns within the heart of the hearer for another auditor, and the phrase is made to do duty again and again as the story passes from one to another. So, what was told the first time in the strictest confidence and probably with the purest motives, is repeated from mouth to mouth with no other purpose than that of gossip.

Every one recognizes the sacredness of a secret and will denounce with scorn the character of tale-bearer, and yet many seem to think that they absolve themselves from all obligation by saying to those to whom they repeat, what should be held in violate, "between you and me." The idea seems to be that the responsibility is thereby shifted, and that if the story goes further the blame does not attach to the first recipient, who has only told it to one person and bound that person to secrecy but to the latter for having repeated it again.

It is plain, upon a little reflection, that this constitutes no real excuse. The confidence of friendship is betrayed as fully if a secret is communicated to one as to many. Let it be once started on its journey in this way and it is bound to travel on. The party who hears it feels that he has the same right to tell it, upon the same injunction as was laid upon him when he received it; and so, prefaced with the remark, "Between you and me," it passes on as freely as if in the first instance it had been no secret at all. We suppose the reason is in the fact that it gratifies human vanity to be able to tell something that will awaken surprise or interest, or curiosity. We all like to appear to possess special knowledge upon any subject. The thirst for information is strong, and there is a real enjoyment in the consciousness of being able to impart it. When the opportunity is afforded we are too weak to resist the temptation, and compromise the case with our consciences by doing what we should not do and trying to tie

up the mouth of our auditor. If we hear afterwards that our confidence was betrayed by the latter we are very indignant about it, and do not stop to think that his in turn was simply following our example, and that in reality we are more guilty than he.

We hear this phrase wherever we go—in the whisperings of the street-car, under the light of the chandelier, in the business office, even in the pews. It is always the forerunner of something being told that should not be. It is the miserable little offering made to one's sense of rectitude before temptation is yielded to. It is the saline to conscience, the thin veil with which we try to cover our transgression.

If it is used has been discarded there would be a great deal less of unpleasantness and misery in the world. Friends long separated would never have been parted. Lover's ties would not in so many instances have been rudely sundered. Employees would not have lost the confidence of their employers. Estrangements and feuds and animosities numberless would never have been.

It would be a wise rule to discard its use for the future. Whenever it is found necessary to preface any statement with this phrase it is safe to not it down that the statement should not be made. We do not allude to the outpouring of the heart to a trusted friend for sympathy and counsel. Such confidence is sacred, without injunctions held. We refer to the rehearsal to others of what has been told to us. Whenever the words, "Between you and me" fall from our lips, let us remember that we are about to do what we should not, and stop right there. We will then have the approval of our consciences, which we will find in the end to afford us more happiness than the momentary gratification of our vanity in being able to impart a secret.

**FAITH, REPENTANCE, OBEDIENCE.**

BY DANIEL LONDONERER.

**W**HERE there is no faith, there is no repentance; where there is repentance, there is no obedience, no conversion; where there is no obedience there is no salvation. If there were, then sinners and devils would be saved.

Faith, repentance, and obedience belong together, just as soul, body, and spirit. "Whosoever God has joined together let no man put asunder."

Unbelief and disobedience were turned out of heaven, and next out of Eden's garden. Faith and repentance which have not fruits of love and obedience are dead, just as the body without the spirit.

Faith must take "in all things which Christ did and commanded," not only some of all things.

Faith in all things of Christ, repentance or turning from all things of Satan, love and obedience to Jesus in all things commanded is the sum of evangelical faith. This kind of religious union will stand the test of investigation—will stand at the judgment of God. Those who walk in the light, have fellowship one with another, and the blood of Jesus Christ cleanseeth from all sin.

Horace Greeley never said a more truthful thing than when he declared "that the darkest hour is the history of any young man is when he sits down to study how to get money without honestly earning it."













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## GENERAL AGENTS

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A. T. Burrows, North, Ill. D. H. Weston, Waukegan, Ill.  
 R. B. Ayer, LaSalle, Ill. Daniel Webster, Danville, Ill.  
 W. C. Gilroy, Rockford, Ill. J. A. Foley, LeMars, Ill.  
 W. C. Porter, Quincy, Ill. John Messing, Canton, Ill.  
 E. W. Moore, Galesburg, Ill. Joe. Hendrick, Jr.,  
 415 West Madison Street, St. Louis, Mo. Geo. W. Adams, Quincy, Ill.  
 J. W. Bevilwood, Libertyville, Ill.

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## THE DYING THIEF.

BY ALLEN A. DOBBLIN.

THE question of the thief upon the cross is being agitated to a great extent, so much so, that theologians are endeavoring to have the fact of Christ being in Paradise as not on the day of his crucifixion, hinged on one doubtful comma, as they term it. In the first passage of Scripture referred to (and as is presumed settles the question in the negative) are in his own language, "Verily I say unto thee, To-day shalt thou be with me in Paradise." Luke 23: 43. And "touch me not, for I have not yet ascended unto the Father." John 20: 17. We will notice the former which they insist admits the following rendering: "Verily I say unto thee To-day, thou shalt be with me in Paradise." The linguist will readily perceive the inconsistency of such rendering.

We will then notice a number of Scriptural references to show the direct harmony in view of the belief that it must be settled in the affirmative. It will readily be observed that a change in the punctuation of the first passage, will require a necessary change in the phraseology, "shalt thou" to "thou shalt," a modification and an alternative meaning of which the language is not susceptible. That all can clearly see, will admit that in this rendering the word To-day is entirely unnecessary, because all present use of the word speaking in the present tense, does not always necessary as modifiers. Since the passage admits no such rendering his words are full of the inference that establishes the question in the affirmative. The second passage which we made use of three days after the resurrection, presents to us a self-evident truth that the one which he forbids thee to touch was not Jesus in Paradise, but had to according to the inspired writer, undergo a process preparatory to its resurrection and ascension.

But right here was the critical moment, and critical it was when she refused to give her rights and she took them. It was then that honesty and divinity were separated. The im-

mortally never descended the cross. The grave could never contain a deathless spirit, as confirmed in Luke 23: 46. "He commended his spirit unto the Father's hands and thus gave up the Ghost." Two different assertions contained in the one passage to assist in establishing the fact in the affirmative, also the consciousness of the soul. A martyred Stephen too exclaiming with his expiring breath, "Lord Jesus receive my spirit." Did he not know what he was saying? Did he labor under a mistake and seek the Lord to receive an unconscious spirit? Strange time to make a mistake when the heavens were opened, and the glory of God shown brighter than ten thousand suns and Jesus standing ready to receive his spirit!

The account of the rich man and Lazarus defies interpretation if the soul of both good and bad are not intensely conscious after they leave the bodies in which they dwell here on earth. The one was tormented while the other was comforted. The latter being carried by angels to Abraham's bosom. No one would suppose for one moment that his body was carried there. So whatever is taught or set forth in this account cannot be the consciousness of the soul. Ah, yes, but says one this is used figuratively? Well what if it be? Did not Christ teach altogether by parables? Why not the souls of the pious dead be conscious and intensely active, as are the angelic spirits that have no bodies either.

Now with reference to the word "Paradise" we find it used but three times in the New Testament. Luke 13: 43; 1 Cor. 12: 4; Rev. 2: 7. Paul also throws intense light on this word in 2 Cor. 12: 4 in his revelation concerning himself, as historians will give it as having taken place about the same time he was stoned and dragged out of the city for dead (as was thought), being the necessity of the language: "Whether in the body or out of the body I know not, (God knoweth) how that I was caught up into the third heaven, also Paradise and heard things which is not lawful for a man to utter."

Paul was a Jew, and expressed himself in accordance with the prevalent opinion of his nation. Jews believed in three heavens. They supposed the atmosphere to be the first heaven; hence the language, "birds of heaven," and the coming angels of the sun, moon and stars. They considered the second heaven, and still farther beyond the stupendous systems of the universe were erected, or established, which they called the third heaven. Some Scripture phrases as, "heaven of heavens," and above all heavens," harmonize with the Jewish opinion. It is the third or highest heaven, even Paradise, to which Paul refers as having been caught up into. If the word Paradise had different meanings, let it be shown; it has not been done yet. There is nothing in the term as used in the New Testament, to require us to believe it to be a distinct place from heaven. With this view there is no objection to the belief that the souls of the pious dead go to Paradise, and immediately too, in a state of consciousness after the death of the body. This is again very clearly set forth in the passage where Paul teaches Christians that they have a home in heaven. 2 Cor. 5: 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, not made with hands eternal in the heavens." The earthly house of the tabernacle," evidently refers to the body, the house of the soul will here on earth. The apostle here would try to show the contrast between the "earthly" and "heavenly home," the former being only a temporary abode, and the latter an everlasting habitation. The natural inference drawn from this language is, that when this earthly house be dissolved, the soul immediately enters its heavenly dwelling place, else it would be unconscious in an intermediate state, which according to 6, 7, 8, verses of the same chapter cannot be. Therefore we are always confident, knowing that while we are at home in the body,

we are absent from the Lord, for we walk by faith, not by sight." "We are confident I will and writing rather to be absent from the body and present with the Lord." This plainly teaches us that the spirits abide in the body in its period of absence from the Lord. When Paul says "absent from the body" and "present with the Lord." The irresistible inference is that as soon as the spirit leaves the body, the soul is in the presence of the Lord. The glorious presence of the Lord is referred to here. The apostle James, too, refers to the absence of the spirit from the body when he says, "For the body without the spirit is dead." Again Paul says in Paul: 1: 23, "Having a desire to depart and be with Christ which is far better." We notice the departure he refers to here in the death of his body, and his absence from his brethren. "Nevertheless he would say, "But to abide in the flesh is more needful for you." If Paul believed in the unconsciousness of the soul, from the death of the body unto the resurrection, he would have said something of being with Christ of the 2d, would he have said it is "far better," to be in a state of unconsciousness to enjoy the pleasures of religion in its earthly tenement. We cannot for a moment suppose it. It is also consistent with the foregoing views, that the souls at the resurrection receive large accessions of bliss.

## CHRISTIAN FELLOWSHIP.

BY J. F. ILLINOIS.

A CHRISTIAN is one who believes and obeys God's law, and loves his neighbor as himself. Fellowship means companionship, company, communion or intimate familiarity. How are we to know when we have fellowship one with the other and with God? If we say that we have fellowship with him and walk in darkness, we lie and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another." 1 John 1: 7. To walk in the light we must follow God, not go before him. In him is no darkness; and if we walk in darkness, we may be sure God is not there to save. To be socially, friendly and kind is light; and in those things, beloved brethren and sisters, we should try to be very active. Only by goodness, forbearance and long-suffering, can we have true fellowship; and thus be cleansed by the blood of Christ.

We will pass away, but his word shall not. Courage, then, my brethren, seek fellowship with God and one another, and then when you come to die you may rest with Jesus in glory. All God's promises are firmer than heaven and earth, for these shall pass away, but his word endureth forever. O the joy of Christian fellowship!

## PEACE.

BY CHARLOTTE T. BOND.

PEACE and quietness is one of the greatest blessings God has given us. Our Savior says, "My peace I leave with you." Have we that peace still remaining with us? We believe that every true lover of Jesus has that peace in his soul, that confidence that God is working all for good for them that love him. He that cannot find peace in the service of God as a duty did elsewhere. If we suffer ourselves to be drawn into strife, suspicion, or selfishness, let us return and go to Jesus for that sweet peace that he left with his followers, and then we shall as a lesson of love and forbearance, and will guard and watch over as that fall not out of the way. As long as we live for Jesus we are safe, but as soon as we live for ourselves

we are led into temptation and forget our duty to our fellow-man. To be happy ourselves we must live to make others happy. Our hearts will be filled with joy and peace when we are willing to make sacrifices for the comfort and happiness of others.

We must ever be ready to encourage the faint hearted, to strengthen them the feeble, and pity the erring as the best means of reclaiming them so that they too may find and enjoy that sweet peace that is of heavenly origin. God has promised that his kindness shall not depart, neither shall the covenant of his grace be removed from his children; therefore we have only to remain in that grace by obedience to his commands to inherit all the blessings promised the faithful. Again we are told to live in peace with all men. If possible let us not forget this, though there may be some trying to sow seeds of discord among us, let us stand firm for that blessed peace left among us by the Savior.

## FREEMASONRY.

SINCE the Annual Meeting of 1879 had presented for consideration a query upon the subject of Freemasonry, the decision of which should have been made by the body who will constitute for the institution, it becomes necessary for us to look after this matter with a little more care. When we remember that every Master Mason is bound by oath to protect his brother in every species of crime, except murder and treason, we cannot fail to see that every Master Mason received into the church is bound by oath to protect these crimes by keeping them secret, unless he discards his oath. Now, the question is, shall the church continue to fellowship these men who must protect the thief and every criminal, except he be guilty of murder or treason? Yes, and if he has taken the royal arch degree, he must protect all crime, murder and treason included. Now this is a pretty condition for a brother to be in, is it not? But this is his condition unless he breaks his oaths out, and yet this wicked power has so strongly felt itself to the church that, but few of her members, in many places, are willing to do and in loosening its terrible grip. How many are willing to obey the plain command given by Paul, in the name of Christ, to withdraw from those who walk disorderly. This duty has been neglected so long that we fear it is now too late to accomplish anything by petition to Annual Conferences. All Brethren's periodicals should to secret organizations please copy—  
 E. Umbach.

## SCRIPTURE ILLUSTRATED.

NOT long since, a man in Iowa was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was also present. Both claimed the sheep, and had witnesses to prove their claims, so that it was not easy for the judge to decide to whom the sheep belonged. Knowing the custom of the shepherds, and the habits of the sheep, the judge ordered the sheep to be brought into court, and set the two men into another room, while he led the other to call the sheep, and see if it would come to him. But the poor animal, not knowing the "voice of the stranger," would not go to him. In the meantime the other man, who was the shaming roan, growing impatient, and probably suspecting what was going on, gave a kind of a "click upon," which the sheep bounded away toward him at once. (John 10: 4-5.)

Some men will follow Christ on certain conditions—if he will not lead them through rough roads—if he will not enjoy these any painful tasks—if he will remit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, as He has said to Simon, "Whither thou goest, I will go," whatever difficulties and dangers may be in the way.

## ISABELLA GOTWALS.

BY JAS. T. H. BROWN.

THE coffin lid is closed, and she within it. Who was mother and a wife, was laid into her narrow chamber. Memory brings to view the form and virtues and good deeds of our sister Isabella. And I will not be down in melancholy mood, and draw a pencil-picture of this sad bereavement.

There stands the sorrowful father as the head and foremost of the family. But where is she who kept the link together? Out in ponderous old city? No, not the head. That head two hearts in matrimonial ties. In sympathy and love, is rent asunder. The almost broken-hearted father knows not what to do, nor where to go. There stand the children, eight in number, all bereft. The little babe that scarcely yet can cry. To guide their youthful ways and care for them: A mother to instruct them, to attend. Their numerous wants, to sympathize with in their distress, to soothe them in their grief, To feel for them, to shelter and protect. The little babe that scarcely yet can cry. The name of "Ma," feels heavily its loss: And so do all the children now bereft. Of their maternal comfort and guide.

So sudden, comes the message of death. That he was scarcely risen, laid his work down. And when the neighbors heard The unexpected knock, they felt the shock.

I seldom weep when saints go home, but here I see a mournful case, and my heart bleeds With pity for my friend and his children: And who that knows the circumstances, does Not feel to sympathize with them in their distress? Some wounds will be a gain, but such As these will leave an ever-aching void.

But then they need not mourn as those who have No hope. They have the consolation that "Satan is under the Lord and do his will. No one now remains for them to make Their peace with God, the father first, in time And order next the children as they come To years of understanding: when they know That God demands of them repentance, faith And baptism, and a full surrender to Divine commandment. It is the only way That God has given. And will they now accept The offer of mercy open wide, and graciously afford to all who will call on Him. To unrepenting sinners, "Come." So may they hope to meet their mother on the shores Of everlasting life, to sing the song Of Moses and the Lamb, for evermore.

Moundville, Pa.

## STEIN AND RAY DEBATE.

Prop. 31. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.

J. W. STEIN, Denies.

D. B. RAY'S EIGHTH AFFIRMATIVE.

MR. STEIN is "much given to overlooking" the proposition in discussion, which affirms that "Baptist churches," &c. We answer the seventh time, more or less, that Baptist churches cannot and do not engage in carnal warfare. When individuals, called Baptists, whether in peace or war, commit outbreaking crimes, Baptist churches do not endorse the wrong. Without even the pretense of proof, Mr. S. willfully and deliberately charges Baptist churches with granting "legal licenses" to do "the works of the flesh," he charged that Baptist churches "hold that we do evil, fight and kill"; he charged that Baptist churches are guilty of the "crime of perjury," and he charged that Baptist churches with justifying the "rapacious, cruel, mendacious," "unbridled carnal lusts and passions." We ask Mr. Stein, again, was he, while pastor of Baptist churches, guilty of "murder, perjury and adultery." Will he be answer? He was, or he was not guilty. Please Mr. Stein, don't forget it, say guilty or not guilty.

It is our illustration of the "book of the Father and of the Son and of the Holy Spirit," "the sign of possession" does not occur there.

It is another pitiful example of question begging which inserts the apostro-

phe three times. This was discussed in our fourth and fifth negatives, to which the reader is referred.

Mr. Stein still contends that baptism in the commission is figurative—means more than one submersion, and that when the necessary additions to fill the ellipses are made, baptism must occur three times in the commission! (*His third aff.*) Therefore, according to Mr. Stein himself, to meet the demands of the commission, there must be a plurality of immersions into each of the perform names!! He must go forward and perform six or nine immersions for baptism. If he fails to do this, he has made an argument which he knows to be without foundation. His construction of the commission requires the "to liberate addition" of two words which the Savior omitted! See Rev. 22: 18. Our friend's so-called trine immersion is based upon the omitted parts which cover up in the commission of Christ, which only demands "Of the Lord, one faith and one immersion."

His fifth to eighth pretended reasons against Baptist baptism are really but one based upon the fact that trine immersion is found in history to the third century without the historical account of the change from single immersion. But, if we must adopt and practice everything held by the Greek and Latin fathers, by tradition, the origin of which is not particularly described, then we must adopt and practice nearly all the abominable traditions of popery. We again repeat with emphasis that trine immersion is not mentioned in the Bible, that trine immersion is not mentioned in the literature of the world, sacred or profane, till about the commencement of the third century, and that when trine immersion first made its appearance in history, we find it associated with infant baptism, infant communion and a swarn of other pretended "apostolic traditions."

When historians speak of baptism as continuing unchanged in form for several centuries, they have reference to immersion in contrast to sprinkling and pouring.

He urges his ninth reason against the "backward action" of Baptists in baptism, and contends for the "forward bow posture"! This is about as silly as the Tunker controversies over the cut and style of their clothes. The New Testament says nothing about the "forward posture" or "backward action" of baptism.

When persons, who have died to sin, have been buried with Christ in baptism by the proper authority, the Scripture demand for their baptism has been fulfilled.

Mr. S. makes his eighth general negative rest upon the fact that Baptists do not eat the full meal and call it the Lord's supper. But the apostle condemns this superstition when he says: "If any man hunger, let him eat at home; that ye come not together unto condemnation." 1 Cor. 11: 34. But the Tunkers come together in their church to eat a full meal to satisfy hunger.

Mr. Stein's ninth negative is founded upon the fact that Baptist churches are independent of each other; that they are not governed by some human authority above the churches. As shown in our last affirmative, Baptist churches possess the New Testament church government. That the local church was established by Christ as the only executive authority in his kingdom on earth. Mr. S. has ignored all our Scripture proofs in our last Jesus said: "Moreover, if thy

brother shall trespass against thee and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen and as a publican." Matt. 18: 15-17. But Mr. Stein would contradict the Lord Jesus Christ by saying, let there be an appeal to the "National Council," which is subject to determine such matters. Our friend, with his Tunker brethren, have on this point, embraced one of the leading doctrines of anti-Christ. They have a National Council to exercise a lordship over the churches. But on the other hand, Baptists earnestly contend for perfect soul liberty. They recognize no ruler, lord or king of the conscience, except Jesus Christ. The following Baptist sentiment is quoted in his history of Denominations, by Joseph Belcher: "Religious liberty is a Baptist watchword, a kind of talisman, which operates like a charm, and serves every man for a nation." The learned J. Newton Brown, in *Religious Encyclopedia*, p. 188, says:

"Hence, they also, reject all claims of the civil magistrate to any but civil jurisdiction; though willing and peaceable subjects to civil authority, where the rights of conscience are not involved. Hence, in every age, their strong attachment to liberty, especially to religious liberty; these principles they were the first to proclaim, and the first also to exemplify. Their principles have subjected them to persecution from age to age, and to such principles they have counted it a glory to be martyrs. Though their own blood has flown freely, they have never shed the blood of others. Indeed, civil persecution of any kind, on their principles, is impossible!"

CHARLES ESTEY, *Baptist churches possess the New Testament origin.* While the Protestant denominations look to some uninspired man, or seem of modern times for their origin, Baptists look to Jesus Christ and the apostles for the origin of their churches. Of the Baptists Mr. Brown says:

"In regard to the constitution of the christian church, while they believe in the existence of a universal or Catholic church, composed of the whole body of believers in Christ in all nations and ages, they think that the christian church, properly so called, was not visibly organized in the family of Abraham, nor in the wilderness of Sinai; but by the ministry of Christ himself and of his apostles; and that it was then constituted of such, and such only, as made credible profession of repentance from sin, and faith in the Savior."—*Religious Encyclopedia*, p. 188.

The Tunkers look to Mr. Mack and his disciples in Germany, in 1708, for the origin of their churches. But Baptists look to Jesus Christ and his inspired disciples, more than eighteen centuries past, for the origin of their churches. Nebuchadnezzar in his dream saw "that a stone came out without hands, which smote the image upon his feet" \* \* \* "and the stone that smote the image became a great mountain and filled the whole earth." Dan. 2: 35. It is admitted that this stone symbolized the kingdom of Christ, represented by his churches.

In the forty-fourth verse Daniel says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the

kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

This bright and terrible image which stood before the king of Babylon, symbolized the four universal empires that should bear rule over the earth.

The stone, which "was cut out without hands," that smote and crushed the dreadful image, symbolized the kingdom of Jesus Christ which is not to be destroyed, but "it shall stand forever."

As the local churches are God's only executives in the kingdom, it follows by the law of necessity, that as the kingdom has been perpetuated, the churches have also been perpetuated. In this sense their can be an kingdom without local churches, and so local churches without the kingdom of Christ. Of the church representing the kingdom, the Savior said: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16: 18. The perpetuity of the kingdom of Christ and the succession of his churches, is established beyond the possibility of doubt.

Mr. Stein will hardly dare deny the perpetuity of the church. He does not believe that the true church can be found among Romish or Protestant Pseudo-Baptists. He has admitted the truth of Mr. Mack's account of the origin of the Tunker churches in 1708. Therefore, he is forced to admit that the Baptist churches are the only true churches of Christ or be driven to the infidel position that the New Testament predictions have failed.

Historians have admitted the truth of our historical claims to be the original church of Jesus Christ. Two learned historians were appointed by the King of Holland to prepare a history of the Dutch Reformed church. These eminent men, Veyl and Dermout, devote one chapter of their history to the Baptists, in which they say:

"We have now seen that the Baptists who were formerly called Anabaptists, and later time Menonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only christian community which has stood since the days of the apostles, and as a christian society which has preserved pure the doctrines of the gospel through all ages."—*Religious Encyclopedia*, p. 706.

These historians were not Baptists. They could have no motive to favor their claims. They have confessed the truth, THAT BAPTISTS MAY BE CONSIDERED AS THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE DAYS OF THE APOSTLES, AND AS A CHRISTIAN SOCIETY WHICH HAS PRESERVED PURE THE DOCTRINES OF THE GOSPEL, THROUGH ALL AGES."

JOHN WESLEY ONCE wrote to a friend: "Men may die without any opinions, and yet be carried into Abraham's bosom; but if we be without love, what will all knowledge avail? I will not quarrel with you about opinions. Only see that your heart be right towards God, and that you know and love the Lord Jesus, and love your neighbors, and walk as your Master walked, and I ask no more. I am sick of opinions. Give me good and eternal religion; a humble, gentle love of God and man.

"HEAR instruction, and be wise, and refuse it not."

**GOD-BORN AND GOD-KEPT.**

BY C. H. HALDRUP

To a Young Saint at Waterloo, Iowa.

JOHN 1: 13, 1 PETER 1: 5.

**I** KNOW not whether you are brother or sister. Your christiaphy is feminine. All that I know is that you are young in years, and young in the Divine life, and I hope you may retain your youth forever. God never gets old, although he is from everlasting to everlasting. In him the sexes are one. Gen. 1: 27. Gal. 3: 28. He developed "the Son of Man" out of a virgin, and designates His elect by the dual constitution of the original unife pair. Rev. 14: 4.

Being a member of the Mystical Body, I will take it for granted that you are a Christian, although the reverse is by no means impossible. I do not mean in your own particular case, but as a mere matter of fact. Not all the seed of Abraham were true Israelites, and not all the baptized are saints. "Five were wild and five were foolish." A lamp and a smoking, ill-odored wick, but an empty vessel, and in time of direst need not a drop of oil nor a spark of fire or a gleam of light. The natural emotions will answer very well to counterfeit "pure and undefiled religion," until "tribulation or persecution ariseth because of the word." Then the mask falls off, and behold a Demas, an Iscariot, a follower of leaves and fishes!

The most sublime, awe-inspiring fact of the Universe is GOD, next the INCARNATION, and then the Christian. In this world there is not so great a wonder as a Temple of the Holy Ghost, a reclaimed sinner indwelt by Almighty God! Regeneration is not only a doctrine, but a fact. Baptism is nothing, not even equivalent to a common bath, unless there is a glorious antecedent reality which it symbolizes. The mother-birth never gives life, but only institutes new conditions and relations. Genesis is the father-function. Born of water without Spirit is as empty and lifeless and destitute a transience as a natural birth without a father. The great matter in birth is the origination of life. Development and induction are possible only ulterior to the great primal mystery of life springing from life. Adam must give life and substance to build his Eve. If we allow the Holy Ghost to come close enough to touch us at the core of our being, and seminate us with "the Word inside flesh," we will as certainly take the impress of the Eternal Father, as an earthly child will of the duplehood of its parents. Births will out. Features will bear our Paternity. "Be ye holy, FOR I AM HOLY." Here is the philosophy of the whole thing. We never mistake a huzzard for an owl, nor a sheep for a monkey, nor a baboon for a clergyman. But this latter may be questionable in some instances. The great trouble in the church is mock-religion—persons who in some respects seem Christian, and in other Gentile, or Adamic. How many there are like the old fabled centaurs, half so and half thus; now at prayer, now at joking; now sipping the Lord's cup, now draining the cup of devil; now sitting with a long face in the sanctuary, perhaps behind the table, or on the front seat, and now driving a hard bargain and stretching the truth till it snaps in order to win a few dollars, or even a few cents. Christians, these! They are baptized, and are satisfied. They are all right capapie in the ecclesiastical habiliments.

Perhaps felt a dreary regret for particular misdeeds, or neglect, which they mistook for "repentance unto life," and entered the ark because of ancestral iniquities, rather than as God quickened. Christ-purged, Spirit-sanctified members of the Elect.

"Marvel not that I said unto you, ye must be born again." No possibility of salvation without this radical change. Water will not reach the soul; but "water and blood" will; "water and Spirit" will. Out of Christ all these flow. All births require generation, development, and parturition. There is a spiritual il-lu-sion and illumination—a seeing of the Kingdom—through the contact of the angelic Paternal Presence, before there is induction by maternal instrumentality. John 3: 3-5. These two constitute regeneration—the greatest work of God save His own infusing in the Nazarene virgin. Oh how dead we must be to ourselves and sin and the world, if we would supply the proper conditions for the Divine approach, and His inhabitation in the depth of our soul, and His employment of all our powers, members, and faculties!

God abhors swine's flesh on His altar. He will not suffer Deut. 14: 12-19, to be mixed with His stew-bread on the Golden Table. Shew here He will not accept. Incline to vanity is abomination to Him. "God is not mocked." He demands a clean sanctuary. The heart must be a Holy of holies before He abides. Blood on the lintels and sideposts, blood on all the curtains and boards and furniture, blood from head to heel, and toe, blood, blood, drawn from the heart of the God-man. Where the awful Shekiah hovers, there the flesh must be silent. The Holy Ghost hovers passing in and out over a door ill slippery with tobacco spittle. He wants prayers that are breathed through clean lips. He has no soul-thrilling response to the supplication that is unnumbered, or vociferated under fashionable head-gear, and a flesh selected, devil-endorsed attire. Let us ponder the awful truth that we are dealing with God. He is indeed merciful, but His grace has been manifested in becoming incarnate, dying for our sins, ascending into Heaven as our Head, High Priest, and Advocate, and will not change the form of granting forgiveness to the flesh, and being saved without a qualification that wrings out the last spark of the degenerate, self-pleasing life.

Oh, how prone we are to cling to the old sinking ship. We want to swim on some plank of carnality into the haven of eternal rest. Let the old sin soaked, law-battered bulk go down. It is doomed. The waters of Divine indignation are rushing in at a dozen frightful leaks. And we must descend with it into the underworld of eternal damnation unless Gal. 2: 20, is the positive, settled fact of our experience. The only alternative is between this passage and 1 Cor. 16: 22. —A cross magnifying life here, or a hell-scoured, devil tormented, God-spurned, self-condemning life in the endless future. The Cross is the exponent of God and sin. It will be the Heaven of Heaven and the Hell of Hell. "These things saith the Amen, the Faithful and True Witness."

Christ says that growth in grace manifests itself by simplicity, that is a greater naturalness of character. There will be more usefulness, and less noise; more tenderness of conscience and less scrupulosity; then will be more peace, more humility. When the corn is full in the ear, it bends down because it is full.

**MISSION WORK.**

BY LANDON WEST.

**T**HERE seems to be a misunderstanding in the minds of our brethren relative to the mission work now being done by our people. Not many seem to look at it as the work of the church in general, or as a system to take the whole world in, but rather look at it as the work of a few, and at it as to go too far, or to do too much.

One thought that should be received first, is that the church has in no way injured itself in the work already done; or that now is being done.

There are not yet too many at the work; and not any one or all together, can be said to have done too much in the right way. It will take a great many workers and a great deal of work yet to make this earth a heaven! So that no one need be ashamed to see the harvest full of laborers, unless it will be some one who will neither work nor pay for that worthy object. See Matt. 9: 36, 38. Quite all they say favor the spread of the gospel, but not many say they favor the effort already put forth, and then, because the plan is not as they would have it, be they do nothing.

The Danish Mission is said to be too far away, while they say that there are thousands starving for the Bread of Life all around us.

They also say that the Danish Mission is costing a good deal, while the work might be done here without any cost. It is further said that souls in Denmark are worth no more than souls here. Now in all this there is a spirit of complaint manifested, and I on too which offers no aid to the work either there or here.

It is true Denmark is a long way off; but then we have our live soul (God bless him) who is willing to go there, and we also have others, who have sent once and again to minister to his necessities; and this is enough; for no one else is asked to go to Denmark at present; and there are those who feel that Brother Hope shall never suffer want, so long as the United States Mail will reach him; and this is also enough. But for the thousands, who need the gospel, here in our own land, and who do not have it sent forth to them by our Brotherhood, it is not the fault of Brother Hope, and those who sustain him by prayers and means, that these should be neglected here at home. You ask whose fault is it! I say it is the fault of all of us who "stand here all the day idle," and will neither go in ourselves and work; and those who are going in, that we have hindered. Our work is here at home.

It is also true that mission work here will cost but little, that is if all will work, and assist in the work, but with this view of it, why do we not all go to work at it? Brother Hope's work beyond the ocean will in no way prevent ours here. — It will rather stimulate us, and God can bless both him and us, and will do it too if we work. John 15: 8.

Brother Hope is the only one in our Brotherhood, who loved his Master and his former nation well enough to forego the advantages of liberty, and the society of brethren here, that he might through the aid of kindred spirits, and the blessing of God, be the means of telling the story of the Cross in his fatherland. And if we all with our many advantages, and little cost, would show only half the zeal to tell the story to our own nation, and often too to our nearest neighbors, which Brother Hope has shown in orders to give it to his people beyond the ocean, it could then be true-

ly said that we did favor mission work, and were in truth a missionary people. We should be such, for our Savior is the greatest missionary heaven could provide or earth receive, and if we are like him, we will all do that we can to do in the work. Besides, the only topic presented to the council at Jerusalem, and described in Acts 10th chapter, was that which grew out of a universal mission work; the leading thought of our Master's life, and also of all his apostles, and should be, as we think, the leading sentiment of every Christian. Our zeal in that direction should be so strong that no little thing, such as informality in the proceedings, and a host of other speeches, should in any way prevent any one from doing their own part.

As to the work of souls in Denmark or anywhere else, we think them all valuable alike, both here and there. But it is not expected that one man or a score of men, should do all this work of spreading the truth, and save all the souls, or that there should be but one mission carried on at a time. Not at all. It must be a simultaneous work, that is, all are to work at it at the same time; like it was in the apostles' day. Paul was in Greece, Peter in Judea, John in Asia-Minor, Titus in Crete, while the others were in the surrounding cities and nations; but all at work preaching the same Lord, the same faith, and the baptisms; and they all rejoiced greatly to know that Christ was being preached in so many places; and so it can be yet, and so it should be. We can have a Mission in Denmark, not because souls are worth more there than any where else, but because they are worth as much there as they are here, and also because there is one soul with zeal enough to go there; and we can have missions in all our States and cities, and in a very large number of our school districts, if each one will only do a humble part. No one will be burdened, and no one will do too much, nor can any one feel that he has done it all, but all can be co-workers with God.

Now here is a wide and effectual door opened for us, and it is not in place for any one to find fault with those who are willing to work, "for to his own master each standeth or falleth, yet, he shall be holden up, for God is able to make him stand."

Our own mind is, that every one should and can do his part. Those who can go far, let them go, and let us aid them to go. Those who can work best at and around their homes, let them work there; and like the order of Nebuchai, let each one's work be where he can do the most of it—right before his own door. But let us all rejoice that the Word is being spread somewhere, and that it is a cause for rejoicing, both on earth and in heaven.

As to the City Mission, as it is called, we are much in favor of it, for many reasons, but chiefly, because, that whatever is introduced into the cities, very soon is spread to the country; besides they flourish in cities long ago, and it will yet, if efforts for six months, or a year and six months, or for two, or even for three years are made as was done in Paul's day. See Acts 50: 31.

But while this work is regarded favorably by those who have spoken, I cannot see why nothing is being done, when the facts are learned even strangers will aid it, so that no servant of Jesus will suffer need. See Luke 22: 35.







Our Bible Class.

'Oh Worth of Truth on Tongue Can Tell.'

This department is designed for raising and answering questions...

Will some one please give some light on the 4th chapter of Revelation...

Will some brother or sister please write on Jude 1?

Will some one please explain Acts 9:17?

Will Bro. D. M. mention answer to 17-Edwards?

ABOMINATION.

When you therefore shall see the abomination of desolation spoken of by the prophet...

Abomination seems to be a term in Scripture applied to objects of great detestation...

H. A.

THE DIFFERENCE.

What is the difference between foreknowledge and preknowledge...

The Man Without an Enemy.—We believe in the man who has no enemies...

Eastern Hands,

THE JEWS.

The Scotch Monthly Record says there was an indescribable yearning in the Jew toward the Land owned by his ancestors...

A leading London journal has recently thus advertised to this: 'The possession of Palestine and part of Syria by a people who have never known a bad arrangement...'

The Jewish Chronicle says: 'The report that the Porte has granted a concession to an English company for the construction of the Egyptian Valley Railroad, and to a French company for the Jaffa-Jerusalem line...'

It ought to be contended with what we have, but never with what we see.

The Russian Nihilists have issued a manifesto justifying the attempts upon the life of the Czar...

From Armenia come heart-rendering accounts of the suffering in that famine-stricken land...

WEATHER BETA DIM.—A single copy of the Scriptures, which was blown to a sailor in the harbor of Cork, Ireland...

Alleep in Jesus.

In the Democratic Congregation, Blair Co. Pa., very unexpectedly of membership of the lungs, Jan. 24th, 1859...

It will be remembered that the readers of the B. & W. that a little while ago we gave a sketch of what we termed a new discovery...

Hallelujah, Pa.

Glorious Meetings.

We will tell you what good things the Lord hath done for us. Our congregation, for some time past, has desired to have a series of meetings...

1. The meeting was well attended, and the evening and protracted four substantial sermons...

2. There are several others who give encouraging promise of an early return to the fold.

3. The church has been greatly revived. If no other results would come from such meetings...

4. It has produced a good effect on the community. Many persons have been induced to contemplate the subject of salvation...

WEATHER BETA DIM.—A single copy of the Scriptures, which was blown to a sailor in the harbor of Cork, Ireland...

their attendance; prayers and labors through the Spirit of God are all the praises due. The Lord did it all, to his name be everlasting praise and glory.

Our Eastern Visit.

It will be remembered that the readers of the B. & W. that a little while ago we gave a sketch of what we termed a new discovery...

What is the difference between foreknowledge and preknowledge...

The Man Without an Enemy.—We believe in the man who has no enemies...

WEATHER BETA DIM.—A single copy of the Scriptures, which was blown to a sailor in the harbor of Cork, Ireland...







## IF I FORGET JERUSALEM.

BY R. HUTCHINGS.

CHURCH of Christ, Jerusalem!  
Celestial grace is thine!  
Thou art the dwelling-place of God,  
The gate of joys divine.  
Where'er for me the sun may set,  
Wherever I may dwell,  
My heart may nevermore forget  
Thy courts, Immanuel!

Jerusalem, Jerusalem!  
I came to thee for rest,  
And found it more than earthly peace  
To be Immanuel's guest.  
Or when I come to thee in joy,  
Or when I come in tears,  
Still, like the gate called Beautiful,  
My risen Lord appears!

Jerusalem! Jerusalem!  
Thy songs of praise how sweet!  
The bells upon the Ephraim's hem  
To pentecost fell!  
How sweet to hear his word of grace  
Whose power the heavens own,  
Who scatters words like seeds in space  
To blossom round his throne!  
O church of Christ, Jerusalem!  
What grace to thee is given;  
Thou art the dwelling-place of God,  
The gate of earth to heaven!  
Where'er for me the sun may set,  
Wherever I may dwell,  
My heart shall nevermore forget  
Thy courts, Immanuel!

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.

J. W. STEIN, Denies.

J. W. STEIN'S ENIGMA REVEALED.

ASK Mr. Ray if Baptist churches are not responsible for what their members do in war? His example, when the ellipses are supplied, reads thus: "I write my name in the book of the Father, and (in the book) of the Son, and (in the book) of the Holy Spirit," that requires three books. Neither can he transpose it into its corresponding possessive form without using the sign of possession ("s") three times. "Into the name," when not omitted by ellipses, occurs three times in Matt. 28: 19. They are always understood as a part of the text. Will Mr. Ray deny this? To supply them is not to add to God's word, but to deny them is to take from it. Rev. 22: 19. I do not say that "baptizing" was to be repeated in Matt. 28: 19, hence his criticism on the frequentative was founded upon a misrepresentation, and therefore fails.

Neither can it be an honest objection, because he does not believe the premise himself. The idea of *repetitio* is in *herent* in a frequentative verb, and therefore cannot be appended to the end of it. "Baptizing" in Matt. 28: 19, is limited by the three modifying adjuncts of the text: 1st. "Into the name of the Father," 2nd. "Into the name of the Son," 3rd. "Into the name of the Holy Spirit," i. e., into the definite name of each person of the Godhead. Notice: (1) It is a fact that the Greek grammarians declare that frequentative verbs (ending in *o*) denote repetition of action. (2) It is a fact, that the most distinguished lexicographers have defined *baptizo*, "to dip repeatedly." (3) It is a fact, that the single dip of the Baptists has no repetition. (4) It is a fact, that in sacred and classic Greek, where one dip only is admissible, *baptis* is used, not *baptizo*. (5) It is a fact, that when the nature of the case requires a repetition or increase of action, *baptizo* is used, not *baptis*. (6) It is a fact, that *baptis*, which simply means to dip, without any idea of increase or repetition, is never used in

the Bible for baptism. (7) It is a fact, that "*rebaptismos*" (Eph. 4: 3) cannot be correctly translated "one dip." (8) It is a fact, that before Mr. Ray can upset the frequentative theory, he must set aside an established principle of the Greek language, and destroy the force of several thousand Greek verbs of this class. (9) It is a fact, that true immersion satisfies the frequentative nature of *baptizo*, and the three modifying adjuncts of Christ's great commission. Matt. 28: 19. It is a fact, that one dip can neither satisfy the former, nor be administered into each of the three names of the latter. (10) It is a fact, that the Fathers attribute true immersion directly to Christ. This is not true of infant baptism, communion, etc. (12) It is a fact, that the most learned authorities testify to the true immersion of *instructed converts as the general practice in the three first ages of the church.* Du Pin's *Ecol. History*, vol. 1, p. 589. The exceptions were cases of *terre assidion* in the latter part of the 2nd and 3rd centuries, not single immersion. (13) It is a fact, that historians declare that there was no change in the general manner of baptizing during the first three centuries. They regarded the transition from true to single immersion afterwards as a great change. (14) It is a fact, that fathers and historians attribute single immersion to Epiphanius, an Arian heretic, about A. D. 375. (15) It is a fact, that single immersion was never associated with "the name of the Father, and of the Son, and of the Holy Spirit," till Pope Gregory decreed it, A. D. 595. (16) It is a fact, that *backward adult baptism* is unknown in the history of Christianity till the Baptists started anew what they called baptism, not four hundred years ago. To charge Christ's solemn institution of baptism, let to one dip, and 2d to a backward action, is worse than "silly." Mr. Ray. You can't consistently oppose sprinkling any more, until you repeat and are baptized for the remission of your Baptist sins.

As Mr. Ray passes my arguments against his claims to the Lord's supper unnoticed, I submit for his consideration some extracts from an analogical argument of Dr. Seiss.

Dr. Seiss says:

"There is a mode of reasoning to which no just exceptions can possibly be taken, which entirely confounds the Baptist claim. \* \* \* Christ has established two corresponding ordinances or sacraments, the one is baptism, the other is the Lord's supper. \* \* \* All the essentials of a positive ordinance or christian sacrament appear alike to both. \* \* \* The one is denoted by the word *deipnon*, supper; the other by the word *baptisma*, baptism. *Baptisma* does no more describe the nature or essential constituents of the one than *deipnon* does the other. It is no more allowable, than for us to depart from the strict meaning of the word *deipnon* in our celebration of the holy supper, than to depart from the strict meaning of *baptisma* in baptizing. The stringency or laxity that is allowable must be the same in both cases; for they are exactly analogous. \* \* \* What then is the meaning of *deipnon*? \* \* \* It denotes a full meal, and that an evening meal. All authorities agree that it stands for the principal meal of the Greeks and Romans. Three names of meals occur in the *Historic writings*, in the following order, *aristion*, *deipnon*, and *dapnon*. The Greeks of a later age partook of three meals, called *aristatus*, *aristion* and *deipnon*. \* \* \* The prin-

cipal meal was the *deipnon*. It was usually eaten rather late in the day, frequently not before sunset. (Smith's *Antiquities*, pp. 303, 304.) Dr. Hally says: Long before the apostolic age, *deipnon* had become regularly and constantly the evening meal. Trench does the same. Hence all great entertainments were called *deipna*, and always came off in the latter part of the day or at night. The use of the word in the New Testament corresponds exactly to these representations, as might be seen from the following passages:

Matt. 23: 6, \* \* \* "The uppermost rooms at feasts," (*deipnon*).

Luke 14: 12, "When thou makest a dinner (*ariston*) or a supper (*deipnon*) call not thy friends."

Luke 14: 16, "A certain man made a great supper (*deipnon*) and bade many." See also vs. 17 and 24, and ch. 20: 16.

John 12: 2, "There they made him a supper (*deipnon*) and Martha served." John 13: 30 and 21: 30, the words occur in the same sense.

"We might further illustrate this meaning from the Septuagint, in such passages as Daniel 5: 1, 'Belshazzar, the king, made a great feast (*deipnon*, supper) to a thousand of his lords,' but it is unnecessary. *Deipnon* means a full meal, a banquet, a plentiful supper, an ample repast, the principal and most abundant meal of the day; which occurred in the evening. \* \* \*

It is also to be observed that the Lord's supper, or *deipnon*, was first instituted or celebrated at night. Not only the meaning of the word which was chosen describes it, but the very hour of its appointment and observance conformed the Lord's supper with the evening—the close of the day."

"According to the plain, evident and well established meaning of words, therefore, and sustained by circumstances, two things would be assigned to the sacramental *deipnon*: first, it must be a full and plentiful meal; and second, it must be eaten in the evening. A fragment of bread a half inch square, and a sip of wine that would scarcely fill a teaspoon, is not a *deipnon*, as the Greeks used that word, any more than sprinkling a few drops of water on a man's face is an immersion of him. Neither do we eat our supper in the morning. It is a great contradiction in terms and confusion of ideas to speak of supping in the morning, as to speak of plunging a man by pouring water upon him. \* \* \* Suppose, then, we were to set ourselves to reasoning on the word *deipnon* as the immersionists reason on the word *baptisma*? \* \* \* They say that *baptisma* means a plain immersion and nothing else; we say, and still more certainly does *deipnon* mean an evening repast. If the one denotes *mode*, the other with more certainty denotes *time*. \* \* \* The words chosen in both are the words of God, and he knew what he meant by them. And if the common Greek usage of *baptisma* was to denote immersion, and we are to get God's meaning is that word from the common Greek usage, the common Greek ties attached to it by the Holy Ghost. \* \* \* If we cannot dispense with the *mode* in baptism, we cannot with the time is its corresponding sacrament. If we cannot have baptism without immersion, for the same alleged reason we cannot have a supper in the morning, or a *deipnon* for a hundred guests without a large supply of wine and bread. If time and quantity are nothing in the one sacrament, the name and circumstances of

which call for it, mode and quantity are nothing in the other sacrament, the name and circumstances of which demand it still less. \* \* \* If they (the Baptists) insist that we pervert and violate an ordinance of Christ by declining to be immersed, or to immerse, we take the liberty of holding the mirror up to nature; that they flagrant inconsistency may be seen. They have expunged the elements of time and quantity from the Lord's supper and think they have done no violence to the literal exposition and the plain meaning of the words certainly containing them; and it will not answer for them now to turn about and excommunicate us for thinking it non-essential as to how water is applied in baptism. Let them ponder first those searching words of Jesus, 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?' Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye. . . .

When he (the Baptist) gives us the warrant for his liberty to eject time from the Lord's supper, and for his substitution of a little fragment of bread and a little sip of wine for a full meal, we shall be prepared to establish our right to dispense with his favorite mode in the administration of baptism. Until he does this, all his philological reasonings on the word *baptisma* are completely nullified, and in all justice, forever silenced. We need no other argument. This in itself sufficiently disposes of the whole question. It winds up the whole controversy in a nutshell. It puts the dispute in a light in which there is no room for philological mystification, and which may be easily understood." Baptist System Examined, p. 297. From the foregoing argument there is no escape for the Baptist churches. It is indeed "unanswerable and unanswerable." It is conclusive. The only way Baptists can avoid its fatal consequences is to accept sprinkling and pouring, with their modern, backward, single dip, for baptism, or repent and come over to the primitive, Catholic, Novatian and Old Anabaptist platform respecting the supper and join the Brethren. I shall notice Mr. Ray's plea for "Baptist succession" in my next. The extract from Pylej and Dirmont's works of 1819 has been paraded for some years in Baptist books and periodicals as a triumphant proof that they had an apostolic origin. It has deceived many. I have carefully examined the entire chapter from which it was extracted. Will give extracts. It was never written with reference to the church which Mr. Ray represents. I call upon him to point out by name one church like the Baptist or one martyr belonging to his church for the first fifteen centuries.

Tin. *Boston Journal* says a man was playing at cards with three others at Omaha recently, when a dispute arose about betting. The man uttered a lie. Everybody believed him to be lying. Very loudly he asserted his lie, explaining in a loud manner: "I hope Christ will kill me if it isn't so." His hour had come. He dealt the hand, his hand, he passed the cards to the next player. He shuffled the cards and asked the man who had referred the matter to his face to "cut," but a look into his face disclosed the awful fact that he was dead. The proof of a living Christ, and an avenging Deity was before them. It is a fearful thing to fall into the hands of the living God. Beware!

THE UNFRUITFUL TREE.—I.

BY H. F. F. F. F. F. F. F. F. F. F.

A certain man had a tree planted in his vineyard, and he sought fruit thereon and found none. — Luke 13: 6-9

FRUIT, like other of the Lord's miracles or parables, has a twofold meaning, one pertaining to the Jews, and one to all time. It has reference to the nation of Israel as a people whom God had chosen to be "his people," from whom it was very natural he should expect fruit in some measure or other, answering to blessing and labor bestowed, they proved, however, unfruitful. He looked that they should have borne some fruit; but found none, no nothing but barrenness; and in consequence of this, they were cut down as "an unfruitful tree, rooted up from their former home, and scattered like leaves by the wind under the heaven." In another sense this tree has direct reference to the unfruitful professors of Christ's religion, or to those who are barren of any righteousness, who are within the enclosure of the gospel vineyard. The professors of Christ's religion are "planted in the vineyard of the Lord,"—the church, for under this figure the Bible represents the New and Old Testament. In this spiritual vineyard they have better care, soil, and protection, than in the world without. Here the gospel is fully preached, sacraments are properly administered, the dew of the spirit more surely descend, there the early and later rains of reviving grace fall, and there the Sun of Righteousness shines with full splendor, and the wind of the spirit blows, and the husbandmen of God labor to bring the trees of God's planting to fruitfulness. Whatever is necessary to enrich the soil has been abundantly lavished, so when we find therein who are barren, we know it is no fault of the ground, sun, rain or of the husbandman, but of the tree itself. It has no sap, it is graceless. And a professor of religion who is devoid of spiritual vitality, and in whom is no life, can no more bear fruit than a tree planted in the richest soil, and tended by the closest care, which has no sap, no vegetable blood vitalizing its trunk and circulating through all its branches. The one case is as impossible as the other.

Again, what Christ seeks, and has a right to expect of all the trees of his planting, is FRUIT, yes, good fruit, not the leaves only, which fall with the frosts of time, not the blossoms of promise merely, which drop off ere they come to maturity, but fruit "meat for repentance," "fruit unto holiness," "fruit unto eternal life," etc. That there are unfruitful professors, is evident to all who look into the condition of the visible church. We see them occupying the same position year by year, and never discover any fruits of righteousness. Their lives give no evidence of piety; indeed they are outwardly moral, and religious, but there is an evident lack of inward grace. We discover no love for Christ; no kindling of soul under the preaching of divine truth; no outpourings of heart towards fellow Christians; no delight in talking about the Savior; no enjoyment in private prayer or meditation; no desire after conformity to the divine likeness; no crying after more faith, grace, love, or consecration of spirit. Wherever we see the absence of these things, we have strong evidence of an unfruitful profession, or barren tree.

But by giving the parable a wider sphere, we may say all who live in gospel lands, are in one sense planted in the vineyard of the Lord, in contrast

to those who live, or dwell in heathen lands where the gospel of the Son of God has not been proclaimed. All those who live in Bible land, and in reach of grace (even though they do not avail themselves of it) dwell, as it were under the "droppings of the sanctuary," and partake more or less of its influence. The influence of the Bible, the influence of the Sabbath-school, and of the church, and of the Christian institutions, the godly lives of individual Christians, and the influence of a sanctified press have a powerfully moulding effect upon society. Yes, these influences combined, shape to a certain extent, the views and opinions of the people, and restrain, modify, and govern even those who are ashamed to acknowledge their power; say, even the sceptic, the licentious, profane and infidel deny it as they may, are under their potent sway, and are kept from committing the gross outrages which their creeds permit by the over-awing power of Christian principle. It is a great blessing to be connected with the people of God; the streams of mercy flow to them, and the streams of godly influence which flow from them, make bands of verdure on each side of their borders.

From each one upon whom God has bestowed these numerous favors the good Master of the vineyard expects and seeks for fruit. It was to make us fruitful learners that he surrounded us with these privileges and blessings, and we are guilty of great ingratitude if we suffer ourselves to be barren; for if we yield not to fruit of righteousness after so much has been done, the fault is all our own; yet, in the midst of the anxiety of the Lord of the vineyard to obtain fruit, he manifests the greatest forbearance. "Lo these three years I come seeking fruit, and finding none." Implying that he had given ample time for it to manifest its fruitfulness, if it had any. Days, months, and years have passed and yet no fruit appears. He does not at the first indication of unfruitfulness cut us down. Nay, verily, there is no hasty procedure with our Lord. He is long-suffering, full of forbearance, waiting to be gracious.

CHRISTIAN UNION.

BY R. F. BISHOP WORTH.

OUR sympathies are often drawn out towards those persecuted ones of the house of Israel, who as humble followers are subjected to the strongest persecution imaginable; truly our hearts are sympathetic with such; and if ever love should flow from truly regenerate hearts, it should run such times as this. Our Savior would inform his disciples that if they persecuted him, their Leader, they would expect nothing less, and the evidence of a near walk to the old paths of our dear Redeemer, seem to justify the decision for greater and stronger opposition. The loving, tender appeals of the Master to the Father of all, to keep, protect and ever guard his chosen ones; his memorable prayer recorded by the beloved disciple John, and his strong pleading that they may be preserved from divisions, stand today among the most sublime; and yet in the multitude of all counsel in favor of union, O how deplorable is the state of Zion to-day—the disciples, the followers, the believers of every age and name, are surely arrayed against the one great, fundamental principle which underlies all true Christian charity; viz., oneness in Christ. The reason is apparent to every candid mind that one of the great causes

of this disorder in the church is mainly owing to the fact, that people will have the right of private judgment, to the exclusion of Bible testimony. Paul says, "all Scripture is given by inspiration, and is profitable for doctrine, reproof, instruction, correction," &c. Therefore on these premises, we conclude where there is division, there is cause for reproof, correction, and instruction. What then is the occasion to which we must arrive? The word is our guide; sacrifice our desires, yea, mortify those members that stand in direct antagonism to the will of the Master, bring into subjection those thoughts and actions that require union on gospel ground—lay aside all malice, evil speaking, grounds for schisms, heresies, &c., and upon the true abiding gospel principle of charity and union, O, unite, unite, ye loved ones of the Lord! for assuredly the enemy of our precious blood bought souls is ever glad to find that his spirit is among the "sons of God," and when he sees the seeds of discord among the saints, and the result is a general backbiting and evil speaking. Oh, how it should kindle the heart of trust earnest believers to work in the interest of the Redeemer's cause, so that these things may not be known among us. Some argue thus: every leaf of the forest is of a different shape, and every man and woman are differently constituted, therefore it is impossible for all to be alike, speak alike, or think alike, even on simple questions. Again, that it is a good thing, as the present state of affairs warrants an unlimited private judgment, and makes plain the truth that all should be fully persuaded in their own mind. My mind being directed in this channel, I therefore follow, and have a perfect right. Such argument is superfluous, it proves too much. It warrants the ungodly and the sinner in the ways of wickedness and sin; it gives the right hand of fellowship to serenity, and admits of all popular error, &c. God's ways are not our ways. Oh, no, as the heavens are higher than the earth, so are his ways and thoughts above ours.

Come now, and let us reason together, for though we be divided in sentiment, in word, in doctrine, the Scriptures being our basis of union, all will be satisfactory if we submit all our will, and pray God that his will, not ours be done on earth as in heaven. Then, and not till then will our unity be a glorious epoch of all time. May God hasten the same.

"A HUMBLE CONFESSION."

REVISED BY H. F. F. F. F. F. F. F. F. F.

SEVERAL years ago, in a Western town a young lawyer, a member of a large church, got drunk. The brethren said he must confess. He demurred. He knew the members to be good people, but that they had their little faults, such as driving sharp bargains, screwing the laborer down to low wages, leaning at illegal rates, misrepresenting articles they had for sale, &c. But they were good people, and pressed the lawyer to come before the church meeting and own up his sin of taking a glass too much, for they were a temperance people and abhorred intemperance.

The sinner finally went to the confession, and found a large gathering of brethren and sisters, whose bowed heads rose and whose eyes glistened with pure delight as the lawyer began his confession.

"I confess," he said, "that I never took ten per cent for money." On that confession, down went a brother's head

with a groan. "I never turned a poor man from my door who needed food and shelter." Down went another head. "I confess I never sold a skinned chicken for a new one!" whereupon a sister shrieked for mercy. "But," concluded the sinner, "I have been drunk and am very sorry for it." Whereupon they very peaceably adjourned.

MIGHTY WAVES OF DEATH.

BY C. H. BALDWIN.

Elder D. P. Saylor. Warmly Beloved Brother:—

I WAS interested in your Historical Fragment in No. 9, B. A. W. I was not ignorant of the facts stated therein, nor unmindful of their awful import.

Who the "miserees" are among the Brethren whose services you solicit in synchronizing the terrible scourge with definite trumpets and vials in the Apocalypse, I am puzzled to know. I was not aware that we had those in our fraternity who make special pretensions in that direction.

I have not as yet the acquaintance of any brother or sister whose expositions of the historical epoch of the Book of Revelation have the weight of a feather.

I prize the book in all the details of its august representations, apart from its historical fulfillments. Its moral lessons are within the feeblest comprehension, while the historic dates of its sublime panorama baffle the most erudite. I can gather from many of its terrific delusions all that plagues are intended to teach, without the thread of a clue as to what trumpet was sounded, or what vial emptied. The Divine Periscope is too large for us to grasp, and too complex and interblended for us to fix dates, or draw lines of historic demarcation.

Moreover, desolating plagues, girdling the globe with a pall of death, are too common to the centuries to synchronize with trumpets and vials of special periods. In A. D. 170 a fearful pestilence swept all over Europe. The deaths in Rome were 10,000 per day. The whole Roman Empire was desolated as with the besom of destruction by a similar visitation between A. D. 250 and 362. The next great world scourge carried from 542 to 600. Between 1345 and 1350 we have the appalling visitation called the black death. In many cities, nine out of ten of the inhabitants were whelmed in the pestilential deluge. Some were entirely entombed. In London 50,000 were asphyxiated in one cemetery. Between 1703—11 a terrible effluve of death raged over all Europe, and extended to this country.

This is only a meagre calendar of the tides of dissolution and desolation that surged over the earth since the great sheet of history was unrolled to the vision of the Patmos Seer.

Plagues are not simply history facts enshrouded in past records, but stern, imperative lessons for present instruction and moral elevation.

SCRAPS.

WILL some good brother or sister inform us what parable describes the man or woman who prays for the conversion of the heathen, yet will do nothing to convert them nor assist others to do it.

CANNOT the church adopt some measures to convert the thousands of men who claim the benefits and promises of religion, yet who are inwardly as much enslaved to the world as ever Demas or Gehazi was?

D. C. MOGAW.













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**BE NOT CONFORMED TO THIS WORLD.**

**"B**e not conformed to this world; but ye be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." But there is a popular notion that the world is so much better than it was when this was written, that the rigor of adherence to such instructions should be abated. A minister once said, "The world has been made better, it has been just to the extent that Christian have been faithful in antagonizing its sins and follies. And that furnishes the best of reasons why the church should continue to antagonize all that is wicked and foolish and corrupting. If the world has grown better, its moral standards will be changed for the better; but the Christian standard of righteousness and holiness changes not. If the world comes to a considerable extent, men Christianized in its principles and practices, the work of the church is so much easier; but the duty is no less imperative to hold aloft the same standard, and continue to antagonize all evil and wrong until the kingdoms of this world become the kingdoms of our Lord and of his Christ. The most perfidious trait to the church is when the world ceases its opposition and comes in the garb of friendship to effect a compromise. While the tribes of Israel dwelt alone, under their own standards, there was no division against Jacob, nor encouragement against Israel. It was when the Midianites, under the advice of the crafty and unprincipled Balaam, concealed their hostility, and came as friends, and persuaded the Israelites to attend their idolatrous feasts, that Israel was shown of his strength and was found in his captivity, at the scarred shrine of Baal, under the curse of God. Let us beware. The doctrine of Balaam is an abominable doctrine.

The attempts at the present time to conciliate the church are doing great mischief to spiritual interests. The efforts to combine in our life devotion to God and man, to the church and the theatre, to prayer-meetings and dances, to communion with sinners at the Lord's table and communion with sinners at the card-table, to the worship of God in Christ in the Christian temple and the Christian worship of

God in temples more heathen than Christian, to the observance of the Lord's day in public worship and attendance through the week at hero-modes, to the cultivation of heavenly-mindedness in the closet, and the cultivation of earthy-mindedness in the risks and stakes and frays of the Gold Room, and the Stock Exchange, or the West Market, to combine such deviations, we say, in our life, is impossible. "Ye cannot serve God and mammon." Such compromises always end in the triumph of the evil over the good, of the world over the church.

### HOME LIGHTS.

**I**t is admitted that every Christian should be a propaedeutic preacher of the gospel; and there is no surer way of preaching the gospel than living it. "Let your light so shine before men, that they may see your good works and glorify your Father in heaven." True, the light may be only a house-lamp; but it will shine for all that dwell in the house, and for all that come into it. If it become pure and bright, it will shine through the outer walls, too, and many will want to kindle their lamp from it. Thus from a few humble homes light has been diffused over continents and across oceans, and installment after installment has become a star in the firmament. But such a light must have no fanciful formations about the wick, no flickerings and faltering. It is little ostentatious and suggestive and fulfills the purpose it is by the silent, the so-called little details of daily duty, faithfulness, kindness, that the lamp is kept always filled and trimmed.

When we set ourselves by the full Christian standard, and act ourselves as to these miles of duty, kindness, influence and example, we may well feel and lament our own short-comings, and say, "Who is sufficient for these things?" It is only the grace of God that can make us thus minutely and constantly watchful and loyal. But that grace will be ours if we seek it,—if we not only ask for it in our formal petitions, but, yet more, put the spirit of prayer into our daily lives, our business, our home-duty, our social intercourse. Let us not slight or scunt the morning or evening services; yet let us make and deem them only leading-lessons for a perennial flame. Let the morning prayer be in our heart's full soundness, let the smoke of the evening sacrifice begin to rise when the shadows turn. What we cannot be in aid of ourselves, we may be—heaven grant that we be—through God helping, through Christ strengthening us.

### THE TRACT AND THE OYSTER

**A** professional diver said he had in his house—a what would probably strike a trifler as a very strange chimney ornament—the shell of an oyster holding fast a piece of printed paper. The possessor of this possession was in no haste to get it out, when he observed at the bottom of the sea this oyster on a rock, with a piece of paper in its mouth, which he detached, and commenced to read through the goggles of his headress. It was a Gospel tract, and coming to him thus strangely and unexpectedly so impressed his unwearied heart that he said, "I hold out against the ocean's heart in Christ no more, I can persevere through." He became, when in the ocean's depths a remnant, converted, and, as he was seared, sin forgotten, man—sared at the bottom of the sea.

Are you doing anything to publish and scatter Gospel tracts? A tract which costs a penny may save a soul. And tracts can be multiplied by millions if sinners are furnished by your trifling cost. Some can write tracts, others can publish them economically, others can pay for them; others still can distribute them judiciously and so all can be helpers in the work, and share in the blessing.

### SANDING THE AXLES.

**A** PERSON who can help but little, is sometimes able to hinder a great deal. It requires very little talent to stand in the way of others' usefulness. It would require but small ability for a vagabond boy standing by a machine, to sprinkle a little sand upon the glad and polished axles on which the wheels revolved. It might be done easily and quickly, and remain unnoticed, but that sand, mingling with the lubricating oil, and being carried around on the axles, would decrease the speed, consume the power, cut the axles, injure the boxes, hinder the work, and damage and ruin the machine. If the boy was trying to introduce pebbles or rocks into the machine he would do less damage, for they would be observed and could be easily removed, but the mischief would come from introducing the sand, so that it makes it easy to say everywhere, so small that no one would notice it.

There are men in the church of Christ who never have shown great ability to plan or execute anything of importance. Their main fault seems to be sanding axles. They can get in the way of others; they can hinder, find fault, pervert, and sow jealousy, discussion and suspicion invariably and effectually as a boy can sand the journals of a machine. No one suspects that they are doing one can say one faster than their hands upon them, but the air grows thick with distrust, and work is hindered by secret contrivances and combinations of good men are hardened, disheartened, and worn out noble enterprises fail, fall and are abandoned. Every one notices that things go bad, and that something hinders their progress, but no one seems to know what the trouble is, until the day comes for a general cleaning up, and then, lo, and behold, the axles are found covered with sand.

It requires very little ability in a man to fill the position of sand-thrower. Neither intelligence, talent, grace, nor godliness are absolutely necessary for the accomplishment of this work. Covetous, envious, jealous, sourness, and malice-men are sufficient qualifications under ordinary circumstances. It does not take much religion for a man to find fault; some have been known to find fault who did not have any. It requires no long apprenticeship or great skill to throw sand on axles; a man who does not know enough to oil a machine properly, could and it quite effectually.

Here for instance to a church where there are a few people who try to do something, and a number who succeed in doing nothing except grumbling because what is done is not done in a different way. Here is a person who from love to the cause of God desires to labor earnestly, energetically, and effectually in the Master's work; but by the time he is well under way, others who have never succeeded in accomplishing anything of importance, are ready to throw sand on the axles, and neutralize all his efforts, until the workers are discouraged and the work abandoned, after which the sand-throwers re-appeal into a condition of quietness. They have done what they could, which was simply to hinder others from doing anything, and now their song is, "I told you so; I knew that nothing would be done." Most churches are a sorplus of these sand throwers, who could be spared; and if in their place could be substituted a few of these men who oil the machinery, who lubricate instead of irritate who feed the fires instead of throwing water upon them, and who are ready to work as these sand-throwers are to grumble, no body would be damaged by their change. Better still would it be some of these men who have never succeeded in accomplishing anything of importance, or who are ready to work as these sand-throwers are to grumble, no body would be damaged by their change, and good men might be thus spared one of the grievous vexations of their lives.

### JOINING THE CHURCH.

**S**AYS one: "I have only been twenty. I am striving against sinners; and when I have overcome them I mean to join the church." Now the church is a firm into which a man should run, that he may fight better for his life against the adversary.

Another says: "I am full of diseases from head to foot, and as soon as I get cured of them I am going into the hospital." What are you going into the hospital for when you are cured? The church is a landmark that hides men from the stroke of Satan. The church is a school-house. It is a father's or mother's home. It is a family, all the members of which are striving to help, as far as they can, those who are associated with them. It is an institution in which men are striving to save their lives by throwing the silver cords of sympathy, and giving them the right hand of fellowship; and teaching them to help themselves.

Many a man who has been lost would have been saved if he had gone into the church and said: "I am weak and in peril, and there are no others who can help myself able to stand; brethren, hold me up!" If a man comes into the church, saying, "I am new with a great change; thank God, I am met; and I come here to share; thank God, I am met; and I come here to share; thank God, I am met; and I come here to share"—it that is in the spirit with which one comes into the church, and if it can come in so really and truly let him come, we want men to hasten and headlights all along the road. But there are men who come in, whose hearts will come into the church, saying: "Brethren, hold me up. There are storm after us, and I cannot stand the sea. Give me anchorages." Let such a man in. Give them shelter and protection. What is a church good for that is not good for helping sinners? Many say, "Take care of the church." A church is not good for anything except what it can do for men. It is a hospital built to look pretty and clean and pure? What is a hospital good for but to receive persons who have disease and to cure them? If a church is good in the proportion in which it helps men who cannot help themselves; the more desperate in the case of the man whom it rescues, the more noble is the church. Well, what about its own reputation? Let that go. He that would save his own life shall lose it.

### CONSISTENT WITH BROTHERLY LOVE.

**I**t is commanding that we should do unto others as we would do unto us. We cannot intend or purpose anything else if we really love our brother. It is not that intentionally which "work-thill" to a brother we do not love, for love worketh no ill to his neighbor. (Rom. 13: 10). As Christians we can only do that which love sanctions. If we do otherwise we are not Christians, unless, indeed, there is a reason for our doing which for the time abrogates the letter of the law of love, and which makes our doing only apparently without the sanction of love. Really, in all cases, to violate the law of love, to do that which love condemns, is to prove the absence of love in the heart, and so to prove that we know not God. But now comes up the fact that many who claim to be Christians do that toward their brethren which others could not do, and which the general consent of loving, loving seems to condemn. They do things which they would not look for those that love them; which they would not do that others loving them should do to them. These must, in many instances, stand condemned. Not that we condemn them. We have no authority to judge. Their own hearts condemn them. They know that they would not look for such treatment from one whom they believed to have true Christian love for them.

## WE SHALL BE LIKE HIM.

WE shall be like him, oh, beautiful thought  
Well may our souls with rapture be  
wrought.

After the sorrow, the woe and the tears,  
We shall be like him, when Jesus appears.

After the conflict in peace to sit down,  
After the cross to be wreathed with the crown,  
After the dust and evil of the war,  
With him and like him forever to stay.

Never again shall the thrashing head ache;  
Never again the beating heart break;  
Never again the loud drops from weary hands,  
Nor the fever fall in its brightest of lands.

Never shall we with the trail of its shame  
Shadow love's gleaming nor chill its clear flame;  
Savior, oh, greeted in the house of thy friends;  
No'er will we wound thee when earth's frail  
life ends.

Death! 'tho' thought does away with thy stings,  
Mine are triumphant to meet thee and sing,  
Glory to God. When the Jordan is passed  
We shall go home and be like him at last.

Master, alas, they've denied!  
When the world scorned we shrunk from thy  
side;

Yet blessed Jesus, thou knowest thy love,  
Pastors and help as with gladness from above.

When thou appearedst, oh, rapturous thought!  
Well may our souls into rapture wrought,  
We shall be like thee when this life is o'er.  
Would thee, deny thee, offend thee no more.

Selected by RACHIE E. LINDENBERG.

## STEIN AND RAY DEBATE.

PROP. 3d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, AFFIRMES.  
J. W. STEIN, DENIES.

D. B. RAY'S NINTH AFFIRMATIVE.

BAPTIST churches do not go to war.

If members commit crimes as citizens or soldiers, it is the custom for the churches to administer discipline. Why does he not answer? Were you, Mr. Stein, guilty of murder, perjury and the lusts of the flesh, as a Baptist? By putting "in the book" three times in our example, he begs the question. There is no ellipsis in the part of the commission in dispute. The man that dares to add is guilty. "Into the name" does not occur "three times" in the commission. It is *forger*. He did teach that baptism must be understood three times in the commission. But Mr. S. has been driven before the edge of truth to deny his own criticisms. This was his position in his 3d affirmative, or there is no sense in his analysis. There he says that Jesus "commanded nothing less than baptism into each name." *Baptism* in to the name of the Father must be two or more immersions into the Father's name, if baptism is frequentative. This knocks the bottom out of his pretended and false facts. Mr. S. is so completely broken down that he brings in the arguments of Mr. Seis for sprinkling to help him out. Surely, he needs help. Neither Mr. Stein nor any one else can make it appear that eating a *full meal* to satisfy hunger is the Lord's Supper. Paul said: "If any man hunger, let him eat at home;" but the Tunkers say, come to church to eat a "full meal!" The custom of filling the stomach with beef, mutton, soup and potatoes, and calling it the Lord's supper is *too absurd!* But it is called *delipsum*, the principal meal. This is because it is called the *body* and *blood* of Jesus, which is the great feast of the soul. But to stuff the body and call it the Lord's supper, is outrageous.

Baptist churches possess the Bible argument, while the Tunker churches look to Alexander Mack, in the eighteenth century, for their origin. Baptist churches look to Jesus Christ in the first century for their origin. The apostolic churches were Baptist churches. The ancient

true Waldenses were Baptists. Stephen and James were martyrs in the Baptist church.

Joseph Belcher, a Baptist historian, says:

"It will be seen that Baptists claim the high antiquity of the commencement of the Christian church. They can trace a succession of those who have believed the same doctrine and administered the same ordinances directly up to the apostolic age." Religious Discontinuations, p. 53

Before we proceed farther with the origin and perpetuity of the true churches, it is important to correct a false impression. It is contended that the true church of Christ has apostatized and become the church of Rome! This is not true. The Romish church, the anti-Christian church, originated from Satan. The "Man of Sin," the Pope, had his coming after the working of Satan, with all power and signs and lying wonders." 2 Thes. 2: 9. In Revelation 17, John saw Rome in her glory as she rode the beast:

"And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

And upon her forehead was a name written, MYSTERY, BABEL THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATION OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration."

This is not the picture of "the Bride, the Lamb's wife."

In Rev. 18: 36, John saw the destruction of the Babylon. She was not, and is not, to be reformed.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and is become the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her likewise. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come."

"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God

hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be laid no more at all."

Rome is to fall and be utterly destroyed beneath the thunderbolts of God's wrath. Of this stupid idea of reforming the church of Rome, J. L. Waller said:

"Here we rest our cause; the case is made out. The doctrine of reforming the papal church is unwarranted by Scripture and unsupported by history. The church of Christ was persecuted, but never overthrown; cast down, but not destroyed. It was built upon a rock, against which neither the powers of darkness nor the seduction of Satan, transformed into an agent of light, could prevail. Poor, persecuted, obscure and despised, still the true friends of the Redeemer maintained the great truths of our holy religion, untrifled by opposition and unassailed by corruption. And the honor of being witnesses for the truth and the word of God, when the civilized nations of the earth had bowed in blind and servile obedience to the authority of the Roman Pontiff, in sustaining in undiminished radiance and splendor the altar fire of our holy religion during the long and dreary darkness of the world's midnight, belongs to the Baptists. This is confessed by their enemies; and thus it is fulfilled the predictions of the prophets, and illustrated that promise of the Savior, 'I'll state that the gates of hell shall not prevail against his church.' Baptists not Protestants, pp. 49, 41.

That the kingdom and church of Christ has continued unshaken to the present is abundantly sustained by the word of God. The testimony, from Dan. 3: 44, and Matt. 16: 18, was introduced in our last.

When Gabriel the mighty angel was sent of God to announce the birth of Jesus he said: "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 33). Jesus the Great King must reign over spiritual Israel forever, "and of his kingdom there shall be no end." Who will say that the throne of Christ has been subverted and that his kingdom came to an end?

The apostle pointing out that great and terrible day of the Lord when the voice of the Almighty shall shake heaven and earth, says:

"Whose voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12: 26-28.

Many gloomy wrecks of human governments, political and religious, lie scattered along the shores of time, and many others must yet be dashed to pieces amidst the contending storms which shake our sin-blighted earth: but thanks be to the Almighty, who "plants his footsteps in the sea and rides upon the storm," he has established his everlasting kingdom, never to be destroyed, to stand forever, to have no end; and that amidst "the wreck of matter and crash of worlds" it "cannot be moved;" it "cannot be shaken." Victory shall at last perch upon the banner of the cross;

and when the smoke of the battle passes away and the storm clouds are scattered and gone, that the kingdom of God, as the great spiritual mountain, will tower above the mountains—human governments; and the nations shall flow into it.

Yes, we may confidently sing:

"Sure as thy truth-hat'ed last,  
To Zion shall be given.

The highest glory earth can yield,  
And brighter bliss of heaven."

If we deny the succession—the perpetuity of the kingdom—we deny the truth of the prophecy. If we admit the perpetuity of the kingdom, we are compelled to admit *church succession*. As beforeseen, where the kingdom of Christ exists there must be local churches; and where the local churches exist there must of necessity be the kingdom.

Notwithstanding the Tunker churches had a human origin in the 18th century, their leading men have been forced to admit the Bible doctrine of church succession. In his affirmative, Mr. Stein contended that the Tunker "church is God's habitation." We asked "where God dwelt till 1708, when the first Tunker church was organized?" Mr. S. admitted that God dwelt "with his people." Thus he is forced to admit church succession. He even dared to claim the succession through the Waldenses. He thought that he had found that—

"There were testimonies of the existence of an apostolic church from the beginning connecting with our brethren in America, through the ancient Waldenses, and Albigenes," 16 affirmative.

In the same speech he admitted that "Christ has always had witnesses some where on the earth who have been one to him." etc. He contends that they cannot be in Christ unless they are in his church. Peter Neeb, in his Theological works, p. 351, says:

"God has always had a remnant who in the worst of times have observed the ordinances, according to his holy will."

Again, in his 15th affirmative, Mr. Stein says:

"We do not doubt that Christ has always had churches some where on the earth, which have held and practiced substantially what the brethren teach and practice."

But, before the close of the first proposition, he was driven to confess his mistake, and admit the truth of Mr. Mack's account of the origin of the Tunker church in 1708. He surrendered the Tunker succession. First: The Tunkers have admitted that the Bible teaches church succession. Second: They deny that the true succession is with any Pseudo-baptist church—Rome or her branches. Third: They honestly confess that the Tunker church originated in 1708. And, as there is no other church, holding immersion, that has any claim to Bible succession except the Baptist, therefore, even the Tunkers themselves, must admit Baptist succession, or be driven into infidelity.

Mr. Campbell and his disciples have been driven to admit Baptist succession. In his debate with Maccala, page 378, Alex. Campbell says: "From the apostolic age to the present time, and the settlements of the Baptist, and the practice of baptism, have had a continued chain of advocates, and public monuments of their existence in every century can be produced."

This was said when he was among Baptists, but long after he had started his own church, he admitted as much. Mr. T. R. Burnett, editor of the *Christian Messenger*, a prominent Campbellite paper, in his issue of Jan. 29, says, "With Alex. Campbell, we say, the

Kingdom was with the Baptists before he and his confidants started the reformation, and [they] are yet a part of that kingdom, though entangled in some errors."

The leading Campbellites have been willing to admit the Baptist succession, and the Tunkers must do the same, or be swamped in the quicksands of infidelity.

We expect Mr. Stein to object and cavil. So did infidels against the truth of Christianity. He admits the succession. If it is not with the Baptists, let him name the church that has it. Will he do it?

#### THE UNFRUITFUL TREE. II.

BY A. B. D. HUTTENBACH.

"A certain man had a tree planted in his vineyard, and he sought fruit thereon and found none, etc. etc.—Luke 13: 6-9.

**M**AN act in haste, and repel injuries with prompt chastisement, but God arises to judgment after long delay, and when the overtures of mercy have been signally disregarded, the Psalmist illustrated this, when speaking of the perverseness of the children of Israel, and God's long-suffering towards them. He says, "but he being full of compassion, forgave their iniquity, and destroyed them not."

Thus it is to-day, you have perhaps been receiving blessings and mercies from your youth up, you have been watered and cursed as tender plants in the heritage of our Lord, and many a bud of promise has indicated the beginning of spiritual life, yet manhood, and mid life, and old age have been reached, while as yet no fruit appears. All this time Christ has been gracious; his has pitied you calling to you in love to come to Jesus and live, making the ground around you fertile with the rich blessings of the Gospel, but the barrenness is not removed, the fruit does not appear. When the angels sined, there was no long-suffering and forbearance toward them; their punishment followed close upon their sin, for such rebellion required strict justice. But he has not dealt so with us. The Lord has even been merciful and gracious. "The long-suffering of God," says Peter, "waiting in the days of Noah while the ark was building." Yes, the entire history of the Jews is a record of God's forbearing mercy.

In the days of Moses the Lord inquired, "How long shall I bear with this evil congregation which murmur against me?" Hundreds of years afterwards Nebuchadnezzar exclaims, "Many years didst thou forbear, etc. later still, the prophet Jeremiah says, "The Lord could no longer bear on account of evil doing," and the New Testament exhibits the same feature of divine goodness. God "endureth" says Paul. Peter declares the Lord is not willing that any should perish, but that all should come to repentance. Thus it is, my friends, God waits upon sinners. He stands at the door of your hearts knocking for entrance, and there you have kept him until he says, "my head is filled with dew, and my locks with the drops of night." But mercies have failed, forbearance no longer a virtue. God now comes to a determination, "Behold these three years I am seeking fruit on this fig tree, and find none, cut it down, why cumbereth it the ground?" Two reasons why God should cut down the tree, its own uselessness, and its cumbering the soil that might be better occupied.

The spiritual man, be he a professor of religion or not, is useless in himself,

and takes up room or cumbereth the ground, or vineyard with his presence; for as all there is no middle ground of action, all who are not doing good, according to the words of Christ, "He that is not built on me is against me." Life is vested to one who brings no fruits of righteousness. If he has made no provision for his soul, and secured no peace with God through Jesus Christ, he is a useless cumberer in God's vineyard. The test of usefulness consists in doing works that will survive the things of time and sense. The place of such labors in the soul, the eternal interests of our being. Here is where the fruitfulness must be seen. We must do deeds that shall live after the trump of the arch-angel shall sound, deeds that will stand the test in the hour of death. Christ e'en applaud in the day of judgment, that will be remembered through eternity. It will not be asked in the last day, did you erect a kingdom, or build a city, or lead an army to victory? But did you bring fruits of righteousness? Did you cultivate the graces of the spirit? Did you do the works of a child of God? Have you labored to extend the kingdom of Christ, and win souls to his royalty? And if you have, though poor in this world's goods, and looked down upon by this world's nobles, you shall prove yourself to be a tree of God's planting, soon to be transplanted into the Paradise above. Not only are the lives of unconverted men useless as regards their souls—they are also cumberers of the ground. Their influence proves a hindrance to the gospel. They oppose its progress in their hearts and throw the weight of their authority and example upon the side of the world, the flesh and the devil. Every unrenewed man virtually and publicly declares that he is opposed to the religion of Jesus Christ, that he has no faith in the ordinances of the church, no belief in the revelation of God. This, we repeat, is the declaration of the unrenewed man; it is the language of his daily life. This may seem harsh, but it is only plain Bible facts.

Suppose a man comes before you and shows you deeds properly drawn and duly authorized, which were to place you in possession of a great, yet distant estate, you listen to his story, read the deeds, examine the seals. If now you proceed no further, and take no step to secure this property, but on the contrary turn from the whole subject, you say in action, that you do not believe the truth of the messenger, and discredit his titles; and by your neglect of him, you give the lie to all he has said and shown. This would be the judgment of every unbiased mind. Let us apply this to religion. The minister of Christ comes to you with the word of God, he points you to the title-deeds, to an inheritance reserved in heaven for you, and shows you the means by which to secure it; he offers to conduct you to attain it; he solemnly pledges the truth of God to it, and establishes the authenticity of his message, by evidence that cannot be denied. And now, my friend, if you turn your back upon Christ, and refuse to believe on his name, you declare your disbelief in the whole matter. You in effect say, I do not think that God will be as strict as he says he will. I will try him a little longer; though the Holy Ghost says, "none is the accepted time, behold now is the day of salvation," yet I will run the risk of my present condition. God is merciful. He will not cut me down as a cumberer of the ground. In this delusion sinners pass months and years until they are "suf-

ferably destroyed, and that without remedy." We are too apt to forget that there is a time beyond which God's Spirit will not strive; there is a boundary line over which mercy never steps. At the point when the forbearance of God seems to end, an intercessor appears, Christ comes into view, and pleads for "one year" more of probation. "Let it alone this year also, and if it bear fruit, well, and if not, after that then shall cut it down." He does not pray that it should never be cut down, but not now; "Let him alone this year also." This, however, is not a pardon, only a reprieve for a short time, long enough to give you a full trial. Now in this time God gives him culture and tillage to fruitfulness. His position is of extreme peril, because the time is at hand—the isthmus of probation between the land of hope and the world of despair is very narrow, and his feet are on slippery places of solicitude because upon his resolve this year may hinge the destiny of his soul forever.

My gentle reader, if now you become a "tree of righteousness," and "bring forth fruit," it is well, well in life and in death, well at the day of judgment, and through eternity. If not, then you will be cut down as a "cumberer of the ground." O what a fearful thing to be "cut down" after having been by baptism planted in the vineyard, and having years of spiritual culture under gospel vice-dressers, and especially after having been spared longer on probationary grounds, through Christ as the Master of the vineyard, for the guilt of disobeying the commands of God, and of slighting the ordinances of the church; that is superadded the setting at naught of the Lord, under circumstances of contempt, which may call down the wrath of the Almighty. To all such we recommend the declaration of Paul to the Hebrews: "He that despised Moses' law died without mercy under two witnesses, of how much sorer punishment suppose ye, shall he be thought worthy who had trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. 10: 28, 29. It is a fearful thing to fall into the hands of the living God.

#### DRANK THE JORDAN DRY.

BY J. S. MOHLER.

**S**EVERAL years ago, I noticed in the *Flag* a little incident, which is almost too good to be lost.

In the State of Virginia, a Methodist minister had been holding a series of meetings, and on the Lord's day intended to administer baptism, by sprinkling; and for this purpose had a bowl of water placed upon the stand; just then he noticed a Christian (Campbellite) minister in the congregation, whom he invited into the stand. Before administering baptism, the Methodist minister, with the applicants, knelt in prayer. While they were thus engaged, the Christian minister became quite thirsty, and noticing the bowl of water on the stand, supposing it was placed there to drink, instantly drank it dry. When prayer was over the Methodist minister reached into the bowl for water to baptize with; and to his astonishment found it empty. The congregation who had noticed the drinking, began to titter and laugh. The Christian minister up to this time felt perfectly innocent; but seeing the predicament of the Methodist

minister, and the tittering of the audience, took the hint, and instantly jumped to his feet, exclaiming, brethren, I did the mischief; *I drank the Jordan dry!*

We would only suggest to our Pedobaptist minister that it might be prudent to keep the Jordan out of the way of thirsty preachers.

#### PROVOKING A MINISTER TO ANGER.

**A** MAN was once employed to provoke a certain preacher to anger, and he undertook the task in the following manner:

"Sir," said he, "you're a fool!"

"I know that," said the preacher, "and knew it some time before you mentioned it to me."

"You are ignorant."

"I know that, and have been trying to be clear from it by learning to know myself."

"You are not fit to preach."

"I know that, and daily wonder that God should bless an instrument so unfit for such important work."

"You ought to be carried out of town, to have justice done you."

"I know that, and, according to justice, out of the world too, for I long ago forfeited my life."

"You are not worthy the notice of any respectable character on earth."

"I know that, and these are the only characters who take any respectable notice of me."

"You are not worth talking to, or with."

"I know that, and it is singular that you should acknowledge it, and then spend your time in acting contrary to what you say is true."

"I never saw such a person as you are."

"I know that; but I cannot say so much of you, for your father's children are numerous, and there is a family likeness through the whole."—*Selected*

Is all the drunkards were drawn up in battle array, in two ranks, they would form a line two hundred and twenty-five miles long. What an array of victims! Every hour in the night the heavens are lighted up by the torch of the drunken incendiary. Every hour of the day the earth is reddened with the blood spilt by the drunken assassin. This great army is in motion; detachments are continually falling off to the poor-house, the prison, and the scaffold, the drunkard's graveyard, and their places are constantly filled by recruits drawn from the camp of instruction—the moderate drinkers. Who can compute the fortunes squandered, the hopes crushed, the homes made desolate, the hearts broken by intemperance.

The ugly man, in his own opinion, is all right; his neighbors all wrong. If any one is so rash as to oppose him in any manner whatever, no words can express their meanness or absurdity, in the eyes of the ugly man. To be contrary to his neighbors and all the world is his delight—if such a nature is capable of that sensation. The ugly man is vicious. If any of his neighbors meet with success in life, and attain to a position in society to which he, by reason of his ugliness, is not capable of reaching, his tongue is ready to assert that they did not get their property honestly, or that the world is mistaken in choosing them to fill responsible places.





HOME AND FAMILY.

Husbands, love your wives. Wives, submit yourselves as unto the Lord...

THE DEAD BIRD.

[Found upon the tomb, which sits with its head from the grave's mound.] The spot where the first art Has pleased thy little heart...

What harm could'st thou have done— What wrong to any one. Pretty bird. That thou art breeding there. In the cold, biting air...

While other birds have fled, Thy presence joy hath shed. Pretty bird. Amid the season dead, Thy note hath given cheer...

PEAKY PICTURES.

KARL KETTER, a German miner of Pennsylvania, some years ago began to make a wonderful clock. He spent three months on it, and when it was nearly done, worked day and night, often forgetting to eat or sleep...

twenty-seven years he was going home one evening when he met a black Garribaldi who came to bed last night. Garribaldi said he would help to hunt it; so a number of persons started with him, each carrying a lantern...

UNCLE MARY.

CHRISTIAN FAMILY INSTRUCTION.

IN reading a late number of your paper I was pleased with the concluding paragraph of the notice of Rev. E. A. SIMMONS's sermon in Minneapolis, in which he says: "The time has come when before all things the general public should be given to Religion in the Family..."

I have sometimes thought Sunday-schools were an injury rather than a benefit, so many parents delegate the work of religious training to Sunday-school teachers, not taking sufficient interest in their efforts to see that the children have their lessons. Why should parents go to Sunday-school and read their lessons from the book who they would not think of going to week-day school without having their lessons thoroughly prepared?

SINGING.

BY T. B. CAYAN. SINGING in the family adds greatly to the interest of devotional exercises, especially among children. It makes the family altar a pleasant place. The moral influence of vocal music is of a sacred character...

A WORD TO MOTHERS.

THE late Robert Hall says so great an aversion to every kind of falsehood and to every form of sin, has sometimes expressed himself very strongly on the subject. The following is an instance stated in his life by Dr. Gregory: Once while he was spending the evening at the house of a friend, a lady who was there on a visit, retired, that her little girl of four years

old might go to bed. She returned in about half an hour, and said that a lady near her, "She is gone to sleep. I put on my night-gown, and lay down by her, and she soon dropped off." Mr. Hall, who overheard this, said, "Excuse me, madam; do you wish your child to grow up a liar?"

A HOME IN HEAVEN.

BY MARY HICKMAN.

YES, a home in heaven! What a joyful thought. When we raise our eyes, by our thoughts, and behold the beautiful starry heavens, and then think of the beautiful home that the Lord has prepared for all those that love and obey him we should be greatly encouraged. It strengthens us in the thought that we shall not always stay in this sinful world. We are faithful we shall be permitted, by-and-by, to enter our home in heaven; there we shall meet the loved ones that have passed over the dark river of death. Yes, there we shall meet them in that "Beneath land," as we often sing. They have left this world of sin and sorrow; they have paid the debt we most fear, now, or later, and we, if we can, have the Shepherd to lead us. We need fear no evil, for it has promised to go with us through the dark valley and the shadow of death. What a blessed promise here is given! He will guide us through the path of holiness, whom they will be joyous to follow. Then shall we know what it is to have a home in heaven. Let us all strive for that home.

People who do not believe in prayer lose a wonderful rest and relief. When time and space, the wants, the bitterness, or the burden of duty press upon the heart, to love for that our help is useless to them, our voices silent, our eyes blind; when we know that suffering, illness, danger, death, may lie in wait for them every hour, and no strength or longing of ours can avail to help them when danger they fly, what hope or comfort do they have, who cannot give their beloved into the safe keeping of an Omnipotent God, who cannot pour out their torments and anxious hearts to Him, who heareth and answereth prayer?

FALLEN ANGLEP.

- Based on one dead which sits on the Rock—Rev. 18: 15.
Obituary notices brief, written on but one side of page, and space for all our business.
SECRET—New Columbia City, Ind., March 10, 1900, John son of Solomon and Mary Strick, deceased 22 yrs. He spent a happy and respectable life in this immediate vicinity and his funeral was largely attended. The church has lost one of its most exemplary members.
B. F. MOGAM.
BAZENER—In the Deep River District, Leno, March 10, of Typhoid fever, Elizabeth, the wife of brother Isaac and sister Susan Barlow, aged 10 years, 2 months and 5 days. Funeral services by Rev. S. E. Miller and G. W. Hooper, from 2 to 2 1/2 P. M.
FISHER—In the same district, March 10, 1900, of Lung fever, little Eva Fisher, aged 3 years, 6 months, and 13 days. Services by brother S. E. Miller and G. W. Hooper, from 2 to 2 1/2 P. M.
LAYMAN—March 10th, after a protracted season of affliction, brother George Layman, aged 82 years, funeral services by the brethren from 10 o'clock to 11. He spent a happy and respectable life in this immediate vicinity and his funeral was largely attended. The church has lost one of its most exemplary members.
B. F. MOGAM.
SNOWBENDER—In the bounds of the Clover Creek church, Bedford Co., Va., sister Sarah Snowbender, aged 75 years, 11 months and 15 days. Occasion improved by Eld. Jacob Stett and the writer from 10 to 11:30.
HOOPER—March 22d, 1900, Peter A. son of Bro George and sister Elizabeth Hooper, aged 19 years, 6 months Services by brother W. W. Ritchey and others from 8 to 9.
JACOB KWAN.

OUR BUDGET.

- BAPTISTS.
—Plenty for all.
—On good conditions.
—Get your share by complying.
—The glory of men is short indeed.
—Love can draw and hold together.
—He that hath the Son hath life.
—Much wooden education covers the fingers with rings.
—Beware of him who hales the laugh of a child or engine.
—A steam engine is being erected in a flour mill at Jerusalem.
—That glory is short which is given and received from men.
—Justice is like glass, which cannot be bent, but is easily broken.
—A crown of righteousness, which the Lord, the righteous Judge shall give me on that day.
—He who gives offense to another, does himself more injury than the person whom he offends.

An agreement has been made between Secretary Schurz and the different banks of Utes, by which it is expected that the latter will be entirely removed from Colorado.
—The Freewill Baptists are celebrating their Centennial this year, and they have resolved to raise \$100,000 "For the various departments of denominational work." How many thousands will this raise?

—Outward good things are no sign of God's special love. The sun of prosperity shines upon the branches of the wilderness, as well as upon the flowers of the garden; and the rain falls alike on the just and unjust.
—The Insane Lunie is being the host of a new steamship, the City of Rome. She is to be of 8,500 tons, is to run eighteen knots an hour, is to be the fastest and largest vessel in the Transatlantic series, and will be ready in the Spring of 1901.
—The Titanic mansion in Livingston street, Brooklyn, is being fitted up in thorough order. Mr. Theodore Tilton is shortly to return from Europe, and a reconciliation between him and Mrs. Tilton will take place. They will live together as if nothing had happened, with their children.

—Give a man the necessities of life and he wants the conveniences. Give him the conveniences and he craves the luxuries. Grant him the luxuries and he sighs for the elegancies. Let him have the elegancies and he yearns for the follies. Give him all together and he concludes that he has been cheated both in price and quality of the articles.
—Several days before his death, Bishop Ames said to Gen. John S. Berry, "I desire no plan of my funeral. I would have a plain coffin made of live oak and trimmed plainly with trimmings of galvanized iron. Let there be no flowers on it. The tendency in this country is getting to be a great and growing evil, and I wish my example as far as possible, to inaugurate a different state of things."

—In this country and in this age of light, we have an army of five hundred thousand drunkards; sixty thousand of this army annually sink into a drunken's grave. In this country there are 100,000 paupers; in this Christian America! How fearful the thought! How appalling the spectacle! And what a comment on the zeal of Christian America, is the fact that the entire church property in the nation will not pay the cost of the liquor drunk here in six weeks' time!

—Suppose a man to be able to read eight hours a day. No one can readily sustain receptive or critical attention to written matter for eight hours. But take eight hours for an outside possibility. Thirty pages of text is an average man's reading, taking one hour with another. This would make 240 pages in a year, 1,850 words per day, and 87,500 pages in a year. Taking 400 pages only, the quantity of reading which a diligent student can get over in a year is more than an amount equal to about 250 reviews of lectures.

—Brethren, this is the hour of conflict. The world is the battle field. Jesus is our Leader. Prayer, humility, earnest work, and the Bible are our weapons. Terms of settlement is for life—all voluntary. The man is a victor's crown when we are mastered on the overgrown shores of eternity! He who falters or lays down his weapons in this march to conquest, is a crown overthrown, and branded as such. Then, the victor's sword, and may it roll along on the victory! Till the diabolical engine trampling shall be back to his manly prize.

OUR BIBLE CLASS.

The Worth of Truth as Tongue Can Tell.

This department is designed for asking and answering questions...

Will some brother or sister please write on June 1st...

THE RICH MAN AND LAZARUS.

Will you or some one please give a sermon on Lazarus...

The scriptures of which an explanation is asked in the language of our Savior...

Whether such the language be hedonist or paralytic there are presented the lives of two men in contrast...

Through life we can see, and therefore may know, each other's circumstances...

It was, in Christ's time, believed by some that property was not created...

"To now, ye rich man, weep and howl for your miseries that shall come upon you...

Hold the plea of the fathers who have begged down riches...

Ye have lived in riches on the earth, and seen wisdom...

was carried to Abraham's home. Some infer that the one went to hell because he was rich...

(Believe) Moses and the prophets, would not believe a thing one man from the dead...

2. We shall recognize each other after death. The rich man knew Lazarus...

3. There is no change from the place of happiness to the place of torment...

WESTLING.

Please give an explanation of the 13th verse of chapter of Eph...

The term "wrestle" means to contend, to strive for mastery...

The early Christians had to meet many men in authority like Agrippa who were almost persuaded to be Christians...

"Power" signifies authority, and is allied to principality, or governments...

This we shall give reverence to wickedness among such as occupy important positions in the world...

Christian man, strive; he must wrestle, must withstand...

EASTERN LANDS.

ANCIENT BRIDGES ACROSS THE JORDAN.

BE TWEEN Lake Tiberias and the Dead Sea there is, at present, but one bridge over the Jordan...

On the east side of the river, which was, no doubt, on the main route from Tiberias and Taricha to Gadara and the eastern cities and plains...

A MONUMENT OF CYRUS THE GREAT.

AMONG the treasures recovered by Mr. Howard Rossman during his recent explorations in Assyria and Babylonia is a cylinder...

ANCIENT EGYPT.

THE history of Egypt can never be fully known, although its monuments are numerous and more profoundly interesting...

events of his life. Mounds of stones along the Nile...

The ruins of Egypt, beyond all others on the planet, show grandeur of design, with adequate skill and boundless energy in execution...

A Roman Catholic parish in Riccione, Italy, has declared its independence of the Vatican.

SABBATH MORNING THOUGHTS.

I HAVE no glorious news to give, such as make the angels in heaven rejoice...

Sabbath morning comes and we see the hour approaching, and know that the Sabbath is breathing for worship throughout the length and breadth of the land...

A MONUMENT OF CYRUS THE GREAT.

AMONG the treasures recovered by Mr. Howard Rossman during his recent explorations in Assyria and Babylonia is a cylinder...

ANCIENT EGYPT.

THE history of Egypt can never be fully known, although its monuments are numerous and more profoundly interesting...

LYDIA A. KIRBY.

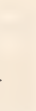
Good Help, Mark.







# THE WEEKLY COURIER



Vol. V.

Laanark, Ill., Tuesday, April 13, 1880

No 15

## GENERAL AGENTS

### FOR THE BRETHREN AT WORK AND TRACT SOCIETY.

E. F. FARMER, Booklet, Ohio. D. B. BRADY, Waplesboro, Pa.  
 B. B. BROWN, Waplesboro, Pa. D. B. BRADY, Waplesboro, Pa.  
 W. C. FOSTER, Ill. H. H. HARRIS, Ill. J. H. HARRIS, Ill.  
 E. W. WILSON, Waplesboro, Pa. J. H. HARRIS, Ill.  
 A. W. WILSON, Waplesboro, Pa. J. H. HARRIS, Ill.  
 J. W. WILSON, Waplesboro, Pa. J. H. HARRIS, Ill.

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FOURTH PAGE.—Editorial Notes; Insurrection.

FIFTH PAGE.—Money; Manifestation of the Heart; True Religion; or the Religion of Christ.

SIXTH PAGE.—A Free Seal; Woman's Work in the Sunday-school; Woman's Relation to the Temperance Cause.

SEVENTH PAGE.—The Lord's Passover; Reasons for not observing the Sabbath; Agony; The Lord's Day; A Cure for Slavery.

EIGHTH PAGE.—Dunkirk, Ohio; Free Creek, Ohio; Health ton, Ind.; Rising City, Mo.; Dechen, Tex.; Norfolk, Mass; Grove College, Neb.; Salem, Oregon; An Agent's Annual Meeting; Tracts; Literary Notes.

## THE THOROUGH ORGANIZATION OF THE MORMON SYSTEM.

BY E. P. TENNY, PRESIDENT OF COLORADO COLLEGE.

ANY persons have wondered that the Mormon system did not break down utterly, at the death of Brigham Young. There are few who know how thoroughly organized is this system. The joints are not better organized than the Mormons.

MORMONISM IS, AT BOTTOM, A CAREFULLY ORGANIZED LAND SPECULATION.

One-third-ninth part of Utah can be irrigated. If you go north into Idaho, or south into Arizona, or into south-western Colorado, the Mormon leaders are every where sowing out the most fertile valleys; and then they send agents abroad to bring over emigrants from Europe. Some of the shrewdest men in Utah—who are not prejudiced by any special religious feeling in regard to the Mormon system, and who have not been thwarted in schemes of personal ambition that they have become prejudiced without—state in regard to the Mormon system that it is at bottom a grand scheme for land speculation. The elders of the Mormons are sent of them Eastern men, the kind of men that have the rule in our towns, and a handful of them gathered there in that country are able to manipulate the whole Territory according to their own winks. They keep between three and four hundred land agents in Europe and cities of Northern Europe, with lists of the names of persons who have settled in certain localities in Utah. They go into a little village and say—

"Here is Mr. Jones or Smith, who was once your neighbor. He is now in Utah, and has forty acres of land; if you will there we will secure you some."

After describing the climate and soil and the advantages of emigration, it is said to them that in order to avail themselves of these precious privileges they must be baptized as Mormons. It is a better system of religion than these poor peasants have had at home; it is a step upward when they are baptized as Mormons. They

come into this country, and receive their land under the United States Homestead Law, and they possess the Mormon church gives it to them. These are very ignorant and degraded people; and they are at once come into a higher state of civilization, and have more material comforts than they had in their country or city life in northern Europe.

### MEMORANDUM ORGANIZED AS A SECRET SOCIETY.

The whole Mormon system is fastened together by secret oaths. It is historically true that the founders of the Mormon system were acquainted more or less with secret organizations that have existed from time immemorial in our other civilization, and they determined to adopt this ancient method, and adapt it to their own use, in establishing a religious system. The Mormons are baptized, but they are not brought into full connection with the church till they have been through the mysteries of the Endowment House. There are three degrees of oaths. Knelt at the secret altar they vow to observe the Mormon laws in preference to the laws of the United States if the two come in conflict. They swear to stand by each other. They vow to observe the death of Joseph Smith. In this secret place is nourished the purpose to keep out Gentile influences from the country. The polygamous marriages are always celebrated at these secret society meetings. As there are temples built for different secret societies in the East, this Mormon Secret Society is building immense temples for the performance of the rite; not less than three of which are costing each more than a million of money. The walls of these temples are also thick, and they will endure as long as the Pyramid, and the system itself will endure as long as the Pyramids, unless the Christian people of the country shut those who are thoroughly acquainted to the inner side of education and the advancement of a higher state of spiritual life put to rest their atomic energies for the breaking down of this system.

EVERY FIFTH PERSON MADE A SEY FROM FOUR.

One-fifth part of the membership of the Mormon Church are church officers. It is in every Protestant Church of a hundred members, should have twenty church officers. They are some Apostles, some Bishops, some Rulers or Secretaries, some Elders; they are so graded that the head of the Mormon church can through these officers reach every Mormon in any part of the country. And then they have the most admirable system of

### CURVE DISCIPLINE.

The tithing system in Utah does not go to enrich the priesthood in any direct way. The Bishops receive no pay for preaching. They are those shrewd men who understand how to form their corner lots and understand how to form rings for making public improvements. The money for building the temples, and building the ditches of the great irrigating system, is raised by the tithing system. The administration of these works is in the hands of church officers, who through this method enrich themselves. Now, having control of the church, having control of the water throughout the whole country, if there is the humblest Mormon in the most remote valley among the mountains who rebels in any way against the church they take the water away from him. It is a perfect whipper-in. The man is left without help, and all his farming operations must cease if he is the least rebellious against the church. When a Freethinker minister a year ago last summer moved from a community where there were both Gentiles and Mormons among whom he had been working, and went into a community where they were all Mormons in order that he might labor among them, the two men who banished his goods were Mormons. One was who was disciplined for doing this; he confessed and was received back into the church; the other

was re-communicated. And the minister found that in this new settlement as one would sell him food, and he had to go back to the place he came from to get food for his family.

### THE WORLDMEN OF MORMON PREACHING.

Among these people there is very little demand for any high spirituality in the services of the church. The leaders of the community are engaged in affairs; and they are not the kind of men who will elevate their low populations pouring in from the lowest grade of society in northern Europe.

The city men who had said more in defense of the Mormon system than any other Gentile, not defending it, but seeing more beauty in it than any one else, has said that "by observation extending through many years—no more than one sermon out of ten has any reference to it at all to religion. There are meetings houses in every ward of Salt Lake City. It is only in the summer time that they meet in the great Tabernacle; in the winter they meet in these meeting-houses. Here, and throughout the country, the Bishops gather the people together and talk with them on Sunday about their farming operations. Dr. Sheldon Jackson, who attended one of their gatherings a little while since, states that the sermon was on the advantage of having blooded stock. The sisters as well as the brethren were invited to subscribe for the purchase of the new stock before the services were closed."—The Advance.

(To be continued)

## THE INFLUENCE OF A BIBLE KNOWLEDGE UPON THE YOUTH.

BY I. FLORENCE KELSO.

INFLUENCE is power whose origin is unknown, and known chiefly by its effects; this power may be either physical or spiritual. The physical power pertains to the natural production of material things; while the spiritual power insulates those principles which are conformed to the spirit of true religion, that which is not believed and faith not away.

Knowledge is an intellectual discernment of facts. The love of knowledge is a young mind is a source of power to accomplish either good or evil; consequently how very important that the youth of our land be instructed to love honesty, virtue, benevolence and the golden mean of truth.

When we take a retrospective view of the years which are gone, we are more to return, the soul appears to be soothed and glided with wisecollections, for the memory of childhood smothered from the past, volumes enfolded without alloy. We can never forget our youthful days; then all should strive to spend these profitably, so that to recall them will be a fountain of peace and pleasure. The heavenly wisdom and innocent graces which blossom at childhood, will eventually wither in the Epas of sin, if the reading of the Bible be neglected.

What shall the youth read the Bible exclusively? Certainly not! All intelligent people will take the Bible in preference to all other books; yet, all good literature which harmonizes with the Bible is of secondary importance.

The church has assisted literature, and literature has aided the church. True Christianity and literature have cast their illustrious light upon each other for many generations, and each a greater because the other has kept pace at its side. It is said that our sunlight is not grateful when it has the sky all to itself, when all stars are dim around it, but, when great white clouds are floating on all sides, then is the light greatest, for so, all the direct light there is added, the seen reflected down to earth, from the mirrors of many silver clouds.

We feel the benefits of good literature in our homes, and in religion; when banished by sorrow we can find solace in the thoughts and writ-

ings of good authors. What is more significant of refinement than a home well supplied with books and periodicals; if they contain pure sentiments, they are as angels in every household.

Youth is enthusiastic, and early instructions are most lasting; they will not direct our energies in quest of something cool and useful by scouring the Scriptures, that the faculties of the mind may be developed in proportion to the growth of the body.

As we pass on our way through life, we find that hope and despondency, pleasure and pain, the smile and the tear, follow each other like surge after surge; in-day the sky is bathed in golden sunshine, to-morrow is interpersed with clouds; such is the history and experience of life.

A Bible knowledge will enable the youth to walk in some flowery paths in the performance of virtuous duties, and teaches that the rugged path winds steadily upward where the broad sky is glittering with light.

All the precepts parts of Scripture are entirely practical; the historical parts inform us what we have been the consequences of neglecting and performing our duty; the prophetic parts show us what those consequences will be hereafter; and didactical parts show us on what grounds the whole superstructure of practical religion rests.

Every truth which the Bible reveals in order to enlighten us; every precept it offers to direct us; every admonition is sure to warn us; every promise is sure to encourage and animate us. For these purposes God has given, and for these purposes we are to receive them.

Look at the superstition of the heathen! What is the cause of their ignorance? The true cause is this; they refuse to adhere to the instructions of the sacred page; they refuse to be guided by its holy mandates. What would we as a nation be without the purifying influence of the Bible?

We would have a Sabbath school, which are an auxiliary to the church; we would have no church, the end of which is the salvation of souls; we would have no national system; even the civil law of our land is based on the Bible.

The Bible yields a powerful influence on the youth of our land, and will continue to sway its scepter all time shall be no more; for Grant says "We men and earth shall pass away, but my words shall not pass away."

This is a very encouraging passage of Scripture for the Christian; although everything in nature must fade, every mortal soul be obliged to the tomb; yet, we know that death is only a translation from present surroundings; that we may one day dwell in those celestial abodes, where the holy Jews teach us are millions and millions with hands clasped in the heavens.

When we hear the clip of the hostman's car as we are catching glimpses of the silent land, our condition would be a deplorable one, unless, with a knowledge of the Bible, that will cause the Christian to know that the white robe and ring are provided; that the gates of pearl are open to receive us to the home of the blessed and brightly lined firmament of glory all united.

The pleasant hours which have been spent here in the Sabbath-school and sanctuary, are threads of silver, leading the mind onward and upward to the Sanctum Sanctorum, or the streams of gold that flow incessantly from the throne of God.

When we have crossed the foam, up to heaven's celestial clime, there bliss is too deep to compare to die!

In the silver spray of eternity we may swim in the sublime harmony of music; not as now with mortal voices, but with the innumerable choir of angels, with the countless myriads of the redeemed, all singing as if with one voice. ALLELUIA, for the LORD GOD OMNIPOTENT REIGNETH.

THE DREAMER

ALL day the white haired woman sits,  
 A-foide the open door and aisle,  
 No living thing her dim eyes sees,  
 And lo! she starts up with old memories,  
 She draws her dreams of what has been,  
 And knits her old-timed fancies in.  
 See! thinks of those who long ago  
 Went out across the threshold low,  
 How many times her late-ning ear  
 Has thought its familiar footsteps near,  
 Oh dreamer, young again to-day,  
 A-d-a-ld resting in the wind.

But never as to those who lie  
 Be-w-ath the wide and tender sky,  
 With folded hands on quiet breast,  
 All wraped about with peace and rest,  
 She thinks of them. For her they tread  
 The green earth with her. None are dead.

Though years have fallen like the leaves  
 About the grass who re-summer waves  
 Be-grass-forged covert, to keep  
 Safe-loo from us on the ones asleep,  
 She sees them all. No gnos nor mold  
 Can hide the ones she loved of old.

She talks with them. When brown-winged bees  
 Mozes merry in the locust tree,  
 She thinks he comes and sits with her,  
 What voice was late's inter-ferer.  
 Oh dreamer, young again to-day,  
 Who never in your hour is gray?

Sometimes she thinks that round her knee  
 Her children play in happy glee,  
 And when they tired and sleepy grow  
 She sings some song of long ago,  
 And on her loving mother breast,  
 She rocks her little ones to rest.

Oh, dreamer, knitting all the day  
 Your dreams in with your stitches gray,  
 Yours is a happy, happy heart—  
 A haunted soul from out of earth:  
 The years that tarry your tresses gray  
 Have given you back your youth to-day.

Selected by SELMA THOMAS.

STEIN AND RAY DEBATE.

Prop. 2nd. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirma.  
J. W. STEIN, Denies.

J. W. STEIN'S MINTER FUGATIVE.

ASK your people, Mr. Ray, what I did when I was a Baptist. They know my history. I did not say Baptist churches compelled their members to go to war. You cannot escape the real issue here by personalities. When I was a Baptist, your churches did not discipline their members for killing people in war. They considered it a part of their duty, encouraged it, and prayed for their success. Was not that allowing them to do "hated, variance, wrath, strife" (Gal. 5: 20). I leave answer. He says: "There is no ellipsis in the part of the commission to dispute." "It is forgery." Dr. Kennedy, Prof. of Greek in the University of Cambridge, one of the most celebrated seats of learning in the world, says: "The construction (Matt. 28: 19) is elliptical," that *omnos* (the name) expressed before *to pntos* is to be understood before each of the other genitives (*tau Huion* and *tau Agio Pneumatou*). Letter to the writer, dated Cambridge, England, Dec. 24, 1878. Is that forgery? "Baptizing" increases or repeats the action which its root (*bapto*) denotes, just as many times as it has adjoined modifiers in the text. My seven-ten facts remain top and "bottom." 17. It is a fact: that Christ has commanded baptism into the definite or particular name ("the name") of each *participle*, or particular person of the Godhead, i. e., the Father, and "the Son," and "the Holy Spirit." 18. It is a fact that "the Baptist churches" do not baptize into the definite or particular name of each definite or particular person of the Godhead, according to Matt. 28: 19. How, then, can they be churches

of Christ? It is not true that the Brethren eat their own suppers or eat at the common "feasts" merely to satisfy hunger in the Lord's house, as the Corinthians did. I used Seiss's argument because it was true. Mr. Ray "needs" more than he'll get, to refute it. Baptists do not sup or feast on the lateral body and blood of Christ. If the sacred use of a little bread and wine converts it into a supper (*deipnon*), as Mr. Ray would have us believe, surely the sacred use of a little water can convert it into an immersion (*baptisma*) in his parade of Baptist eloquence, pathos, &c., &c., on the succession question, is not argument. I did not admit such a *snob* as is as that for which Mr. Ray contends. He suspends his faith in Christianity up on the pretension to personal, unscriptural Baptist church *vis* session from Christ. Without this, according to him, no one has the privilege of obeying the gospel. John 14: 21. Thus *his* is *of* old *city* *rest* upon a broken human tradition. His *rest* *after* *the* *day* *is* *in* *the* *rest* *of* *the* *Lord*. His proof is the statement of A. Ypeij and DeJomont, made in 1819. A. D., about the "Dutch Baptists or Mennonites" with which the Baptist churches of America and England have no connection. Robinson says "they (the Dutch Baptists) baptize by pouring." Hist. of Bap. p. 247. Ypeij and DeJomont, in the same chapter whence his quotations came, say: "They judged it improper to bear arms, to attend injuries, even by law process, or to take an oath. From this they were called the *good* and *pure* people." Ward's Letters (1821), p. 294. Are these, Mr. Ray, the characteristics of your church? Mr. Haldeman, a Mennonite historian, says: "The present Baptists did not originate from the Mennonites, but organized independent from any church that practiced baptism on tails. I would yet remark that they never could have belonged to the true and faithful Mennonites, for they would not have received them into their community, in their covetousness and avarice and usury and worldly mindedness" in their participation in waging war and their swearing of oaths." Hist. of the church of God, p. 132. So you see, Mr. Ray, that the Mennonites will not own you. Your own teachers of church history pity you pretended, personal, unbroken succession scheme. Dr. R. J. W. Buckland, Prof. of church history in Rochester (Baptist) Theological Seminary, says: "My historical investigations make it perfectly clear to me that a continuous line of Baptist churches, from the time of the apostles to the reformation period has never been established. Orchard's attempt to do it is sadly weak, and would disgrace any historical writer. He quotes the fathers as holding views which they condemn, ignores the facts which would utterly disgrace his position, and shows throughout the folly of working from secondary sources of information. The valuable collection of Benedict is marred with some faults and mistakes, and Mr. Ray's Baptist Succession falls into error. I am fully persuaded that taking churches in the strict modern sense, Baptist succession can never be historically established." Dr. Albert H. Newman, successor to Dr. Buckland at Rochester, says of the above: "The views expressed accord entirely with my own." \* \* \*

To the question as to whether American Baptist churches are the continuation of regular lineal descendants and personal successors of the Mennonites, &c., &c. I answer no." Letter to the writer da-

ted Rochester, N. Y., March 13, 1880. Notice how Baptists make out succession. Orchard calls Tertullian "a Baptist." History of Foreign Baptists, p. 38. Dr. Ford calls "Tertullianite" "Baptists." Origina of Baptists, p. 149. J. Newton Brown calls Justin, Clement of Alexandria, Tertullian and others true immersionists of the 2nd and 3rd centuries as Baptists. Bapt-t-Married p. 21. Take Tertullian as an example. He taught baptism, like Justin, in order to the remission of sins. (His writings, 1, p. 231). He says "The Christians of 181 time were baptized by hoving down." Judson on baptism, p. 114. After his discussion from the Catholic church (see Work on P. Axioms, chap. 11) Tertullian says, "After the resurrection, promising the (Christ) would send the promise of the Father, and lastly, commending that they should immerse into the Father, and the Son, and the Holy Spirit, not into one name, for we are immersed for each name, into each person, not once but thrice." Tertullian's Works, p. 659. On baptism he says: "In the next place the hand is laid on us invoking and imparting the Holy Spirit through the words of benediction." In a Writings 1, p. 229. He held that Christians should not bear arms, nor take oaths, nor hold civil offices. He maintained the literal observance of the holy kiss, the supper or love feast as well as communion, and said: "We hold communion with the apostolic church because our doctrine is in no respect different from theirs." Idem, vol. 1, pp. 129, 131, 167, 173, 192, 347; vol. 2, p. 24. Are such, Mr. Ray, Baptist characteristics? Would you not denounce Tertullian as a "Dunkard" if he were now living? But you say the ancient Waldenses were Baptists. Let us see. (1) They would not bear arms, nor take oaths. Robinson says: "They held \* \* \* that it was unlawful for a Christian to take oaths, to bear arms, to shed human blood." Rob. Eccl. Res., pp. 311, 312. Neander says: "They condemned absolutely the oath, all shedding of blood, military service, and the punishment of death." Neander's Ch. His., vol. 4, p. 614. Is that "Baptistic"? (2) They did not unite with worldly societies. Mosheim informs us that they and others held that the church ought to be "exempt from all those institutions which human prudence suggests." Eccl. Hist., p. 491. (3) They observed plianess of attire. An ancient inquisitor says: "They avoid all appearance of pride in their dress; they neither indulge in fiery attire, nor use they remarkable for appearing mean and ragged." Jones' Ch. Hist., vol. 1, p. 64. (4) They observed the holy kiss. Robinson informs us that the Baptists denounced all who saluted them with a kiss as heretics. Eccl. Res., pp. 322, 323. (5) They observed the ordinance of feet-washing. Neander referring to a passage in Raimon's description of early sects, referring to John 13, "relating to the washing of the disciples' feet," says, "it points to the Waldenses." Neander's Ch. Hist. 4, p. 612. Orchard, speaking of the Waldenses, refers to a liturgy of Bobbio in which he says: "There is a directory for making a Christian of a pagan before baptism, and for washing the feet after it." History of Foreign Baptists, p. 297. (6) They baptized by trine immersion. Robinson, to give us a view of the Waldensian mode of baptism, refers us to a liturgy of Bobbio in the seventh century which requires "trine immersion." Rob. Eccl. Res. p. 474. It should also be remembered that the Waldenses named members of the

Catholic church until Waldo's time, and that the Catholic practices was trine baptism everywhere except in Spain for 40 years after 633. A. D. We learn from Munton that the Vaudois, or Waldenses, "retained the Ambrosian office" "after it had been abolished elsewhere." Israel of the Alps, vol. 1, p. 12. The Ambrosian office positively required trine baptism. Rob. Hist. of Bap. p. 435. Ambrose himself gives baptism as trine immersion. See Orchard, pp. 44, 45. These indisputable facts make it perfectly clear that the old Waldenses or Vaudois were trine immersionists. Mr. Ray endorses J. Newton Brown's statement, that "the Cathari were called Novatians, \* \* \* Waldenses," &c. (Ray Lines Debate, p. 463), and Mr. Robinson says: "They (the Cathari) baptized all that joined their assemblies by trine immersion \* \* \* on their own personal profession of faith." Rob. Eccl. Res., p. 72. Is that Baptistic? (7) They observed the laying on of hands after baptism. Mr. Haldeman says: "The Waldenses practiced the laying on of hands after baptism, according to the testimony of Reterius." Hist. of Ch. of God, p. 34. (8) They were dissenters from the Catholic church. Neander says: "He (Peter Waldo) and his companions labored with great zeal, and certainly without any thought at first, of separating themselves from the church. \* \* \* He entered into no conscious opposition with the doctrines of the church, and it was impossible to destroy anything heretical in their society. \* \* \* They entertained no thought of forming a sect, separate from and standing forth hostile to the church." Hist. of the Church, vol. p. 607. Again, he says: "Pope Innocent, the third, seems to have been aware of the mistake committed by his predecessors in compelling the Waldenses to break away, contrary to their original intention, from the church." Idem, p. 12. Robinson says: "They did not dissent from Rome on account of the doctrine taught in that church." Eccl. Res., p. 461. Again he says: "They (the Vaudois) continued in the church a sort of a party till Waldo emboldened them to separate, and so became not the founder of the party, but the parent of their separation." Idem p. 463. Are such your characteristics, Mr. Ray? You trace the American Baptist churches to the Welch and particular English Baptists. Bap. Sac. pp. 63-74, 88. When? Where? By whom? did they originate? Mr. Benedict says: "The first Baptist church in Wales of which we can give any clear account, was founded at Swansea in that country in 1649." Benedict's Hist. of the Baptists (1845), vol. 1, p. 229. Mr. Backus, the Baptist historian, gives us the following from the "records" of this church: "When there had been no company or society of people holding forth and professing the doctrine, worship, order and discipline of the gospel, according to the primitive institution that ever we heard of in all Wales, since the apostasy, it pleased the Lord to choose this dark corner to place his name in and honor us undeserving creatures, with the happiness of being the first in all these parts, among whom was preached the glorious ordinance of baptism, and hence to gather the first church of baptized believers." Backus' Hist. (Ed. 1777), vol. 1, p. 359, 351. Notice this parent church of all the Welsh Baptists, organized "1649." A. D., claimed to be the first church of baptized believers in all Wales since the apostasy. From this old book of Backus, we learn that the first particular Baptist church in the

British empire" was formed out of the independent church in London," as follows: "Several persons in the society finding that the congregation kept not to their first principles of separation, and being also convinced that baptism was not to be administered to infants, but such only as professed faith in Christ desired and obtained liberty, and formed themselves into a distinct church Sep. 12, 1638, having Mr. John Spilbury for their minister." Backus, vol. 1, p. 106, 107 (note). Here, Mr. Ray, is (1) a body of sprinklers, form themselves in 1638, A. D., into your parent church. (2) You say churches, self organized, by uninspired men, cannot be churches of Christ. (3d Neg.) (3) Therefore, according to yourself, Baptist churches are not churches of Christ.

The following is Mr. Spilbury's apology for starting baptism: "Mr. Spilbury, pastor of the first Baptist church in London, says: "Because some think to shut up the ordinance of God in such a strait, that none can come by it but by the authority of the popedom of Rome; let the reader consider who baptized John the Baptist before he baptized others, and if no man did, then whither he did not baptize others, he himself ever unbaptized? We are taught by this what to do upon the like occasion." Backus, vol. 1, pp. 110, 111. Such, Mr. Ray, is the honest confession of the pastor of your parent church.

THE FOURTH COMMANDMENT.

BY N. P. RAYLOR.

"Remember the Sabbath day to keep it holy" Exodus 20: 8-11.

GENESIS 2:2, it is said, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made." On this Clark says: "It is the general voice of Scripture that God finished the whole of creation in six days, and rested the seventh." It is worthy of notice, that in the Septuagint, the Syriac, and the Samaritan, read the sixth day instead of the seventh, which appears from these versions to have been originally that of the Hebrew text." This is reasonable, for as it is the voice of Scripture that God finished the work of creation in six days, and rested the seventh. "And God blessed the seventh day, and sanctified it, because in it he had rested from all his work which God had created and made." This could not be said if he had made part of it on the seventh day.

"And God blessed the seventh day. The word *bless* or *blessed* is of very extensive meaning, and in the Scripture frequently means, to speak well to, or of a person, and so God had spoken well of the seventh day; and good to them who conscientiously observe it a day of holy rest. He sanctified it, because in it, he rested from all his work. Thus blessing, and sanctifying the seventh day, was setting it apart for the use of man, for the same use for which God himself used it. To rest. So in the denouement his fourth commandment is "Remember the Sabbath day, to keep it holy. But because this commandment has not been particularly mentioned in the New Testament as a moral precept, some infer that there is no Sabbath under the Christian dispensation. This omission may have been designed by the Holy Spirit to authorize the apostles to transfer the Sabbath under the law to the first day of the week under the gospel, on which our Lord after rising over the Sabbath in the sepulchre, arose early on

the morning of the first day of the week; and a new era of time sets in, and the disciples observed the seventh day from that time for the Christian's seventh day; and as such has been legalized by the civil governments by the Christian nations; and hence is binding on all to observe and keep holy, and to do no servile work on that day. Rest to the body from labor and toil; and rest to the soul from all worldly care and anxieties. Works of charity and actual necessity were always allowed. The Sabbath being a type, to annul or make it void is impossible. All types being in full force until the thing signified by them takes place. And the thing signified by the Sabbath, is the rest which remains for the people of God, then for the moral obligation of the Sabbath day must be continued until that time has fully come and the last exist in his rest.

No work should be done on the Sabbath day that can be done on the preceding days. And he who works by his servants or cattle, is equally guilty as if he worked himself. Hiring out horses for pleasure or business, going on journeys, paying worldly pleasure visits on the Sabbath or Lord's day as it is also called in the Scripture are breaches of this law. And corporations have no more license to run their business, or trains on the seventh day, than the farmer has to run his plow, the mechanic his saw, or the merchant his merchandise; and I strongly incline to the opinion that who preaches his sermons on Sunday for hire is equally guilty of a flagrant violation of this law.

But he who said, "Remember the Sabbath day, to keep it holy," also said, "six days shalt thou labor and do all thy work." Therefore he who idles away any time on any of the six days to no purpose, is as guilty before God as he who works on the seventh.

"Six days shalt thou work, is a positive command of God, and the idle man is guilty before God for his violation. God never intended that the man should be idle. Before man had sinned, "the Lord God took the man, and put him in the garden of Eden, to dress it and to keep it." Man must not be idle, no not in Eden, and out of it in the sweat of his face shall he eat his bread. And they who will not work neither shall they eat. "As God formed both the body and mind of man on principle of activity, so he assigned him proper employment; and it is his desire, that the mind shall improve by exercise, and the body find increase of vigor and health in honest labor. He who idles away his time in the six days, is equally culpable in the sight of God, as he who works on the seventh. The idle person is ordinarily clothed with rags; and the Sabbath breakers frequently come to an ignominious end. Remember, beware." (Clark).

A lazy man will never be a holy man though he profess religion. All men should be in some honest employment. Preachers who are too lazy to work with their hands to provide things honest in the sight of all men, are not fit to preach the gospel; and those who plead in defense of their laziness that they must have the time to study their sermons to preach on Sunday, I am sure God never called them to preach the gospel. If a man can't exercise his mind while his hands are working his potatoes he has no need for a preacher.

Let that man take a trip in his own conveyance for eight weeks at a time, and travel seven hundred miles, attend

as the principal strange brethren seven to three meetings, sixteen of them have least meetings, and he will know how, and when to study sermons. The lazy idea that preachers must not work, but have all the time to study, is all loss. If a man's mind does not exercise while holding the plow handle, it surely will not while lying on the lounge.

WORK.

BY CHARLOTTE T. HOND.

IDLENESS is perfectly incompatible to the true Christian life. No one can be a follower of the blessed Redeemer and he do nothing. Labor was the sentence passed upon man in his first rebellion and we have no right to expect temporal or spiritual blessings without it. We are promised our bread if we work for it; and we are promised eternal life if we live in obedience to the commands given in the Scriptures, therefore it is our duty to work. To obtain the little we require in this life if we are diligent will not consume half of our time; and since we are commanded not to lay up treasures on earth it gives us much time to work to the honor and glory of his cause. We find that Jesus worked while on earth. How? He went about doing good. Are his followers? Then we must work in the way he did; going about doing good. Yes, there is a God for every one to do. If God has blessed us with abundance he requires the more of us. Yet there is much that can be done by those who are of small means—all must work; but let us not work against each other. "A house divided against itself cannot stand." And as we are told all have not the same gifts let us use forbearance towards each other, hoping that all have the same end in view, though some things do not exactly suit our views; for we know that which is not approved of God will come to naught.

Let us look to ourselves and be certain that we have no beams in our own eyes. When we get ourselves right; the next thing is our households; get that right and then we can see further. But first let us be as the patriarch of old who said, "let others do as they will as for me and my house we will serve the Lord." The right place to remedy evils of a community, a church, or nation is give the right start at home. If every one would do this every thing would move right along.

DECIDE FOR CHRIST.

BY JOHN L. SKEATLEY.

MANY there are who feel the obligation to make a profession of religion; to get down from the fence—but say they have not courage enough. They know that a false profession is so awfully denounced, and that if any one would be so rash and so reckless as to make a false profession would expose his soul to a perilous stroke; and more, they say that they don't know on which side of the fence to jump—don't know which church to join. They feel that they ought to join some church—they feel like getting off the fence on one side or the other, but they know if they do get down, some of the folks on the other side will say they have made a mistake. Hence many conclude to stay just where they are. Of course that is wrong, because the Lord condemns the position. Again, there are many who feel the obligation to "chew the cud" and to chew it to make a profession of religion

and do make it, but do not part the hoof—do not part from the way of sinners. Now it does seem that such persons are mistaken and of that soft neutral tint which yields and blends to most any thing that comes near them. Friends, we have no business to make such specious promises for all. Let us put our feet firmly down on the Lord's side and contend for all that he and the apostles contended for. The word of the Lord is not predicated on man's saying and doing this and so. Christ will reward us, and his word will judge us and not men and their words.

When we once receive that new nature which is communicated to us in regeneration, it will lead us to true liberty and victory over the fear of man's rebukes and injuries. It is useless to try to be successful in serving two masters, whose interests are in direct opposition to each other. Our Savior has declared it cannot be done. No doubt multitudes err in this matter; for there are so many ways in which men can attempt to serve two masters. We must conclude with the apostle, if we please the world, we are not the servants of Christ; if we love the world we are a despiser of God; but if we love and hold to the service of God, we will renounce and despise and leave the world, and take our stand with Jesus. May the God of blessing give that decision of character and judgment that they may "approve things that are excellent," or that they may choose the right and leave the evil, and that they may "be without offence till the day of Christ," so that when time comes for us to enter upon our new life, or in the great future, we may all be guests of that great heavenly feast. But remember now, now is the time to prepare for this great feast. *Prepare to meet thy God* is the substance of the word of life. Turn, sinner, turn, turn to God; heaven and earth shall now rejoice in your conversion.

The use of surnames was not general in England till after the reformation. Washington's ancestry settled first at Herbert, and the individuals were known as John de Herbert, that is John of Herbert, Thomas de Herbert, etc. Afterward one branch of the family moved to Westington, when they were known as "de Westington or de Westington," and this became corrupted into the family name of Washington. So late as the beginning of the eighteenth century, some families of Yorkshire had no fixed surnames. Even at this day it is said that few of the miners of Staffordshire bear their father's names, but are only known by some sobriquet.

What we need is to write the word righteousness on the very play grounds where our children go to school; write it over every open door through which young men enter upon their life-work; write it upon every carriage in which men ride to business, and women to their shopping; write it on the walls of every bank, counting-room, and public building; write it over the entrance of every church, that every man may see it when making a public profession of his faith in Christ; write it so plainly that he who would make haste to be rich and great may learn that there is but one road to real success in the world, and that is the road of strict integrity. God has not given a promise of his favor in this, or any other world, to any but the righteous man. The man who lives righteously is the only man that need apply for admission to the heaven by kingdom.















## A LEAF FROM THE REFORMATION.

BY JAS. Y. BUCKLER.

ON the late historic page  
Of the reformation time,  
You can read in standard prose,  
What you here can read in rhyme.

Just before the Reformation—  
Martin Luther yet was young,  
Tetzel sold indulgence papers,  
Boasting greatly with his tongue.

Impiously John Tetzel said,  
Though he was a papal priest;  
But he had his true religion  
Than a house or other host.

Loud he boasted of his papers,  
Of the power that his was given,  
(Selling souls from purgatory,  
And translating them to heaven.)

He defiled many people,  
As he bought away their sins,  
So he got the people's money,  
And reduced their lawful means.

Luther was so much disgusted  
At this impious prayer,  
That he asked his name against it,  
And without it mouthed.

But this Tetzel still proceeded  
With his vile inferior art,  
Buying people's sins for money,  
Playing still an active part.

One time Tetzel was at Leipzig  
As a place among the rest,  
Where he sold indulgence papers,  
Stowed the money in his chest.

There, a nobleman suspecting  
The impostors Tetzel played,  
On the ignorant for money,  
And he asked Tetzel, said:

"Can you grant me absolution  
For a sin I may commit  
In the future, not revealing  
What the crime may be as yet?"

"Yes," said Tetzel, "I can do it,  
I can all your sins forgive,  
If you pay the price demanded,  
You shall a receipt receive."

"And you never need divulge it,  
I will grant you absolution,  
For my price in solid gold."

Then the gold was counted over,  
And the writing signed and sealed;  
That he might commit his sins  
Which might never be revealed.

There he sold indulgence papers,  
And forgave the people's sins,  
Prayed for souls in purgatory  
Brought them to where heaven begins.

Then he wanted still more money,  
And the cash received in hand,  
Till he had the widow's portion,  
And divorced her home and land.

Many he deluded women:  
By the impious priests were led—  
When they had obtained their money,  
They ceased praying for their dead.

So this Tetzel, mean and wicked,  
Sneaked the people's money out,  
Till he had the greater portion,  
And to leave them was about.

When the nobleman inquiring,  
Found which way the priest would go,  
He put off in haste before him,  
And washed himself somehow.

There he lay in ambush, waiting  
Till John Tetzel came along,  
Then rushed out with force upon him,  
For the nobleman was strong.

And he gave the priest a flogging,  
A sufficient soaking through,  
And he took his chest and money,  
Did just what he wished to do.

Then the nobleman springing,  
Showed his writing signed and sealed  
By the priest, for crime in future,  
Which although was now revealed.

Then this priest had learned a lesson,  
As he never had wished to learn,  
For the people saw their folly,  
And against him soon did turn.

Luther was so much disgusted  
At this papal villainy,

Till he read his manifesto  
To the people publicly.

Then commenced the Reformation,  
Martin Luther at its head,  
Kings and princes on his right hand  
They, the movement forward led.

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the B's characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirmat.

J. W. STEIN, Deniat.

R. S. willfully and deliberately charges Baptist churches with granting "legal licenses" to do the works of "the flesh."

He charged that Baptist churches "hold that we may do evil, fight and kill;" he charged that Baptist churches are guilty of the "crime of perjury," and he charged Baptist churches with justifying the "rapacious, cruel, fratricidal," "unbridled carnal lusts and passions."

We asked Mr. Stein, again, was he, while pastor of Baptist churches, guilty of "murder, perjury and adultery?" Will he answer? He was or he was not guilty. Please, Mr. Stein, don't forget it, say *guilty*, or *not guilty*.

He must prove, or withdraw his charges. It is impossible for Baptist churches to have any connection with war. We call attention to a few extracts from the American Cyclopaedia, under the head of "Baptists." This able work says:

"In the opinion of Sir Isaac Newton, as reported by Whiston, the Baptists are the only body of christians that has not symbolized with the church at Rome."

Again, on page 599:

"Mr. Bancroft has summed up the matter in a few pregnant words: With greater consistency than Luther, they applied the doctrines of the reformation to the social positions of life, and threatened an end to priestcraft and kingcraft, and spiritual demotion, titles, and rascalage. They were trodden under foot with foul reproaches and most arrogant scorn and their history is written in the blood of thousands of the German peasantry; but their principles, secure in their immortality, escaped with Roger Williams to providence, and his colony is witness that, naturally, the paths of the Baptists are the paths of freedom, plainness, and peace."

And, again, on page 599:

"Mr. Locke has truly said: 'The Baptists were from the beginning the friends of liberty; just and true liberty; equal and impartial liberty.'"

Again, the same page:

"It was the share which the Baptists took, says Dr. Williams, in showing up the fallen liberties of England, and in infusing new vigor and liberality into the constitution of that country, that is not generally known; yet, to this body English liberty owes a debt it can never acknowledge. Among the Baptist christian freedom found its earliest, and its most disinterested champions."

Again, page 600:

"Yet, 'persecuted themselves, it is their glory never to have persecuted others.'"

Again:

"The article on religious liberty in the amendments to the American Constitution was introduced into it by the united efforts of the Baptists in 1789."

In the face of such testimonies as these, Mr. Stein tries to make the impression that Baptist churches are guilty of all the crimes of war!

Mr. Stein continues to repeat his statement for "trine immersion." Tertul-

lian only claims the three dips on the authority of tradition.

If the Tunkers adopt trine immersion on "tradition," why do they not take all the other traditions of Tertullian? Tertullian says: "Then are we three immersed, making a somewhat ample plod than the Lord" commanded.

"Tradition, unwritten tradition," is the "originator" of "trine" immersion.

Some historians have loosely called Tertullian a Baptist, as they call the Tunkers or Campbellites Baptist, but this does not change the facts of history.

The charge of Mr. Stein is not true. We do not rest our succession on uninspired tradition. We have nowhere asserted that tracing the succession of the church by uninspired history is essential to our claims.

But we know, from the word of God, that the true churches have been perpetuated, and that a church started by uninspired men cannot possibly be the church of Christ. We did not claim that the Baptists sprang from the Mennonites. The present Mennonites have departed very widely from the customs of the ancient Baptist Mennonites.

The testimony of Ypeji and Derimout was concerning the Baptists that existed before they were called Mennonites. The testimony of Mosheim shows that the original Mennonites were thorough Baptists. Speaking of the particular Baptists of England, he says:

"The Baptists of the latter sect settled chiefly in London, and in the adjacent towns and villages; and they have departed so far from the tenets of their ancestors, that, at this day, they relate no more of the peculiar doctrines and institutions of the Mennonites, than the administration of baptism by immersion, and the refusal of that sacrament to infants, and those of tender years; and consequently they have none of these accipiens relating to oaths, wars, and the functions of magistracy, which will remain among even the most rational part of the Mennonites." Ch. Hist., p. 300.

These Baptist Mennonites clearly of the "administration of baptism by immersion," and refused "that sacrament to infants." They did not differ from the English Baptists upon any essential feature of church organization. They differed in their notions about war and taking oaths before civil courts. Baptists have held different views on these points for many centuries.

Some of the Albigenian Baptists served as soldiers in carnal warfare; yet they were really the same class of christians as the Waldenses. A difference of opinion on political questions does not make different denominations. Some are so ignorant of the word of God as to split and divide on questions of dress, or political notions.

It is known to historians that a controversy and division occurred among the Mennonites in the sixteenth century, over church discipline. One party remained rigid in discipline, while the other became lax, and departed. The strict class were the Baptists. Of these two classes of Mennonites Mosheim says:

"These two sects are, to this very day, distinguished by the denomination of *fine and gross*, or, to express the distinction in more intelligible terms, into *rigid and moderate* Anabaptists. The former observe, with the most religious accuracy, veneration, and precision, the ancient doctrine, discipline, and precepts, of the purer sort of Anabaptists; the latter depart much more from the primitive sentiments, manners, and institutions of their sect, and more nearly approach those of the protestant churches. The gross or modern Anabaptists consisted, at first, of the inhabitants of a

district in North Holland, called Waterland; and hence their whole sect received the denomination of Water Landians." Ch. Hist., p. 496.

The present Mennonites are the "gross" Water Landians.

Prof. J. W. Buckland did not deny Baptist succession, though he criticized the statements of some historians. In his lecture on "Baptist Church History," as published in the Malvern Avenue Lectures, in answer to the question, "have Baptists a history?" (Prof. Buckland says: "From the time when Christ walked the earth, down to the present, there has not been a period in which they have not suffered persecution. From the age of John the Baptist to the massacre in Jamaica, bigoted religionists and governments have not ceased first to slaughter and then to slander them." Lectures, p. 312.)

Again, Prof. Buckland asks: "Have Baptists then a history? I answer, if the faith once delivered to the saints has a perpetuity and a history, so that the gates of hell, however they have seemed to prevail, yet have not prevailed against it—then Baptists, who make that faith their law, have a history." Lectures, p. 315.

Prof. Buckland, with all real Baptist historians, holds that Baptist churches have continued from the time of Christ to the present. By combining a number of garbled extracts, Mr. Stein has perverted the facts of history. Why did he not attempt to refute our leading historical argument? Mr. S. knows that it cannot be refuted. We repeat: First: The Tunkers have admitted that the Bible teaches church succession. Second: They deny that the true succession is with any Pedobaptist church—Rome or her branches. Third: They honestly confess that the Tunker church originated in 1708. And as there is no other church holding immersion, that has any claim to the Bible succession except the Baptist, therefore, even the Tunkers themselves must admit Baptist succession, or be driven into infidelity.

In his affirmative, Mr. Stein tries to trace the Tunker succession through the ancient Waldenses. But since we drove him from that position, to confess the origin of the Tunker church, in 1708, he now tries to trace the Waldenses to the Romish church. He has greatly perverted history. The Waldenses were not "trine" immersionists. We will expose his mistakes in another article. We here introduce another argument showing that Baptist churches possess the Bible qualities and succession. BAPTIST CHURCHES POSSESS THE BIBLE QUALITIES AND SUCCESSION, BECAUSE THEY ALONE POSSESS THE STRAIGHTNESS, INTEGRITY DEMAND-ED BY THE PROMISED WORD.

Prof. Buckland very properly says: "That prophecy shows us, as the second order, the church driven into the wilderness; as the third, the church hidden in the wilderness; and as the fourth, the church coming up out of the wilderness." Avenue Lectures, p. 319.

It is said Rev. 12:6, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Also Rev. 12: 14. This evidently points to the flight of the true church, called the "bride, the Lamb's wife." This cannot possibly apply to any existing church except the Baptist church. The Romish church did not flee from the dragon. She was mounted upon that beast, sparing him on to deeds of darkness. Neither has any one of her daughters been

drives into the wilderness of obscurity. They have never been hidden. Their history is as plain and easy to obtain as the history of the nations. The Tucker church has its history from its origin in uninspired wisdom in 1708. It has not yet existed 200 years, much less 1260 years. The song of Solomon is largely filled with the wilderness history of the true church. In that prophetic song 2: 14, the bridegroom says: "O my dove, thou art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." Also, the voice of the bridegroom is heard calling, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. \* \* \* Arise, my love, my fair one, and come away." It was a long, cold and bitter winter of persecution. We now repeat the question of the age: "Who is this that cometh up from the wilderness, leaning upon her beloved?" Song, 8: 5. Again: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

We call attention to the significant fact that there is no *she*, there is no doubt, there is no controversy about the history of any other church, as over the Baptist church. The conflict rages all along the line over the origin and history of Baptists. The true church fled into the wilderness, remained there 1260 years, and is seen coming "up from the wilderness, leaning upon her beloved." This cannot possibly apply to any church except the Baptist church. Mosheim, in his *Ch. Hist.*, p. 499, of the origin of the Baptists says:

"The true origin of that sect which acquired the denomination of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of Menonites from the famous man to whom they owe the greatest part of their present felicity, is hid in the depths of antiquity, and is of consequence extremely difficult to be ascertained."

This answers to the demands of prophecy. The true church was hid in the wilderness. The Campbellite leaders have been forced to admit the Baptist church succession. The two learned Dutch historians admitted the Bible doctrine of Baptist succession. Can Mr. Stein tell us what church has the Bible succession? He dare not, unless he concedes it to the Baptists. He must surrender this point or go into infidelity. What will he do?

**PUT IT PLAIN.**

I AM tormented with the desire of writing and of preaching better than I can. But I have no wish to make fine, pretty sermons. Pretentious is well enough when pretentious is plain. I like to see a pretty child, a pretty flower; but in sermons, pretentious is out of place. To my ear, it would be anything but commendation, should it be said to me, "You have given us a pretty sermon." If I were put upon trial for my life, and my advocate should accuse the jury with tropes and figures, or bury his arguments beneath a profusion of flowers of his rhetoric, I would say to him, "Tut, man, you care more for your vanity, than for my hanging. Put yourself in my place,—speak in view of the gallows

—and you will tell your story plainly and earnestly." I have no objections to a lady wringing a sword with ribbons, and studding it with roses as she presents it to her hero lover; but in the hour of battle he will tear away the ornaments, and use the naked edge on the enemy.—Robert Hall.

**UNITED WE STAND**

A. CLERK.

AFTER reading Brother R. H. Miller's article on feet washing, and especially his last, I could not help but feel a desire that every brother and every sister might have an opportunity to read it; and as many of our dear brethren and sisters do not take the *BRETHREN AT WORK* I would suggest that those who do take it, pass it around so that others may read it. I think his reasoning is not only scriptural but logical, and he proves both by our own and the original Greek language that either mode can be practiced without doing violence to either the command or example of Christ.

It has always been my conviction that feet washing was typical of that purification and holiness of heart necessary to constitute us worthy communicants at the Lord's table. We think Christ's language to Peter, John 13: 10, implies that when he says, "wash that," it implies, need not say to "he that is washed," evidently having reference to their baptism. Should we be not thankful to our blessed Master for giving us such a simple and easy type, simply to wash one another's feet; and the weakest member in the body can engage in the work if done by faith, and receive a blessing.

I have often thought how trouble some it would be if Christ had required all to be rebaptized every time we communed, yet this would not be as burdensome as the services under the old covenant. Then since Christ has made our yoke so easy let us not fall out by the way nor build up fences between ourselves and Christ, but like two yoke fellows try to excel in good works, and as all our fraternal intercourse should be reciprocal let us try to remove every obstacle that may hinder or prevent that full union of hearts and purposes known only by the true child of God. Doubtless the subject of feet washing will come before the Annual Meeting this Spring, and it is hoped that through the interposition of Providence and an exercise of that charity that thinketh no evil, some plan may suggest itself whereby all differences may be thrown in the shade, and all agree to practice one mode.

Dear brethren and sisters, let us all be engaged in humble prayer to Almighty God that this much desired end may be reached. If the prayers of a Paul and a Silas could enlist the powers of Jehovah to throw off their shackles and open the prison doors; and the prayers of God's children relieved a Peter when he was lying between two soldiers bound with two chains and caused the great iron gate to open of its own accord; and the prayers of Elijah cause that it should not rain for three years and six months. We read that the fervent effectual prayer of the righteous avails much. Then, dear brethren and sisters where is our faith? Let us call upon the Lord that he may help to take away from us these little foxes which destroy the tender vines; and above all let us pray not "my will but thine be done." Again I say read Brother Miller's article.

**PRAYER MEETINGS**

BY N. J. BRADY.

AS the prayer of social religious meetings are becoming more common in the country churches, a few thoughts may not be amiss concerning them. The decision of Annual Meeting in regard to these gatherings, is that they be conducted "decently and in order," but no order is laid down in that connection. There is, however, a general order prevailing among us, that when a meeting is opened or closed with prayer the one offering that petition, or some one else should repeat the Lord's prayer. This practice will be in harmony with the general practice of the church in regard to all religious meetings and retain uniformity. The order now prevailing extensively is for some one previously appointed or if no one appointed, then the minister, if present, to announce a hymn, offer a prayer, then read a portion of Scripture and make some comments upon it, and then turn the meeting over to the other members present. "If any thing be revealed to another that sitteth by the first hold his peace." 1 Cor. 14: 30. If that revelation be a passage of Scripture, let the brother or sister rise and repeat it. If it be a verse or two from a hymn, let it be sung, should any be moved to pray, "quench not the spirit," but let all kneel and pray, and when kneeling several can pray in succession, if they so feel, but the Lord's prayer need not be repeated until the close of the meeting. We are not in favor of the leader of the prayer meeting to call on different members to pray, but let the Spirit of God do that work. Those who cannot exercise in prayer publicly can express their sentiment by a verse of Scripture or a part of a hymn.

These meetings when endorsed by the body of the congregation are productive of much good and tend to keep the members in a working condition.

**DEATH IN A THEATRE.**

BY J. F. EBERHOLE.

NOT long ago we read an account of the death of a prominent politician of Indianapolis, Indiana in a theatre of that city. It is said that for a short time all was excitement, but the commotion soon subsided, and before the corpse was removed the play was begun, greeted by the applause and hand-clapping of the audience. What a spectacle and sad commentary on the boasted civilization and moral status of a Christian people! Death is a solemn thing, but when the solemnity pervading it is destroyed by a scene like the one upon that occasion it shows that there is something radically wrong in the edification of the public mind.

Were there any Christians in that audience? What a question! A Christian in the presence of the pale messenger with not time enough to breathe a prayer before his ears were greeted by the jesting of actors and the glee of an excited audience! No, no; Christians do not frequent play-houses; their influence is all needed upon the other side of the question. We are aware that there are those who claim that they may do so without danger, but that simply argues that Christianity according to that interpretation, is a failure; and the advocates of the delusion walking advertisement of the worthlessness of religion. The mind is choked when reading of the carousals and revelings of the Parisians during the revolution of 1799 in-

agurated by the Jacobin and Girondist factions of the government under the leadership of a Danton and Robespierre; and still later in the terrible Commune following the Franco-Prussian war when the populace, wild with excitement, would leave the theatre and dens of vice to gaze unmoved upon the conflict that was leveling alike friend and foe; while the groans of the wounded and dying, mingling with the carriage and din of battle, presented a scene well calculated to move hearts other than those familiar with orgies of the kind, and it seems that the youth of this country are being educated in the same channel.

It is the dance of death in which the participants go whirling along in the giddy maze upon the brink of the gulf of horrors from which the smoke and fumes ascend laden with the cries of the mangled Dives. The flag goes on and thousands barely take time to shed the tear of sorrow over the mounded sod of their departed friends before they are off again to the hazards of wealth and folly, charmed by the sire-song of these soul-destroying influences where Samson like they are shorn of their locks of strength, heedless of the fact that it is their privilege and duty to live in the conscious integrity of redeemed manhood. Well might the prophet exclaim, "Hear, O heavens and give ear, O earth, for the Lord has spoken I have nourished and brought up children and they have rebelled against me."

**RETROSPECTION.**

BY PERNA B. TRANCE.

IT is now one short year since I have been led to embrace the principles of Christianity; and in reviewing the time, I find I had been showers of blessing strewn all along my pathway, which have indeed made it a pleasant road to travel.

God has been very good to me. He has granted my every sincere wish I have brought before him; has given me the best of health, and no severe trials have I been called upon to pass through. In the midst of all this, may I truly say, "You could easily be a Christian under such circumstances, and never fail." But alas! I have not been as I wished to be. I have often been very negligent of my blessed Redeemer; have forgotten him very often; have not labored in prayer as earnestly as I should have done, not only for myself but for others also. I have not been as patient and charitable as it was by duty to be, and have generally failed to come up to as high a standard as I believe it my duty to do. But I hope if God's mercy continues I may be able to bring in a better report at the close of another year.

If we always had our minds upon Jesus, I think we would not fail so badly, for I have found that upon the slightest trouble a word in his ear would aid us woefully in conquering the foe. Then why can we not have our minds directed continually in the right channel?

Let us all strive to do so, believing that the force of habit will then enable us to remember him at all times; and let us all go on towards perfection, making each day and hour better than the ones passed by, and further let us work and labor more faithfully to win souls to Christ.

It is, after all, the person who stacks the least that loses most. In the affections this is wholly true. He who risks nothing loses everything.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, Editor. S. HARRISON, Editor. J. W. STEIN, Editor.

CARDINAL PRINCIPLES.

THE BRETHREN AT WORK is an uncompromising advocate of Scriptural Christianity...

And maintains that the marriage, sanctified, lawful union of a man and a woman...

The Faith, Baptism and Supper are conditions of pardon, and hence of the remission of sins.

This is the doctrine of the Holy Scriptures, and is the doctrine of the Brethren at Work.

The Brethren at Work is published weekly, on the first of each month, except on Sundays and public holidays.

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If a man loses a piece of money, who rejoices when it is found? The man who loses it. If a sheep goes astray, who rejoices when it is found? The owner. Who rejoices when a sinner is found? Christ, the rightful owner, of course.

BRETHREN Echoes will be ready for delivery the first week in May. Order at once, and then there will be no delay when the time comes to send them out.

ON SUNDAY AFTERNOON of the 11th, we were present at the organization of the Cherry Grove Bible School. Bro. D. B. Paternight was chosen Superintendent and J. Scott Strivastava, Assistant.

ON another page our readers will find an article from the brother Howard Miller relative to railroad arrangements for persons east.

AN aged and experienced brother recently remarked in our hearing that he had observed that when the meeting was very good the animals in the neighborhood were quite unruly.

SISTER SARAH G. wife of brother R. H. Miller, whose demise was noticed in the last number, was the daughter of Samuel Harshbarger, of Va.

ED. D. SALZBURG, in the presence of the Lonsark church on the subject of self-will said: "The word of God is plain on the things we must do, but not always so on the manner of doing."

THE April number of the Visitor contains the following from its editor: "We learn through the Brethren at Work that the brethren of Arkansas are now preparing for the next Annual Meeting."

IT is interesting to know that the Brethren at Work will not have a regular issue during the Annual Meeting, and now he who will secure a ticket can be admitted.

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SATURDAY the 10th inst. was a joyful day for the people of Lonsark. The owners or lessees of the Chicago and Pacific Railroad announced that they would extend their road from Byron to this point at once.

BROTHERS D. M. Miller and Martin Meyer returned from Wisconsin the 9th inst. Owing to the bad roads they thought it prudent to discontinue meeting. Three were baptized.

ON the last page will be found an article from the Grasshopper Valley church, Kansas, relative to the editor of the Free Discussion.

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them." We endeavored to show in our last article that there was an expression to accompany every state of the heart. This we think was proved. All admit that we must be willing to obey God, or we are disobedient. We heard if there be an expression for every state of the heart, what is the sign of an obedient heart?

"We believe that we should obey God, but it makes no difference how we do it." It is not only essential that we do the thing commanded, but that we do it in the manner prescribed. When God told Noah to build an ark, he proceeded to build one different from the way God commanded, as if he had built none.

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HOME AND FAMILY.

Husbands, love your wives. When, among yourselves, you are kind, kind to your parents, kind to your children...

SILVER SPRAY.

(For the Little Ones.)

ROMEO is the name of a very large elephant. One time while on a steamboat from New Orleans to Cincinnati he made himself quite free with the freight, tambling the boxes, bins and barrels around just as he pleased.

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WHAT IS THE CHIEF END OF WOMAN?

BY MRS. C. S. WILKER.

WHEN you remember the question in the title of this column, you are reminded that I have often wished you had one answer. What is the chief end of woman? Then we, the poor, weak, blundering folk of humanity, could have followed a guide-post which all our lives would have pointed in some definite way.

ere through laughing at its own result of strength time, isn't it a work of supererogation for us to be so self-deceiving ourselves? If we are looking our hearts over...

What next my mind to this subject was a remark made by my John the other day, showing how far my own mind is from the truth of woman's work. The children had been very fretful for several days, and added to the labor of the household was the care of them...

After he had gone to the office I thought, "Why not try to find out what I have the duty unshorn? To be about, shall I leave the doors unopened and the room dark?

When I say not a thing to him, and not a word to my John, I do not mean to be a hothead, but I do not mean to be a hothead, but I do not mean to be a hothead...

A woman's homework is never done, and this never-endingness is something to think about. We are not a power of mind or a stock of body which only our life does not draw upon. Is this our mission? To be a wife, a housekeeper, a mother...

But should not the husband, if he does not care for his comfort or for his wife's health, be a father, give the wife the leisure and the opportunities for culture? Should not the mother, for the sake of the little ones, prepare herself to answer their questions about the "beast of legs of the spider?"

And my dear sister, one thing I wish to say, and it is this: A spirit of martyrdom is a very good thing—when it is absolutely necessary. But wouldn't it be more sensible to have the "martyrdom" for something of genuine importance? If we are doing unnecessary work...

which, if left alone, would save us vitality, strength of time, isn't it a work of supererogation for us to be so self-deceiving ourselves? If we are looking our hearts over, aren't we pin-crust, crannies and doughnuts, aren't we flimsy, when the substitute of best-work, cracked wheat and apple-sauce would be so much better? And if a can of corned beef, a can of peaches and rolls from the baker would save me then save us half a day's labor, couldn't we manage somehow to have that half day's rest? For five, ten, or fifteen dollars, the Spring or Fall cleaning, the "Ely" corner, and therefor by the whole season the last year saved from our old already heavy load, would we not better deny ourselves the extra thread, lace, or even one dress, and carry a lighter basket and less burdened shoulders?

I read this article over, then took my baby from her cradle, and as I smoothed down her dress, covered with pulls, tucks and embroidery, I said to myself, "Conscience, thou art a Jewish high priest, and thou art not in thy path of self-aggrandizement?"

And then the chief end of woman?

PUT YOURSELF IN HIS PLACE.

TO SCHOOL TEACHERS.

HAVE patience! It is kind of heroic which will never gain you any notoriety, but which will bring you, nevertheless, many blessings.

Have patience! Think of the time when you were a child, years ago, mother how know how it was to you to sit in the hot school-room, on hard benches, and keep your eyes on your book, when outside the grass was so green, the sky so blue, the air so fresh and cool.

On the contrary, was not noted for my good or my student conduct? I do not think I was an especial delight to my teachers either, judging from their treatment of me. I was not malicious. I never meant to annoy my instructors, but I couldn't sit still, couldn't be still, couldn't keep my eyes alone on my book—and that was the end of it. I tried—but the song of the bird in the tree near the window, was infinitely sweeter music to my ears than the hum of the school-room; and the piping going on in neighbor Johnson's lot was more enticing melody than anything but the arithmetic could afford—simple or complicated.

Why will teachers persist in boxing one's head with the iron rod of discipline? Is this an undignified manner—and the boy is generally administered more in anger than in reproof. Why bring a rush of blood to the head, and cause even a moment's dizziness? It does not result to any child to tread him in this undignified manner—and the boy is generally administered more in anger than in reproof.

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compel the child who had instinctively slipped the hand to the side of his seat, to restore it, that she might reap the incense of mother, and cause it to tugle and hurry, and meet the rest of the day. Such teachers are either very thoughtless or very cruel, and should be suspended from office, till the scholar, they promise to be no more, is so again as long as they live and breathe.

That we never taught in a school-room. I have had other work to do in mission elsewhere. Yet, remembering I was once affixed—recalling a child's face—how differently he sees things from "grown-up-folks"—I think I could have a world of patience with the little ones, and a world of patience I know it requires. I do not think I should whip Tommy Happy-Heart, if he did laugh now, and then; that need to be one of my offenses—laughing. I couldn't help it, though I just as surely had to cry—afterward. Think of it! To whip a child because he laughed? For shame!

OUR BUDGET.

- Work!
-Work now!
-Work faithfully!
-Work cheerfully!
-Go! work! work!
-When you work as he works!
-Good work proceeds from right principle.
-It is well to be established in every good word and work!
-Japan has 300 newspapers, many of them interesting dailies.

The Lusitan Government is exercising increased severity toward the Jews. The deepest well in the world is 3,200 feet deep. It is located near Buda, Pesth, Hungary. The complete New Testament with maps and illustrations is sold by a London publisher for a penny.

-Jews in France are making active preparations for the transfer of their educational establishments to Spain and Great Britain. -Look not upon sin let it tempt thee, touch it not, eat it not, kill thee. He who gives you fair words only feels you with an empty soul. -One mark of true godliness is a desire to have our faults pointed out and a thankfulness to those who undertake the self-dying office.

-The people of the Swedish Islands contribute \$84,000 annually for missionary purposes outside their territories. One church was five times situated. -The Iowa Legislature has adopted a constitutional amendment prohibiting the sale of alcoholic liquors in the State. This will be submitted to the people.

-The strongest argument for the idea that the human race descended from apes is to be found in the conduct of men rather than in the shape of their bodies. -The Census, supposed to number 10,000,000, has never had any portion of the truth in their own tongues; not the work of translating the New Testament into that language is now half done. -The first newspaper published in Venice was sold for a Venetian coin, worth about three farthings, called a Gazette; because the name Gazette is derived from a paper giving an account of passing events. -Some sad wretches in other people's goodness; wish not for that which you are not, but earnestly desire to be the very best of what you are. Endeavor your best to perfect yourself where you are, and bear manfully all the crosses you may encounter. This is the principle and best understood in a good life.

OUR BIBLE CLASS.

EASTERN LANDS.

THE WALDENIAN COLLECTOR.

"The Worth of Truth on Tongue and Tell"

This department is designed for... questions, drawn from the Bible...

What is the sign referred to in Matt 21:20, that the fig tree shall not have leaves...

It may explain M. Mark 2: 1-10. W. Henry Gold.

Will someone please explain Matt. 1:20 which reads as follows: "And a dreamer speaketh in words against the Son of Man it shall be forgiven him..."

QUESTIONS 9-17, EXPLAINED.

To Brother J. N. F. NOT having before noticed that an editorial note had been inserted in our system for us as answerer...

Acts 9: 7 and 22: 9 should be considered together. The seeming contradiction existing between these two passages is doubtless well made to be. In fact, the speaking etc that should need much explanation.

Saul (Hebrew or Paul (Greek) was well known, a Jew of the strictest sect. He was very zealous in persecuting all who were known to be the disciples of Jesus. He went to the desert of the Sinai...

This brought about the wonderful conversion of Paul, and he became a preacher instead of a persecutor of Christ. This was about two years after the ascension of our Saviour. Then ten or twelve years later was the circumstance as related by Luke (Acts 9: 1) Paul was in Jerusalem engaged in his duties as a Christian minister...

My reason for believing that they did hear the voice is because Luke says (Acts 9: 7) "Their blood speaking, hearing a voice but seeing no man."

May the Lord grant us grace that we may not only bear in the chambers of the soul the still small voice that calls us to duty daily in the presence of our Lord, but that we may be able to call and inquire, "Lord, what wilt thou have me to do?"

COME thirty years ago at Geneva, Switzerland, I had, I am now sure, studied under the Rev. Dr. Merle d'Aubigne. There were thirty students only in the Oratoire—a theological school was called—and we knew each other better than in Princeton, where I had been studying for a M. A. degree...

One day my friend tapped at my door and asked me to come into his room and hear him read an interesting French poem about the manner in which his ancestors of the valleys did good and propagated the truth in the alpen...

I naturally inquired of my friend Herr, "Who is the author of this poem?" It represented an old Waldensian collector going with trinkets and wares for sale...

But to revert to the original question, "Who wrote the original English?" The next year after I had read the note the translation I thought I had found the journal wherein it first appeared. The London Observer had published it some years before, and Dr. Baird, in the American and Foreign Christian Union...

In 1851 I contributed an article on the fact mentioned above to the Boston Saturday Evening Gazette. A short time afterwards I visited Whittier in his little home in Amesbury, where he informed me that he had been more moved in believing that the "wonder Teacher" had been the person intended by my query...

A few years ago, finding that the Waldenses themselves did not know who had composed the beautiful poem translated by my query, when I wrote up to the Moderator of the Waldensian Synod at La Tour telling him who the author was...

ment amidst the fastnesses of the Alps, the Moderator, at the clerical banquet always given at the conclusion of the meeting, said that it gave him the greatest pleasure to make known to his brethren who wrote the "Collector's Vindicator."

Believing that the poem will be interesting to your readers as the only poem which has become classic in French, and which has become a household word to the Waldenses and all other Protestants in Italy, I append it, together with the portion from Hilarion Saecher...

THE VAUDOIS TEACHER.

"The manner," says Saecher, "in which the Waldenses and heretics disarmed their principles among the Catholic clergy will be surprising..."

Here is the poem:

"Oh lady, thy three altars of mine are beautiful as the sun, the moon, and the stars..."

Which veiled her brow as she bent to view his silks and glittering pearls...

And she placed their price in the old man's hand, and lightly turned away...

"Oh lady, thy three altars of mine are beautiful as the sun, the moon, and the stars..."

The lady placed at the infirming stall where her lot of wax was seen...

Where her dark eyes shone clear and her dark locks were parted by the wind...

"Bring forth the pearl of exceeding worth, thou traveler fair and old..."

The crowd went on from the pilgrim's brow, as a small and meagre coat, from his fold, he took to seek...

"Here, lady, this is the pearl of grace, may it prove as such to thee..."

The holy traveler turned his way, but the gift he had had in his pocket worked on that high-born maiden's work...

And she hath turned her face of pride to sin to the remembrance of that day...

And given her burning heart to God in his beautiful hour of youth!

J. C. Pfeiffer.

THE WANDERING JEW.

ABOUT three hundred years ago, Dr. Paul Von Etzsen saw an old man, whose hair hung over his shoulders, standing barefoot while the priests, in robes of gold and having reverently at every mention of the name of Jesus...

"What?" exclaimed the good doctor, starting back in alarm.

"Yes," continued the Jew, "I saw Christ on His cross, and I have seen him ever since, and I have been wandering with my little boy, the Lord Jesus would to rest, but I would not permit it. Go on, King of the Jews, I said. He gave me one sorrowful look, and said, 'Go you also, and from that hour, sisters hand your age, I have walked with you ever since.'"

And his work, in all languages, and carved many of the teeth of his seal. No doubt for in those days people were credulous, and this most thrilling of all tales, however, has been commuted in the 25th verse of Matthew xvi, took strong hold of the imagination...

GOODNESS is often covered over with an ugly film which must be removed with the sword of the spirit before we can feel it.

ATTENTION.—There is a very touching little story told of a poor woman with two children, who had not a bed for them to lie upon, and scarcely any clothes to cover them. In the depth of winter they were nearly frozen, and the mother took the door of the collar of the blouses, and set it up before the corner where they crouched down to sleep...

ANNOUNCEMENTS.

The Bethel Church of Thayer and Fillmore counties, Neb., will hold its love-feast the 12th and 13th of June, commencing at 10 o'clock.

We have appointed a commission meeting at our meeting house, 23 miles west of Hamilton, Henry County, Ind., on the 28th of May, 1880. Meeting to commence at 10 o'clock r. m.

The Lord willing, we expect to hold our District Meeting here with us about seven miles nearly east of Salem on the 15th of June, and communion meeting on the 16th of June. We have meeting every night and continue over Sunday. We desire that all the churches belonging to this District in Henry County, Ind., wishing to attend the above meeting will meet with convenience at Hillville at 12 o'clock on day of meeting, if timely notice is given the undersigned at Bloomsville, Ind.

The Lord willing, we expect to hold our District Meeting here with us about seven miles nearly east of Salem on the 15th of June, and communion meeting on the 16th of June. We have meeting every night and continue over Sunday.

WALTER—April 24, Elder Christian Wertz, aged 64 years, of months, and 14 days, of paralysis of the muscles of the tongue and throat, which had for some time destroyed his voice and caused a difficulty in swallowing his food, and subject to the attacks of the cholera, and finally, died at 10 o'clock on the 24th of April, 1880. Funeral services by the writer.

WOLFE—April 24, Elder Christian Wertz, aged 64 years, of months, and 14 days, of paralysis of the muscles of the tongue and throat, which had for some time destroyed his voice and caused a difficulty in swallowing his food, and subject to the attacks of the cholera, and finally, died at 10 o'clock on the 24th of April, 1880. Funeral services by the writer.

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## NOW.

A Every motion of my breath,  
A life tremble on the brink of death;  
A laborer than that spend time,  
While forward to the desk it burns.

A moment ushered us to birth,  
Hours of the commonwealth of earth;  
Moment by moment years are past,  
And on, and on, and on, and on.

Twist that long field which gave us light,  
And that which soon shall end in night;  
There is a point no eye can see,  
Y-et on it hangs eternally.

This is that moment who shall tell,  
Whether it leads to heaven or hell?  
This is that moment, as we choose,  
The immortal soul we save or lose.

Time past and time to come are not—  
Time present is our only lot;  
By God henceforth our hearts incline  
To seek no other love than this.

Selected by MORRIS SCHMUEKEL.  
Lansark, Ill.

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, AFFIRMES.  
J. W. STEIN, DENIES.

J. W. STEIN'S TEXT NEGATIVE.

ANSWER to your personal question, Mr. Ray, no, "not guilty," but in my Baptist youth I was a soldier encouraged and honored by my church in the work of war. Like them, I then "thought I did God service," but "I obtained forgiveness because I did it ignorantly in unbelief." Your churches were then rent in twain by political dissension—by secular aversion and ambition. Your brethren officered and supplied the rank and file of two hostile and contending armies. They prayed for and sought each other's conquest. They slaughtered one another on the field of blood. Yet you say "it is impossible for Baptist churches to have any connection with war." I have answered your question, now please answer mine. (1) Can members of Baptist churches engage in war on any account without doing "hated, variance, wrath, strife," &c? Gal. 5:20 (2) Are Baptist churches not responsible for what they encourage or allow in their members?

True, Mr. Whiston's Baptists had "not symbolized Rome," for they were *Episcopally Dissenting, self-baptized, and self-organized.* Mr. John Smith, their father and founder, baptized first himself and then the rest in 1606, A. D. and though he afterwards led his church and it was broken up, Helyea, one of its members, re-established it in 1611 or 1613, A. D. This was the first church of "General Baptists" in the world. Mr. Whiston joined them "in 1747," but "blamed them for dipping only once, instead of practicing the *trine immersion.*" Mosheim's *Ecl. Hist.*, p. 739. But you deny any connection with this church, Mr. Ray. (See *Bap. Soc.*, pp. 83, 84.) Will claiming connection with them or Roger Williams's society do you any good?

Mr. Ray thinks "some historians" (Mr. Orchard, Dr. Ford, J. Newton Brown, his own succession brethren), "have loosely called Tertullian a Baptist, as they call the Tunkers." &c. True, and this loose calling of different parties, so unlike the Baptist churches, "Baptists" by Baptist historians and others as Ypeij and Dermout called the Mennonites, has constituted the material out of which Mr. Ray tries in vain to make out his succession.

Mosheim says: "It is probable that they derive their origin from the German and Dutch Baptists," (*Ecl. Hist.*, p.

500), (Mennonites, &c.), but *probabilities* are nothing in the face of the *facts* stated by honest Baptists, which give the true origin of your church, Mr. Ray, with Spilbury in London in 1633. But Mosheim states *no probabilities* when he says, "The English Baptists differ in many things both from the ancient and modern Mennonites." *Ecl. Hist.*, p. 500. The quotation Mr. Ray took from Mosheim in p. 490 of *Ecl. Hist.*, was *not said* of the "Baptist churches" but of "Anabaptists," a term including all dissenters who repudiated Rome's baptism. He talks of "Albigensian Baptists." That is a *sophistical nickname* indeed. The Albigenses were not called "Baptist," neither have the "Baptist churches" had any connection with them. The old Albigenses did not bear arms as Mr. Ray inflames. Jones says they "took no oaths, objected to wars of every kind, and refused to shed the blood of a fellow creature, even in defense of their own lives." *Ch. Hist.*, p. 131.

Orchard says: "The Albigenses refused to swear or take any oath." (*Ch. Hist.*, p. 290). He also says of the Albigenses, "They received members into their churches after baptism by prayer, with imposition of hands and gifts of charity." *Idem.*, p. 172. I ask with what consistency can Mr. Ray, after having opposed these very peculiarities in the Brethren, claim the Albigenses, who held the same things and with whom his people have had no connection, as members of his church?

The old *Anabaptist* (including Albigenses) were known in history by the general name of "Cathari." (See *Faber's Ancient Valenses and Albigenses*, pp. 62, 92-94, 99, 101, 160, 163, 189, 190-194.) They were sometimes called "The Albigensian Cathari." (*Idem.*, p. 157), "Petrobrascian Cathari" (pp. 189, 200), the Publicans or Cathari, p. 89, "the Cathari, or Paternites" (pp. 89, 515), "the Panicians or Cathari" (p. 354), "The Cathari or Albigenses" (pp. 86, 91, 97, 198, 463, 501, 528, 596), "the old Cathari or Albigenses" (p. 70), &c. &c. The learned Robinson, in his *Ecl.* Researches, recognizes the Norstians, Donatists, Paternites, old Waldenses (and Mr. Ray says "The Paternites were the same with the ancient Waldenses"—*Bap. Soc.*, p. 351) and Anabaptists generally by the historical name "Cathari." (see pp. 93, 125, 126, 313, 407-447, &c.) and when *occasionally describing* their manner of baptizing, he says expressly: "They baptized all that joined their assemblies by *trine immersion.*" p. 73. Yet Mr. Ray parades these *trine immersionists* as members of his church, and through them tries in vain to hide it away in the wilderness. Too bad!

Mr. Ray's quotations from Dr. Buckland do not invalidate his honest confessions against unbroken, personal, organic Baptist succession.

Dr. Lincoln, Professor of Church History in Newton (Baptist) Theological Seminary, says: "I never knew but one Baptist of large learning and sober judgment who was of a contrary opinion, the late Dr. J. Newton Brown (author of "Encyclopedia and" *Hist. of Relig. Denominations*). He believed that a succession of true Baptist churches could be traced in a direct line from the apostolic age to our own time. Therefore, the Publication Society employed him to prepare such a history. Five years or more passed, I think, before the first volume of the work was ready for the press, but when the manuscript was submitted to wise judges, it failed to receive their approval, and was never published."

With reference to this statement, Dr. Lincoln says: "The knowledge, spoken of refers to personal acquaintance." He further says: "I attach no authority to the confessions of either Orchard or Ray. Their wishes heated their judgments and made their faith easy and even credulous." "It is one of the curious mental phenomena, that many of the ultra Baptists of the day are most eager to affiliate with bodies of other centuries whom they would utterly repudiate if living to-day." Letter to the writer, dated Newton Centre, March 11, 1880. By a glance at J. Newton Brown's "Baptist Martyrs" will be seen that many of them were no more like the Baptists than Tertullian. Mr. Ray says: "Tertullian only claims three dips on the authority of tradition." Tertullian does no such thing. When he says, "We are thrice immersed, making a somewhat simpler pledge than the Lord commanded," he does not say, "We do more or fulfill more," as Mr. Ray would have us believe, but before baptism the candidates pledged themselves to some things not set down in the gospel, hence the simpler pledge. Tertullian expressly stated that the tasting of milk and honey, the weekly abstaining from the dailly bath, the fasting of the eucharist before day, the offerings for death or birth-day honors, the refraining from kneeling or fasting on the Lord's day, the making of the sign of the cross, &c., and then says: "If for these [not *trine immersion*] and other such rules, you insist upon having positive scripture injunction, you will find none." His Writings, on p. 336, 337. If when he disclaims positive scripture injunction for "these things" we make him include immersion into the definite name of each definite or particular Person of the Godhead (which Christ commanded, Matt. 28: 19), he can as consistently be made to include immersion itself, but Mr. Ray don't believe that. Wiles Mr. Coughlin, in the *Martinivian* debate, attempted to capture this point in the interests of a writer (Tertullian) did not call immersion a tradition. He referred to those added things, such as the giving of milk and honey, chrism, &c. to the newly baptized." *Baptist Battle Ploy*, vol. 4, No. 27, p. 213. If to these things, however, he adds the word "thrice," he must also add "immersed," which it qualifies. The legitimate conclusion, therefore, of Mr. Ray's quibble, would deliver himself into the hands of the sprinklers. Had Tertullian said that *trine immersion* was more than Christ commanded, he would not only have directly contradicted the faith of the church, whose councils and ministers tell us expressly that Christ did command it, but such contradictory testimony would also show that the fathers upon whom the Baptists depend as much as any for the early history of immersion, would be utterly unworthy of credit. It would however then be only the testimony or opinion of one Latin foreigner against many native Greeks who read the Greek commission and said it taught *trine immersion*. Had Tertullian taught as Mr. Ray misrepresents him, he would have contradicted himself. He says: "The law of baptizing has been imposed and the formula prescribed. 'Go,' saith Christ, 'teach the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.'" Writings I, p. 248. This, with the quotation referred to by Mr. Ray, was said, however, while Tertullian was a Catholic, but after he withdrew from the dominant party on ac-

count of its corruptions and traditions, he said Christ "commanded that they should immerse into the Father, and the Son, and the Holy Spirit, not into one name, for we are immersed for each name, into each person—not once, but thrice." Works, p. 659. This proves not only that Tertullian believed that christian baptism had always been performed by *trine immersion*, but that Christ commanded it. He further proves this by the declaration, viz: "We hold communion with the apostolic church because our doctrine is in no respect different from theirs" (*my italics*) Writings 2, p. 24.

My 10th *negative argument* is founded upon the consideration that Baptist churches practice the ordinances and traditions of men without the authority either of divine precept or example. (1) Their single dip is the tradition of an Arian invention of the fourth century. (2) Their association of the single dip with the baptismal formula (Matt. 28: 19) is the tradition of a popish decree of the sixth century (3) Their backward dip is the tradition of a Baptist invention not four hundred years old. (4) Their ordination of deacons with imposition of hands appears to have no New Testament precept or precedent. Notice. (5) The "seven" ordained with imposition of hands, Acts 7, are never called deacons in the sacred scriptures. They were rather overseers of the diocese under these special circumstances in lieu of the apostles. (b) They appear to have been evangelists or teachers. Acts 6: 5, 8-10; 8: 6, 7, 33-38; 21:8. [c] The work of deacons had evidently been performed prior to the ordination of those seven teachers, by others, under the supervision of the apostles. Acts 2: 45; 4: 35. From the foregoing it appears that none but such servants of the church as are teachers, &c., are to set apart from the rest of their brethren by the solemn imposition of hands. But while Baptists practice in the professed name of Christ, "the traditions of men," they lack customs peculiar to the church. [1] They do not impose the laying on of hands with prayer after baptism. Acts 19: 5, 6; 8: 17; Heb. 6: 2. [2] They disregard the head-covering for women in time of prayer or prophesying. 1 Cor. 11: 3-16. [3] They have no "love feasts. Jude 12; 2 Pet. 2: 13. [4] They do not anoint the sick with oil in the name of the Lord. Jam. 5: 14. [5] They do not observe the holy kiss. Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14. Christ says, "If a man love me he will keep my words." John 14: 23. Many of Christ's words are disregarded by Baptist churches. How then are they churches of Christ?

## WHAT TO LOVE.

Love God; for God hath loved you.  
Love Jesus; for he became a man and died for you.

Love the Holy Spirit; for he takes away the stony heart and gives a new heart of flesh.

Love the Bible; for it is the Book of books, and the only guide to heaven.

Love God's people; for God loves them, and they love God.

"One man will say, I am not a drunkard, or an imberbe, but he may be covetous and selfish, which, if not repented of, and given up, will as surely place him on the left hand in the final day as though he was a drunkard or an adulterer."

"The heart of the wise teacheth his mouth, and addeth learning to his lips."

LOST MOMENTS.

BY NELLIE A. MELERE

ANOTHER month has passed into eternity; its lost opportunities, its misspent time never to be recalled; all has gone with the record of the past, soon to be forgotten by us. But the record for good and evil is most faithfully kept by one who knows our most secret thoughts.

Methods that recall a man who reads these lines can recall many words, careless living, unholly examples. Oh, for power to recall these wasted months and years of life that we might improve, and rectify the mistakes which must have a tendency to sadden our lives. But no; these days, months, and years, may not be recalled.

With what sad regrets will we look back upon these lost opportunities; all the more sad that the certain knowledge is ours, that every moment that is accounted for, every unkind look. Oh, this is a serious question, one which our minds may dwell upon with profit. Let us as sensible beings be taught a better way to live; let the experience of the past inspire us with a determination to lead better lives in the future. Let us "redeem the time because the days are evil;" striving to conform ourselves more and more to the image of our heavenly Father, that at the close of life, when eternity opens upon our view, no regrets may arise, but that we may have lived as our Father would have us live, that we may be cheered by the welcome words, "Well done good and faithful servant." etc.

ELECTING CHURCH OFFICERS.

BY JOSEPH MYERS.

I HAVE long since thought the way we generally elect church officers is not what it should be. Under the present arrangement it sometimes happens that one is elected in a church that has several hundred members and has not one fifth of the members to vote for him. I have seen that there were a dozen or more candidates for one office and the highest had but a very small number of votes, but if he has one or two more than any one else, why then he is pronounced elected. If we hold an election in this way some one must be elected and often it does not turn out very well. It cannot be said that he is the choice of the church, but only the choice of a few. I think if a church holds an election and those that they have no choice out-number the votes of any one candidate, it ought to be considered no choice. I think a brother ought to have a majority of the church, if not more, before he is installed. I have recommended it in this way and found a good many that pretended to be in favor of it. But when a custom is once established it seems to be very hard to change it. I do not think that we ought to be bound to a rule or custom if we can find a way that will work better and more just and fair.

We find in the Acts of the apostles that the disciples went to work to fill the vacancy vacated by Judas, that they first appointed two and then cast lots. How they appointed them, and how they cast lots, the Book does not say; consequently we can find no rule there to go by. I was always of the opinion that they had no authority to do so. They were commanded by the Lord to wait at Jerusalem for the promise of the Father.

We find in Acts 6: afe they were all filled with the Holy Ghost that they chose seven men of honest report, full of the Holy Ghost and wisdom, etc. Here they chose, whether they were unanimous or not we do not know; but it is reasonable for us to suppose that a majority of the whole assembly was of one mind. It is generally a rule among the Brethren, for the church to decide all matters belonging to the church, and if we have but the fifth or tenth part of the church to a certain case, it cannot with propriety be said the church has done it. Will not the brethren give this subject a due consideration, and let us hear the views of some of our more experienced brethren. The prosperity of a church depends a great deal upon the character of its officers.

NOW AND THEN.

BY JOHN CALVIN BRIGHT.

"For we know in part, and we prophesy in part. But that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child. But when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. 13: 9-12.

GOD has set a limit to our knowledge here. As he knew "what is in man," and doeth all things well we should not demand.

God has given man an inquiring mind capable of great improvement and attainment. But man does not always make the proper use of his intellectual powers. He leaves the actual, the real, the revealed, for the imaginary and the visionary. He speculates on the ages of the geological past, though the "living present" is that to which he should devote his energies. He pores over the hieroglyphics of some ancient sun, while the blessed Volume lies mouldering in the dust. Or taking the Bible he dwells more on the probabilities than the realities.

Thus he wonders why Paul, who was caught up into the third heaven, was not allowed to describe the glory, or utter the words that he saw and heard there; forgetting that we have Moses and the prophets, Christ and the apostles, and if we do not accept of their accumulated and convincing testimonies, we will not believe, "though one rose from the dead."

We violate the Scripture which says, "take no thought for the morrow," and lay our plans, build our "air castles;" and when they wither away as the mist before the morning sun, we murmur for forgetting that,

"Behind a frowning Providence,  
He hides a smiling face."

"For we know in part." And how little that part is. How limited is the utmost extent of human knowledge! We do not even understand the twinkling of our eyes or the thumping of our heart. "But when that which is perfected is come, then that which is in part will be done away." When we have crossed the river, when death is swallowed up in victory, then we shall feast on heavenly knowledge, on the wisdom of eternity, if we are "meat for the inheritance of the saints in light."

Paul illustrates this by referring to his childhood. "When I was a child I spake as a child, I understood as a child, I thought as a child; but since I became a man I put away childish things." This illustration we all understand by experience. We all recollect the joys and sorrows of our sweet childhood days.

We remember when our greatest joy was in a stick-horse, a peankee, or a doll. When we experienced our deepest sorrow by pressing dolly too tight and crushing her head; or by losing our peankee. When our highest ambition was to build a dam across the brook that ran by our father's dwelling, or a play-house with moss carpet and broken gables. When our deepest grief was caused by our parent's reprimanding us for violating their commands, or by not allowing us to hunt or fish on the Sabbath day. We look back and smile at our simple ideas and thank God for our parent's christian watchfulness over us. So "whom the Lord loveth he chasteneth." "Every branch that beareth fruit he purgeth it that it may bear much fruit." It would not do for us always to be on the Delectable mountains, or on the mount of transfiguration. We need our slough of desponds, our dark days of trials. We need darkness as well as sunlight to perfect our growth. We need the storm as well as the calm. We may not understand God's dealings and dispensations with us, but let us kiss the rod and submit.

Christ told Peter "What I do thou knowest not now, but thou shalt know hereafter." Many things we may not understand until the "then" spoken of in our text, while others we may understand as we go on the pathway of life. The inspired apostle gave us an example of this latter class. In his defense before king Agrippa he made use of the following words: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. He thought that his bonds were a hindrance or encumbrance to himself and his Master's cause. But two years later he expresses himself differently to his Philippian brethren. Hear his language. "But I would that ye should understand brethren, that the things which happened unto me have fallen out rather into the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places. And many of the brethren in the Lord, waxing confident by my bonds, are more bold to speak the word with fear."

Again in childhood we had our simple fears. How often do we see the little one in the crib with Laggard eyes and jostled sad wild cries make known its imaginary dangers. But the mother smiles and they are gone. So we may have fears without foundation, falling the expression of the Fœalist: "Then were they in great fear when no fear was." We may have fears for the prosperity, unity of the church, forgetting that the Master himself said, "Lo, I am with you always, even unto the end of the world." "I will never forsake you," "THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT."

"For now we see through a glass darkly." Our knowledge of God and divine truth is not only limited, but it is obscure and indirect also. It is like the dim image of an object as reflected by the imperfect images of the ancients.

"But then face to face." In the heavenly state our knowledge will be as immediate and direct as looking on the face of a friend. And to make the matter more emphatic, he adds: "But then shall I know even as I also am known." Our knowledge of God and divine truth, though real and saving is nevertheless very faint and imperfect, so that it may better be said that God knows us than that we know him. Gal. 4: 9. "For without controversy great is the mys-

tery of godliness," especially to us who have our "understanding darkened" by the sins that doth "so easily lose us." But as God is "discerner of the thoughts and intents of the heart," so our knowledge in the glorious future will be clear, positive, direct, and unclouded. "For in the end the wise shall understand."

WHO ARE FOOLS AND SLOW OF HEART?

BY ANNE LANS.

WHEN Jesus had risen from the dead he found two of his disciples going to Emmaus filled with sorrow. They had trusted that Jesus would have redeemed Israel in accordance with ancient prophecy. But instead of subduing the people under Israel he was overcome, laid low in death and all their hopes were buried in the tomb. But why this grief and despair? Did not the prophets teach that Christ must first suffer and then enter into his glory? But they were slow of heart to believe all that the prophets had written. They believed a part, but it required the whole to make their hearts burn within them. When they understood and believed all that was written concerning Christ, their hope was gotten again in them, and thus they understood the Scriptures.

Their case somewhat resembles many in this generation. They believed a part of what Jesus and his apostles have said. They may like the disciples, profess to believe all, but of a part they are ignorant. In works they make no account of much that Jesus and his chosen ambassadors have taught. They are slow of heart to believe and practice all of the New Testament precepts. This slowness of heart to understand all of the counsel of God is foolishness and all such are fools indeed. To be seeking eternal life, and to be so careless as not to acquaint ourselves with all the counsel of God, is very foolish indeed. Brethren, we have learned all yet! To perfect holiness in God's fear is to know and do all the will of God. To walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God. We may close our eyes on some portion of God's word, especially on those portions which require self-denial, separation from the world and the observance of those ordinances which are unpoplar in this age. But when the Master returns to make up his jewels, will he not know his own works by respecting us, and vindicating his neglected laws?

This slowness of heart to understand is characteristic of the foolish virgins. They lacked oil of divine wisdom on truth and were not led into all of it by the Holy Spirit. That Divine comfort or would have led them into all truth. If they had been wise enough to see the importance of living by every word that proceedeth from the mouth of God. Those who will sit with Christ on his throne are the overcomers through the blood of the Lamb and the whole testimony of God. We need all the gospel to prepare us for the day of the Lord. We must not presume to obey God in part, but with a whole heart we must obey the whole gospel.

NO man is so insignificant as to be sure his example can do no hurt.

Sinners are perishing daily and hourly, and yet there are thousands of professing Christians who are doing nothing to save them.





HOME AND FAMILY.

Husbands, love your wives. Wives, submit yourselves unto your husbands. Children, obey your parents. Fathers, provide for your children...

THAT DREAFFUL BOY.

By Mrs. Amanda Shaw Elieffer. "Mamma, there's such a dreadful boy, His name is Obediah Strieber, And I can't see no wataweryy...

A TIME TO LAUGH.

By G. O. Crooks, to B. B. Baker. We are Messieurs of many and divers thoughts. We have several ways of expressing our ideas...

RARE DIAMONDS.

By the Little Ones.

THREE GREAT MEASURES are hard fighters, and like great pleasure in whipping the whale. Once a whale was attacked by these sharks...

EMERSON, the wonderful inventor, was born at Milan, Ohio, in 1817. His mother taught him to spell, read, and write. He died in 1882...

telegraphing. He made his own apparatus, used zinc wire, but had no money to buy a battery. So he tried rubbing the fur on the cat's back...

"TINK is an us talking, boys love to fish, and I don't think parents ought to be so successful as to want to make their boys fish on dry land or in a wash-tub. Sometimes parents get very careless. A boy once asked his mother...

ANNOUNCEMENTS.

Notice should be brief and written on paper separate from all other notices. The brethren of the Pentecost Church, Woodford county, Ills., have appointed a local fast to be held May 29th, commencing at 4 o'clock P. M.

The brethren of the Van Buren Church will hold their love-feast on the 21st of May, one mile north and one-half mile west of the depot at White Pigeon, St. Joseph county, Mich., in the barn of Bro. Henry Miller. Meeting to commence at 10 o'clock. A general invitation is extended to all, especially to ministering brethren.

FALEN ALLEEP.

How can we find with this fast. 100-15. 15. Outcasts should be brief, written up on one side of paper, and separate from all other notices.

HARRINGTON.—In the Elkhat Village District, February, 1895, Annah, daughter of Sister Babbie Hinchey aged 7 years, 7 months and 9 days. Services by the writer and Keydon Hickman from 1 P. M. to 2 P. M.

FIELD.—In the Union Centre District, March 10, 1895, Babbie E. Child, infant daughter of Sister Fred, aged 18 months and 10 days. Services by the writer, Ed. M. W. Weaver.

RENNEFEE.—In the Newcomb County District, Newho county, Kan., April 14, 1895, Brother William Bonaster, aged 75. Funeral services by Bro. W. C. and Sister Lucinda Miller, aged 20 years, 1 month and 4 days. Funeral services by Bro. W. C. and Sister Lucinda Miller, aged 20 years, 1 month and 4 days.

GALES.—Also in the same church, April 13, 1895, Bro. Henry Galtie, aged 29 years, 7 months and 9 days. Funeral services by the writer from 8 P. M. to 9 P. M.

W. O. HOOPER.—(Primitive Christian please copy) MILLER.—In St. Joseph Church, Joseph county, Ind., March 28, 1895, Mary Alice, daughter of Bro. W. C. and Sister Lucinda Miller, aged 20 years, 1 month and 4 days. Funeral services by Bro. W. C. and Sister Lucinda Miller, aged 20 years, 1 month and 4 days. Funeral services by Bro. W. C. and Sister Lucinda Miller, aged 20 years, 1 month and 4 days.

CHRYMAN.—In the Beaver Creek congregation, York county, Neb., Sister Mary, wife of friend James Chryman, aged 23 years, 7 months and 21 days. Funeral services by the writer from 8 P. M. to 9 P. M.

CAREY.—In the Sugar Creek Church, Allen county, Ohio, March 29, 1895, Sister Elizabeth Carey, aged 84 years, 7 months and 4 days. Funeral services by the writer from 8 P. M. to 9 P. M.

MILLER.—In the Laporte, Ohio, April 21, 1895, Sister Patsie, wife of Elias Isaac Miller, aged 93 years, 10 months and 7 days. Funeral services by the writer from St. John 11: 1-3.

over good news. He can laugh over what is serious and not degrade, belittle, or leave a laughing-crest. In regulating ourselves in this matter much depends upon culture. If we are silly-minded it will not be difficult for us to giggle over what is foolish. If our hearts are inspired by noble motives we will laugh with the high privilege of solatory. To have a merry disposition is a fortunate possession. It conduces to pleasure. Such a disposition under the restraints of godliness gives promise of long life and good days. We can last the conditions of our heart by what we are disposed to laugh about and as well as by what we are disposed to talk about. Hence let us, when we laugh, show it and the appearance of evil.

No man has a right to complain of his lot, or the times, or to call upon society to help him, until he has done all he can to help himself by industry and fidelity in the place and calling which he has and who does this will seldom have cause to complain.

WHENEVER a ship builder attempts to knock off some of the hazards, some will become frightened with the thought that he is knocking a hole in the bottom. So when it becomes necessary to scrape off the excrescences from the old ship Zion, many become alarmed and conclude that he is trying to knock a hole in the bottom to sink the vessel.

OUR BUDGET.

—Patience. —We can all live it. —God commands that we be just. —Laputa is often overthrown justice. —The truer our life, the truer our humility. —Honesty has one price for all her customers.

—In Scotland the Roman Catholics baptized 14,000 souls last year. —Reports from Ohio, Indiana and Kentucky show that the wheat and fruit prospects in those States are excellent.

—On the 30th of March, 2,000 people from the various European countries landed in New York. The tide of immigration to this country has set in at an unprecedented rate.

—Not long since Frank Bur baptized a lady in Philadelphia who is said to be one hundred and thirty years old. She resolved her second night she would be reading on Sunday because an immersionist.

—A dispatch from Asia Minor says: "Terrible distress prevails in Asia Minor. Cattle, sheep and goats are being carried off in large numbers by thieves, and the country between Angora and Ispahan is becoming a desert."

—The re-epitaph Eugene, brother of the "Countess of Faversham," was composed by Col. Sir Henry Evelyn and Lady Wood of the Marquis of Bessington, embarked March 25th, for South Africa, to visit the scene of her son's death. —The Surrogate Court of Michigan has decided that it is not a riotation of the Sunday laws of the State when a minister is permitted to purchase a church, or to help build one. It is a lawful contract if it is made on Sunday. Such promises may be enforced in the courts of law.

—The Cologne musician who, in July last for speaking ill of the Emperor William, was sentenced to twelve months imprisonment. His name has been liberated after serving six months, owing to the discovery that the witnesses on whose testimony he was condemned had committed perjury. —A mob of Chinese at Yepingto recently attacked Rev. Nathan Sizer, an American Methodist missionary, and were on the point of stoning him to death when a local magistrate interfered. They said they were only treating Americans as Americans treated Chinese in California.

—Lord Derby, addressing English workmen, said that as every good land was worth 800, or about 34 for every square yard. And added: "I wonder how many workmen could say, when they drink 30 worth of beer or spirits, that they are swallowing down a square yard of good agricultural land."

—The English Parliamentary election are resulting in no many liberal victories that the formation of a new Cabinet is a foregone conclusion. But though Beaconsfield must retire from Pembrokeshire, Gladstone may not succeed him. It is thought that Lord Harrington or Lord Salisbury will form the next ministry.

—The total contributions for foreign missions in Great Britain and Ireland for 1878 was \$5,250,740. Of this amount, which is \$140,000 less than in 1877, upwards of \$2,285,500 was raised by the Church of England, \$1,340,000 by joint Protestant and Nonconformist societies, and \$812,237 by Nonconformist societies the Roman Catholics raised for the same purpose \$47,445.

—There is an Andover tradition of a picture drawn by an artistic wax which represents a machine with a hopper on one side into which "open-mouthed" men put their money, and being subjected to some hydraulic changes was rolled on the other side in the shape of full grown theologians, ready decidable to fill the most prominent inputs in the land. The Elder Doctor Woods, a man of wit, who for many years held the chair of theology, on one occasion met the Professor of Theology of Harvard, the late Doctor Vawter. "I understand," said the Harvard Professor, "that you have a machine at Andover into which green paper is thrown and which comes out full grown theologians?" "Yes, replied the Andover Doctor, "woon't you ease up and jump in?" Some of our modern pulpits might be "graded" over."



FROM THE CHURCHES.

AND they that be wise shall shine as the brightness of the firmament...

PENNSYLVANIA.

Huntingdon. On Sunday, April 11th, we met in re-organization our Sabbath-school...

On Saturday evening we attended the Bible-Classes, which is quite large and interesting this term...

ELLA J. BOHRMAGER.

INDIANA.

Osage Creek. Elders Jacob Metzger and Joseph Leedy met with us in church on April 10th...

GUTHRIE LESLIE.

IOVA.

Garrison. A few days ago we had the pleasure of listening to a minister of the Campbellite Church...

H. B. LEXMAN.

CALIFORNIA.

Cananda. That a blessed privilege we have in receiving the church papers and hearing from all parts of the Brethrenhood...

pride and worldly wisdom in the churches, and so it leaves those who come to the annual...

MARY A. ROOSE.

THE ANNUAL MEETING AT LANARK.

FOR the benefit of those who think the Committee of Arrangements are getting up something new...

As a committee had been appointed by the Annual Council of 1878 to devise a way to avoid...

The committee appointed by the A. M. of 1878 regarding and presenting to the A. M. of 1879...

First, Inasmuch as there has been some difficulty in holding our tent, to obviate this difficulty...

Second, We recommend that some tent be bought and the brethren and their special friends...

Third, In order that a proper distinction may be made between such as are members and such as are not...

Fourth, The meeting of the church in which the meeting is held, shall be considered from paying the amount...

Fifth, We recommend that the committee of arrangements setting for the church in which the meeting is held...

Sixth, We recommend that the committee of arrangements be made for the Standing Committee and delegates...

Seventh, We recommend that the committee of arrangements be made for the holding of the annual meeting...

EIGHTH, We recommend that the committee of arrangements setting for the church in which the meeting is held...

NINTH, We recommend that the committee of arrangements setting for the church in which the meeting is held...

TENTH, We recommend that the committee of arrangements setting for the church in which the meeting is held...

ELEVENTH, We recommend that the committee of arrangements setting for the church in which the meeting is held...

Twelfth, We recommend that the committee of arrangements setting for the church in which the meeting is held...

Thirteenth, We recommend that the committee of arrangements setting for the church in which the meeting is held...

Fourteenth, We recommend that the committee of arrangements setting for the church in which the meeting is held...

know it, and if it is a bad one we want them to let it, leaving those who come to the A. M. to meet...

1. The decision is that "each brother that attends the meeting shall pay one dollar" to help defray the expenses...

2. This arrangement is for "none but the brethren and sisters, and their special friends." The term "special friends" include children, relatives...

3. Every person who enters the boarding tent for meals must have a ticket—both men and women. You need not give your ticket to the door-keeper...

4. This arrangement is for "none but the brethren and sisters, and their special friends." The term "special friends" include children, relatives...

5. The council tent is circular in shape, and one hundred feet in dimensions, with a reserved place in the center for the Standing Committee and delegates...

6. Suitable sleeping places will be provided for the Standing Committee and delegates. Our meeting Lanark they will sleep to me and I will assign them their sleeping to me...

7. Lanark is surrounded by members, and there are a good many in town. Most of the farmers have good houses and large barns. Hiram Grove congregation is two miles north...

8. If you think of attending the Annual Meeting, preserve this article for future reference.

9. If not too much trouble we would like our weekly papers to let this article stand over two numbers.

J. H. MOORE, Secretary, Lanark, Ill.

ORPHAN'S HOME.

At the District Meeting of the Middle District of Indiana, held in the Osage Creek congregation, a committee was appointed to select suitable location and select a suitable location for our Orphan's Home...

to find available location and the cost thereof and report our proceedings to the next District Meeting.

CHICAGO AND ALTON RAILWAY.

Bro. John Beechey by request has arranged as follows with the Chicago, Alton & St. Louis Railway...

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# Northwestern

Vol. V.

Lanark, Ill., Tuesday, May 4, 1880.

No. 13

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S. T. Burman, Dublin, Ohio. D. M. Weston, Waukegan, Ill.  
B. H. East, Leola, S. C. Daniel Watkins, "Vicks, Ill.  
W. G. Oliver, Leola, S. C. J. P. Gray, Lawrenceville, Ga.  
W. C. Truitt, Mt. Zion, Ill. John Rogers, "Carrsville, Ill.  
E. S. Moore, Covington, Ky. Geo. B. Beckwith, "Carrsville, Ill.  
John Van Meter, Green, Ill. D. Brown, "Green, Ill.  
J. W. Kenton, "Hillsboro, Ind.

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FIFTH PAGE—Our District Meeting. No Other  
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Rings. How It Works. Bible-School Exercises.

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ary Work. Pigeon Creek Church, Ill.

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Ohio. Wm. L. Linn, Wm. Parkersburg, Ill. Breton,  
Ill. Independent. Van. Atlantic Monthly  
A New Book Course. Wild School Echoes.

## I FEARED THEM.

BY D. P. SAYLOR.

"For I feared thee, because thou art an austere man; thou takest up that which liest not down, and sweapest that thou didst not sow" *Luke 10:21*.  
THIS is the excuse the servant of the noblesman made for not enjoying the Lord's money as he ought to have done. By a certain noblesman who had gone into a far country to receive for himself a kingdom, and to return, the Lord Jesus represents himself; for his words are a parable.

He introduces the subject by saying, "For the Son of man is come to seek and to save that which was lost." We need not inquire what reason for all who are acquainted with the Bible history of man know that, that which God designed man to enjoy was lost by man's transgression, and man became what he now is, and in which he must forever remain unless God himself will release him. And this is what Jesus came to do. But as man was the willing transgressor, in God's arrangement for his redemption he must become a co-worker with him to work out his salvation, which alone he cannot do. Therefore Jesus, the noblesman gives him the ability to do all that is appointed him to do in working out his own salvation, expressed here under the idea, of figure, or money.

"And he called his ten servants, and delivered to them ten talents, (or talents as it is in the parable in Matt. 25: 15), and said unto them, occupy till I come." Ten servants and ten pounds are named, from which it would appear they were equal, but in Matt. it is five, two, and one. By these the graces and abilities God gives to his servants to do his will in the work of salvation. Some have more, and some less, but all enough if they will use and improve them.

Two cases are here named. Servants, and children, to the servants the noblesman delivers his goods, grace, talent, and ability to do his services. But the children hated him, and would not have him to reign over them, are left to work out their own destruction; which alone is the noblesman's return, (verse 27). When the noblesman returned, having received the kingdom he called his servants to whom he had delivered his goods to him to know what each one had gained by trading. The faithful ones reported favorable results and received their reward accordingly. One, however, had hid his lord's money in the earth and had done nothing,

being set off, in excuse for so doing that he was afraid of him, etc. But out of his was judged and condemned, and his pound taken from him and given to the faithful one, and he according to Matt. was cut into outer darkness, where there shall be weeping and gnashing of teeth.

This represents the return of our Lord when he will come from heaven to finish the work for which he came, and will raise, and change our vile bodies, and fashion them like unto his glorious body, then all will appear before him, and the servants who have been faithful in improving the means given them by which to work out their salvation will receive their reward. While the wicked and slothful servants who have made no improvement will be 'cut into outer darkness, with weeping and gnashing of teeth, etc.

*I feared thee because thou art an austere man.* Who are they? Servants afford their good Lord. They are the hypocritical professors of religion who have a man that they love, but are dead; assume the name of godliness but deny the power of his precious Christ, but are the enemies of the cross of Christ. They call themselves servants, but will submit to no yoke. They see no religion in plainness of dress, nor the sister's covering of the head, and there is nothing wrong in wearing gold and jewels, and will submit to no such tyrannical rule that will curtail them in the liberty of indulging their own views in all matters of this kind, for they know that they will worship God as well in gay, as in plain clothes; and any government or order that forbids this is a hard one, etc., etc.

I am reminded of this circumstance. Some years ago there lived in our community an aristocratic family, they were called rich, and the wife dressed extravagantly. They were members of the M. E. church, and when she used to go into the meeting house to worship God, she used to have a small black boy servant (a slave of course) to carry her chair (which was taken along) after her into the church for her to sit on. One day after prayer meeting, the leader, a plain humble old man read for the lesson 1 Peter 3. And when he read, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array," she raised up and with a defiant look indignantly started out of the house with the little negro trailing after her lugging the chair. Was not this virtually saying, thou art a hard man? The old Methodist brother was not in the least discouraged, he simply said I have read the word of the Lord. I wonder whether Mrs. J. A. Astor with her \$500,000, out of whom the P. C. page 83, No. 11, gave an account of, would not consider the Lord who forbids her doing so, would not consider him a hard man? But there are none of our brethren, no, and I am glad they are not, but who have brethren who would see no wrong in it if they had the money to do so, and in advocating their principles have said some unkind things to the humble who do not protest against it. What is it that the little born in a nest has not said? and others not only in it, but also in words say the same thing.

## THE OTHER SIDE.

BY GEORGE W. DEVEN.

HOW often are in trouble, when we are sad and when we are happy and in our many trials and temptations should we look with meditation on the other side. The circumstances in which we should look on the other side are many indeed. Whenever we are in trouble and are deeply solemnly thinking, we should reflect on the other side. "Always look on the sunny side" is a motto that should be practiced by those who are so often downcast and heart-broken. When we are happy it is different from

being sad, although we should often look on the other side, and think of the burdens and burdens who are not cared for like we are. Many are lonely and sad where we are enjoying all that life can give.

In temptations there are twines to look upon. The young man when united to the intoxicating cup, should stop and reflect. On the one side he sees wealth, prosperity, the happy family circle, health and happiness; on the other side, the wretched family, with nothing to eat, nothing to clothe the children, poor health, disease being brought on by exposure and hunger, and the family aroused at midnight by the father coming home from the billiard hall or from the gilded bar-room, intoxicated. What a fearful and disastrous trial and example, the bread of the family coming home at midnight in such a condition!

But for many of our young men to do so, far, when invited by some worthless associate to be the first, then stop and think for a moment? They think they will just take one glass here, and he thinks it, then the second and the third, and so on until he forgets his mother's advice. Instead of looking on the right and sunny side, he at last has a horrible death and fills the grave of a disconsolate drunkard. If we survey some one for an evil deed, we should always be sure that the one accused is guilty, and think how we would feel if we were innocent. Some persons have a habit of criticizing; this is another of the many things which we should avoid.

## TREASURES.

BY L. FLORENCE KELSO.

A TREASURE is a great quantity of wealth accumulated for future use. Wealth has many advantages—in itself not sinful, but when used to make a vain, worldly display, it may justly be considered so from the following passages of Scripture: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also," *Matt. 19: 20, 21*. "Go to now, ye rich men, weep and howl for the anguish that shall come upon you, your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." *James 5: 1, 2, 3*.

If God in his infinite mercy, has seen fit to endow us with affluence, we should reverence him, the giver of every good and perfect gift. Wealth will bring summer friends who will smile on us in prosperity, but know us not in adversity. Riches can bring worldly honor in every conceivable form; but it cannot bring the soul's deepest treasure. Religion, that secured gold from God will never fade away, nor lose its value.

The treasures of this world are not essential to Christianity. The true Christian is wealthy, but these riches are as lasting as eternity; they are the same quality which Christ possessed; such as goodness, mercy, love, holiness, peace and many other graces "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." *2 Cor. 8: 9*. Let us strive to lay up treasures in heaven, for what shall it profit us, if we gain the whole world and lose our own soul? Nothing; but godliness with contentment is great gain. Let us follow Christ in holiness and humility; and sanctify our minds with tranquility, that we may be acceptable to our Heavenly Father.

## GOD'S PROVIDENCE.

BY S. T. BURMAN.

SOMETIME ago while visiting the United States Mint in the City of Philadelphia I passed through the various departments viewing the process of refining gold and silver, the currency or circulating medium of commerce of our country. While treading upon the floors of the various departments of the building my attention was drawn to the snow which appeared to be double, the upper one being prepared by the State. Being an anxious and inquisitive as any other visitor unacquainted with the facts of the one I inquired of my guide the reason of this. Replying he said, "You see while the hands are at work in the process of refining, rolling and coining the precious metal many fine particles detached and fall through the graded floor and are preserved. Though tread upon and covered with rubbish or dust, in course of time the grains are removed and the precious dust retaining its primitive purity and weight it can easily be separated. And in consequence of its great value it is preserved and protected until gathered together, refined and coined and sent out upon its mission with other currency, and just as valuable."

I was made to think of the good Refiner and his precious metal, how he "shall sit as a refiner of silver" carefully observing the refining process of the souls of the children of men. Thought of the great mist of the world in which we live, of its graded floors of trials and tribulations, of the refining process, stamping and coining of the precious souls born into the Kingdom of Christ.

While some like the coined gold, circulate freely, others fall like the smaller particles of gold, beneath the grates of trials and temptations, and they often feel themselves obscure from the world, unseen and uncared for by those around them.

Despondent soul, wherever thou art, though thou art unseen or uncared for by man, remember if thou like the small particles of gold, will resist the primitive purity, God will care for thee and in his own good time will remove the grates and you may behold all his glory and shine as the bright stars before you. Not a sparrow falls to the ground without his notice; then despair not. The god may be reached and the victory run and a glorious coining-plant with the best of weather of the world to coine.

## WORLDLY CONFORMITY

(The Christian's Object.)

IT is idle to find fault with worldly institutions, and vain to endeavor church members for seeking membership in them, while no effort is made to furnish it and through the church, the brotherhood and the best of activities. These are essential to their happiness. Multitudes are drawn into these associations because the church fails to supply them with the employment and the enjoyment which they need. When church membership is no passport to Christian confidence and sympathy; when church gatherings are cold, stiff, and formal, void of social attractions, and marked by the class distinctions that prevail in the world; when the duties of church membership are exhausted in attendance at the public meetings and paying a due share of church expenses; when year after year passes without the slightest token of personal interest in the individual or the family except when their subscription is due; when the sick are neglected and the poor are left to a pauper's file, and the workless are left without sympathy or care; if any wonder if church members seek for something in the shape of brotherhood in other associations? Make the churches what they ought to be, and there will be no complaint of their membership being drawn off into other institutions.

## STEIN AND RAY DEBATE.

Prop. 24. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.  
D. B. RAY, Affirmes.  
J. W. STEIN, Denies.

D. B. RAY'S 17th AFFIRMATIVE.  
MR. STEIN has tried to make the impression that because Baptists have served as soldiers, therefore Baptists of all the crimes of warfare are guilty of all the crimes of warfare! He persistently accused Baptist churches with granting "legal license" "to do the works of the flesh," he charged that Baptist churches "hold that we may do evil; fight and kill." He charged that Baptist churches are guilty of the "crime of perjury," and he charged Baptist churches with justifying the "rapacious, cruel, feodish, unbridled carnal lusts and passions!" Under our continued pressure to know if Mr. Stein was guilty of these crimes as a Baptist preacher, he at last pleads, "no, not guilty!" Mr. Stein admits that, as a Baptist preacher he "was a soldier" in a political army, doing "the work of war," and yet he was not guilty of the crimes of which he accuses Baptist churches! Well, if he was not guilty, then Baptist churches are not guilty because some of their members do "the work of war." Thus he is forced to admit that he has accused Baptist churches wrongfully. But if Baptist churches are guilty, as charged, then Mr. Stein is doubly guilty, as a pastor and teacher of the churches. But if he was guilty of all these crimes, including "perjury," his word is not worth much now, especially where he accuses Baptist churches without proof. He has had the fortune to hang himself on his own gallowes. He has answered his own questions. Let that Baptist members may engage in war without committing the four crimes charged. 2. That Baptist churches are not responsible for the crimes of war, because they "allow" their members to serve as soldiers. The charge that "John Smith" was the "father and founder" of the Baptists, referred to in the passage from Sir Isaac Newton, is utterly untrue. Newton said, as reported by Whiston, that "The Baptists are the only body of christians that has not symbolized with the church of Rome." This shows that Baptists did not, like Protestants, originate with Rome. Of the silly charge, that the Baptists of England started from John Smith, Mr. Crosby, the English Baptist historian, says: "If he (John Smith) were guilty of what they charge him with, 'tis no wonder on the English Baptists, who neither approved any such method, nor did they receive their baptism from him." (Crosby's Hist. Eng. Rep. vol. 1, p. 99.)

The English Baptists descended from the ancient Waldenses.

Mr. Stein is shamefully reckless in his treatment of history. He can as easily prove that the ancient Waldenses were cannibals, as that they were trine immersionists. He continues to pervert history, as he did in his affirmative.

In his 7th affirmative, Mr. S. said: "Dr. Ray says, 'The Cathari were called Novatians, then Paulinians, then Petrosians, Herosians, Josephists, then Arnoldists, Waldenses,' &c. The Baptist Succession, p. 448." This was not our statement at all. He has in the same way ascribed the statements of one historian to another, and thus made utter confusion.

In reply to his repeated perversions of history, to try to prove that the ancient witnesses for Christ practiced trine immersion, we repeat our former reply:

Mr. Stein appeals to a number of authors cited in our Succession to prove that the ancient Novatians and other witnesses for the truth, have been called "Cathari," as these facts were where Robinson says that Cathari practiced "trine immersion," and this he affirms that on p. 449 of Baptist Succession, we called them "the church of Christ," "the true church." The reader will be surprised to know that it is not true that we called the "Cathari" "the true church," the "church of Christ," as charged. It must be a desperate cause that prompts such a reckless course. What if the term Cathari was applied to the Novatians and others? This term has been applied to different classes, whether Baptists or Pedobaptists, that opposed Romish corruptions. Therefore it may be said of certain Cathari—Puritans—that they practiced "trine immersion," without hearing on the historical controversy.

We furnish another example of Mr. Stein's recklessness of the truth of history. In his 9th negative, Mr. Stein says: Orchard, speaking of the Waldenses, refers to a liturgy of Bobbio in which he says: "There is a directory for making a christian of a pagan before baptism, and for washing the feet after it." History of Foreign Baptists, p. 297. (6) They baptized by trine immersion. Robinson, to give us a view of the Waldensian mode of baptism, refers us to a liturgy of Bobbio in the seventh century which requires "trine immersion." Rob. Eccl. Res., p. 474.

In this Mr. Stein commits one of the most glaring historical frauds on record. Neither Orchard nor Robinson refers this liturgy of Bobbio to the Waldenses. It is a Catholic liturgy, and Mr. Stein knows it. Robinson says: "The monastery of Bobbio, in the same government, was founded by an Irish monk named Columban, on ground given him by Agilulf, king of the Lombards, in the year five hundred and ninety-seven." Robinson's Eccl. Res., p. 471.

On the very page quoted by Mr. Stein, this liturgy of Bobbio enjoins "the creed, which the holy Catholic church, in the language of a mother, delivers to you." Robinson, p. 474. Mr. Stein tries to put the Catholic "trine immersion" first, washing of the "holy" "mother" church, upon the ancient Waldenses! If he knows nothing of history, he should not attempt to write about it. The ancient Waldenses did not practice trine immersion. The charge is untrue. Every trine immersion church has this doctrine laid down in its literature. Where is there an ancient Waldensian document that holds "trine immersion" as the practice of these witnesses for Christ? The historical arguments of Mr. Stein are wholly unavailable.

If Mr. Stein will allow himself to pervert printed history so glaringly, what may he not do with private letters!

Mr. Stein's 10th negative accuses Baptist churches of tradition, because of the "single dip." Paul says: "One Lord, one faith, one immersion." In this tradition! While Baptists practice the laying on of hands in ordination, they do not commit the Turker blasphemy of laying on of hands to bestow the miraculous gift of the Holy Ghost, which enabled its possessors to speak with tongues. As to the Turker feet-washing, head-covering and kissing for salvation, of course Baptists are under no obligation to follow such perversions. We do not object to these acts of custom and hospitality, as mentioned in the Bible, but to make them saving church ordinances is

to reject salvation by grace. If we make church ordinances of all that Jesus did or commanded, we may establish infinity more. Why do not the Turkers establish additional ordinances as follows: 1. Jesus took "little children up in his arms, put his hands upon them, and blessed them." Mark 10: 16. Why not make a saving church ordinance of blessing children?

2. Jesus fed the multitude with loaves and fishes. He said to his disciples, "Give ye them to eat." Why not have another saving church ordinance out of this?

3. Jesus bore his literal cross. Also he said, "He that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10: 28. Why not have a saving ordinance in bearing a literal cross?

4. Why not make walking upon the water a saving church ordinance? Jesus came "walking on the sea" and said to Peter, "Come;" and "he walked on the water to go to Jesus." Matt. 14: 25-30. Peter was afraid" that made him begin to sink.

5. Riding donkeys: Why not make this a saving church ordinance? Jesus the great King came to Zion "meek, and sitting on an ass, and a colt the foal of an ass." Matt. 21: 5, and Matt. 4: 13, he said, "follow." Riding this lowly beast shows meekness.

6. Paul said: "Be not forgetful to entertain strangers." Why not make a saving church ordinance of entertaining strangers?

The real church ordinances may be identified by the following characteristics:

1. A church ordinance is a solemn religious rite or ceremony enjoined by Christ or the apostles upon the churches as organizations.
2. A church ordinance must be performed by the church in her organized capacity, or through her ordained officers.
3. A church ordinance must be observed as a prescribed form of solemn worship, including invocation and prayer.
4. A church ordinance must commemorate, as a sacred monument, some great fundamental fact or christianity.
5. A church ordinance must be continued by revealed law of perpetuity.
6. The church ordinances were observed by the apostolic churches.

Acts of hospitality and customs of dress may vary as to manner without changing the laws and ordinances of the gospel. Mr. Stein cannot work up his courage to face our leading historical argument. This argument stands, and will stand thus:

First: The Turkers have admitted that the Bible teaches church succession. Second: They deny that the true succession is with any Pedobaptist church—Rome or her branches. Third: They honestly confess that the Turker church originated in 1708. And there is no other church, holding immersion, that has any claim to the Bible succession except the Baptist, therefore, save the Turkers themselves must admit Baptist succession, or be driven into infidelity.

We design to let this remain as a monument of the truth. Also, Mr. Stein has confessed, by his silence, the truth of our second leading argument for Baptist succession. It stands thus:

BAPTIST CHURCHES POSSESS THE BIBLE ORIGIN AND SUCCESSION, BECAUSE THEY ALONE POSSESS THE WILDERNESS HISTORY DEMANDED IN THE PROPHETIC WORD.

Prof. Buckland very properly says:

"Thus prophecy shows us, as the second period, the church driven into the wilderness; as the third, the church hidden in the wilderness; and as the fourth, the church coming out of the wilderness."—Avenue Lectures, p. 319.

Our undignified argument against the historic fulfillment of prophecy in the Baptist churches, is found in our last.

These claims have been conceded by able men of other denominations, Mr. Campbell, says:

"From the apostolic age to the present time, the settlements of the Baptists, and their practice of baptism, have had a continued chain of advocates, and public monuments of their existence in every century can be produced."—Maccall's Debate, 378.

Mr. T. R. Burnett, Editor of the Christian Messenger, a prominent Campbellite paper, in his issue of Jan. 28, says:

"With Alex. Campbell, we say, the kingdom was with the Baptists before he and his coadjutors the reformation, and (they) are yet part of that kingdom, though entangled in some errors."

The leading Campbellites have been forced to admit the Baptist succession, and the Turkers must do the same, or be swamped in the quicksands of infidelity.

Two learned historians were appointed by the King of Holland to prepare a history of the Dutch Reformed church. These eminent men, Ypeij and Dermout, devote one chapter to their history to the Baptists, in which they say:

"We have now seen the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only christian community which has stood since the days of the apostles, and as a christian society which has preserved pure the doctrine of the gospel through all ages."—Rel. Ency., p. 796.

These historians were not Baptists. They could have no motive to favor their claims. They have confessed the truth, that "BAPTISTS MAY BE CONSIDERED THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE DAYS OF THE APOSTLES, AND AS A CHRISTIAN SOCIETY WHICH HAS PRESERVED PURE THE DOCTRINES OF THE GOSPEL THROUGH ALL AGES."

REGARDING UNLAWFUL OATHS  
BY JOHN HANBANDER.

THIS morning I noticed an article in this week's number of your paper relative to masonry and excommunications regarding their oaths, as embraced in a query at last Annual Meeting which caused considerable talk and contention and did not result in any real benefit. The matter bore heavily with me at that time. And seeing an article on that subject this morning, it is again revived in my mind. I will just here remark that masonry is no longer a secret, though it was held in profound secrecy for a long period, it is now divulged and exposed in detail. I am not as one that "beat with the air," but know whereof I affirm, that masonry is a Christian institution. See Mackey's *Lectures, Articles, Religion*. He says, "the religion of masonry is pure theism on which its different members engraft their own peculiar opinions; but they were not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of masonry. In their oaths and obligations they do not swear in the name of Christ,

consequently exclude him as being the author of their religion or oath-bound obligations. Those professed Christians who belong to the Lodge, if they entertain any of the peculiar points of Christianity, as taught in the gospel they are despised and condemned by masons. A masonic writer in the *Mystic Star*, May 1867, page 136, says, "These men of sectarian bias are the bad material, the soft cross grained, crumbling, shaly cracked, unmanageable candidates with whom we have the most trouble. Faith, repentance, baptism, prayer, the Lord's supper, the communion, and such like are the channels through which men are brought to Christ and are made partakers of God's grace." Though masonry declares its grace by virtue of the lodge, and thus binds its subjects with illegal and dreadful penalties, oaths, to which we expect more particularly to refer in this article. We hear it said by masons that once a mason always a mason; and the idea is to impress upon the mind that the relation to the order is so sacred that nothing can sunder it, something like the marriage relation; "what God therefore hath joined together let man not put asunder." Still for the one case Christ tells us it may be sundered, and according to the maxim quoted by masons, their relation never can be, but in obligations as life, and it matters not what other obligations have been or may be formed, though it may be a solemn vow to Jesus Christ and his gospel, yet it does not conflict with masonry. This they consider the highest tribunal on earth. Their members can or may belong to any of the religious churches, though they must wear such religion just as they do their coat or hat. It does not conflict with the rites of masonry; and this idea is impressed upon its subjects by the dreadful and terrible oaths administered under the penalty of death.

Let us then examine the nature of these oaths and see whether they are so binding when tested by the morals of the Bible and the law of Christ. There is, however, a great mistake entertained generally in regard to oaths, that is, any person under any circumstance and for any purpose may employ the binding and solemn obligation of an oath, and call God to record. As for instance; persons may bind themselves together under an oath for the most wicked purpose, just as firmly as the husband and wife are bound by the marriage bond, or as the lawful members of a commonwealth and their lawful rulers. This certainly is a very great and dangerous mistake. Now to understand this matter properly we must remember that an affirmation or a solemn obligation is of divine appointment and derives all its solemnity and binding force from the fact that when it is properly administered, God himself becomes a party to the compact to which it is annexed, or is intended to seal. The whole power of an oath or an affirmation consists in the certainty that God will punish its violation. That he can do this is certain, but that he will punish the violation of every oath whether legal or illegal, lawful or unlawful? Here is the turning point to this question? Will God bind every engagement which designing men may please to make in his name by dreadful penalties? Will he inflict every curse which profanity may please to call down upon itself? No, never. Indeed there is nothing surer than that God will punish profanity. We notice the third commandment which reads thus: "The Lord will not hold him guiltless that taketh his name in vain." This has two appli-

cations; the one, is that God will punish profane swearing or the taking of a false oath; the other is the violation of a lawful affirmation properly taken. We notice these are very different; in the one case God himself enters into contract and is therefore bound to punish the infraction of an agreement or affirmation thus lawfully made; in the other case God threatens to punish those who profane this divine rite by administering false oaths. The question then arises, how are we to distinguish between these two whether one be legal or illegal? We answer, when administered or taken in accordance with a divine institution, it is the one; and when taken otherwise, it is the other; for instance, if its relation be of a divine character, such as the family or marriage relation; so also in reference to a state. Romans 13:6, says, "The powers that be are ordained of God." The relation of a citizen to the State and its officers are divinely instituted relations to which God is a party and they that resist, the apostle says, "shall receive to themselves damnation." See also in reference to the church; "upon this rock will I build my church and the gates of hell shall not prevail against it." Here are three violations into which persons are brought with things which are essential to human happiness, and God is the author of them, and has given to them the solemn sanction that when they are properly constituted in his name he will hold the parties forming them to their vows and obligations under penalty of his vengeance; therefore an organization or party that has not a divine institution and nothing from the Law of God to make him a party to its formation in either relation as above noticed, has any right to use his name or employ an affirmation as the bond of the existence of such a party or organization.

Now we come to that point that caused the contention at the last A. M., in reference to excommunicating masonry. This is one of the conditions in the oath; always bail, forever conceal and never reveal any of the secret, arts, parts, or points of the hidden mystery of masonry. To hail is to report one's self. Then if this portion of the oath is binding he is bound to report himself to any and every secret art, part and point of masonry. I ask in the name of all that is sacred, can he who has vowed allegiance to Christ and his gospel report himself to all secrets, arts, parts and points of this Christian institution, therefore every follower of Christ must renounce and disregard every obligation to the lodge.

We will again refer to these three fundamental institutions of the true God for the use and happiness of mankind, the family, the church, and the State. All these divine arrangements are spoiled and damaged by the claimed authority of the lodge. The family by excluding the wife, the church by excluding Christ, and the State by excluding justice in substituting illegal oath-bound laws, which binds one to protect his brother mason regardless of all other laws.

Masonry exalts and enforces its own laws independent of the law of Christ and the law of the land. The law of Christ or the church relation is of the highest order on earth. There are but the two kingdoms; the kingdom of God through Christ, the one; and the kingdom of the world the other. All persons leaving the kingdom of the world and coming to Christ and are brought into relation with the church, must inevitably condemn, renounce, and disre-

gard every obligation to their former kingdom that in any wise may conflict with the law of Christ, the only source of conversion, and to bring into proper relation with the church. Therefore when persons who have been associated with organizations who bind themselves with unlawful oaths, or if they have in any way vowed or promised to perform contrary to the gospel, when they are brought to see their errors, upon an acceptance of the gospel must certainly disregard them and repent of them as well as all other sins committed against Christ. Those forty persons who bound themselves under a curse or oath not to eat nor drink until they would slay Paul; though they were not directly bound under the penalty of death, yet to abstain from eating and drinking would have finally resulted in death. I suppose that they soon discovered their error, that their oaths were illegal, entirely unlawful and wicked in their nature, at least I would suppose that they soon found out that they had no right to form such an obligation, consequently had to disregard the oath, and they were then at liberty any time to repent of that sin with all other sins they had committed; and embrace the faith and doctrine of the apostles whom they were oath bound to slay; yet the oath had no binding force whatever. Just with respect to masonic oaths, Masons have no authority to make such oaths, consequently they are of no force.

#### TARRYING BY THE STUFF.

BY C. E. BALABATH.

*Dedicated to Sister Lydia A. Krise, of Michigan.*

YOU have ample opportunity of fully testing the vitalizing and sustaining power of Christianity. You have a preaching saved the silent ministry of the Bible and R. at W. and report to no sanctuary save the Holy of Holies of spiritual worship. This is perhaps not so distressing and soul-starving a circumstance as may at first thought appear. If you turn to the 30th chapter of first Samuel, you will find that one-third of David's famous six hundred sword-dressed adherents could not proceed with the main body, but had to "tarry by the stuff" at the "brook Besor." But when the conflict was over, victory gained, and the spoils of valor brought in, and the whole band reunited, those who "stayed behind" in faintness and incapacity, were accorded equal privileges with those who had hazarded their lives in the bloody field. Richly instructive, spiritual lessons may be gathered from this sacred narrative. You are not only left behind the "brook Besor," by the dear David of your higher affections, but you are separated from the blood-washed, Heaven-anticipating elect of God, "tarrying by the stuff" in the far off moral solitude of Michigan. That "stuff" by the "brook" is your charge, whatever it may be. "Besor" means "glad news" or "Incarnation." By these intimations you see where you are, what your charge, and how you are to demean yourself. Christ's honor, and the interests of your deathless soul, and the eternal weal of your fellows, are entrusted to your guardianship. "Tarrying by the stuff," you have a work to do, if it is only to sit still and suffer and shine; and you need Divine protection and guidance to fulfill your mission. You have bread to eat on the quiet Nile of life, which is to nourish, gladden, and beautify perishing souls you may never see in this world. Leave the impress of Jesus on all you touch with your presence and influence before you bid fare

well to "the Brook Besor." As a Christian your isolated condition means "Besor," incarceration, "God manifest in the flesh." Let your life and Emmanuel be synonymous, so that your household and neighbors will be constrained to say, Lo, God is here, this is a Divine out gleaming, "this is the gate of Heaven." Man is taken from the dust, but woman from man—a long stride nearer Divinity—and her fiercer mould renders her a more susceptible recipient of the Divine influx, and a more fascinating reflection of his ineffable beauty. Let not these advantages be lost in your lonely ministry. The anointing of the Holy Ghost will clothe you with charms of the Altheimer-Lovely, and enable you to win souls to the agony and rapture of the Cross.

Never entertain a lower thought, or engage in a narrower mission, even when wishing diabetes, or losing potatos, or going out shopping, or making a call. Let it be "Jesus Christ and Him crucified" all the time. Swing your broom, bend over the washtub, stretch on your patches, darn your stockings, eat and drink, "all to the glory of God." Carry your brazen and golden altars with you at every step; the one for burnt-offering, the other for incense—one for supplication, the other for adoration. Tarry by "the Brook Besor," and keep faithful charge of "the stuff." Look within, and "keep thy heart with all diligence." Look without, and "set thine house in order" for the grim minister of excommunication from the perils and sorrows and conflicts and fears of mortality. Look around and behold the jewels of Eternity defiled in the mire of carnality, and be in agony of prayer and Heaven-impelled effort to rescue them from the pollution of sin ere they sink into the bottomless, eternally-corroding lava of the unquenchable lake.

You are by the "Brook Besor," tarrying for the Lord, and you are bound by the Incarnation to diffuse the glad tidings of a Deliverer who is "able to save to the uttermost;" to proclaim "from the housetop" the "faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners," even the chief." Heb. 7:25. 1 Tim. 1:15. Let your life be the light of men, and your walk a reprint of the footsteps of Emmanuel. John 1:4. 1 Peter 3:21. Let your very speech and handiwork be magnetic with the soul-drawing, soul-healing virtues of Incarnate Deity. Acts 19: 12. A spiritual apprehension of Heb. 10: 19-22 will qualify you for all this. Enter by the Crimson Door, Cross-crimsoned yourself, into the innermost depths of the heart of Divine Love, enter boldly, appropriate the riches of grace freely, distribute liberally and the "stuff" by "the Brook Besor" will be kept, and the returning Lord and Son of David will commend your fidelity and reward you with "a crown of glory that fadeth not away."

A RESPONSE.

"I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21: 6. Dear brother, I accept your heaven-scented mission in the name of the above. Thanks to God for the Water of Life for all, clear from the crystal fountain. Jesus the Captain of our salvation has fought the battle, and has gained the victory over death and the grave. I pray the Lord to give us grace to tarry by the brook, with that tranquility of mind and confidence in my Lord and Master, that will bid defiance to the scorn and scoffs of a sin-defiled world.

The Lord bless you for the heavenly banquet which you have prepared, and may he make it an everlasting feast for the soul. LYDIA A. KRIS.

The Brethren at Work

PUBLISHED WEEKLY.

M. M. ESPELMAN, Editor. S. J. HARRISON, J. W. STEIN, Editors.

CARDINAL PRINCIPLES.

THE BRETHERN AT WORK is an uncompromising advocate of Christian Orthodoxy in all its branches...

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We again announce that farmers who have lands for sale, can make it known in our Daily which we shall publish during Annual Meeting...

IN No. 11, Brother D. B. Hill gave notice of an impromptu Joseph Home. Since then we have received from said Home...

It is with pleasure that we announce to our readers that the Chicago and North Western railway managers have ordered that inside books shall no longer be sold on their trains...

We learn that Brother Baber will meet either Elder Barnes of the M. E. church or Elder A. C. Hanger of the New Light church...

1. Baptism as commanded by Christ and practiced by the apostles is in order to the remission of sins.

2. The action of baptism as taught and practiced by the "Christian" church is authorized by the gospel.

3. Feet-washing as taught and practiced by the Brethren church is authorized by the gospel.

4. The doctrine of the Lord's Supper as taught and practiced by the "Christian" church is authorized by the gospel.

We understand Elder Hanger has agreed to these propositions, and is not yet decided whether one will meet Brother Baber...

SAYS one of God's workers, a devoted sister: "By the help of God, I have been successful in getting many to search the word of God..."

There are too many, I fear, dear brethren, that have hid their talents in the earth. We all at least have one talent, and why not gain another...

WE have before us a card from a friend at South Gardner, Mass., whom we met over a year ago on the cars, and with whom we conversed on the faith and practice of the Brethren...

THE necessity of always having means to send "wile and paper" to our dear brethren is a very real one. I am glad that we can be permitted to do this.

BAO. HOWARD MITCHELL is sending out orders for excursion tickets. He will give the Brethren a good time May 14 to July 5th. His order says the meeting will be held June 7th. This is an error in print.

KNOWLEDGE of the manner in which people of other countries live, may enable us to appreciate the privileges we enjoy.

The following books have been received at this office, and will be reviewed next week: "Motives of Love" by Prof. S. W. 1891. Published by J. B. McManly & Co., Chicago.

"The Foundations," a series of Lectures on the Evidence of Christianity, by John Monro Gibson. Price \$1.00. Published by J. B. McManly & Co., Chicago.

"The Home Builders" by J. P. McLean. Price \$1.00. Published by Robert Clarke & Co., Cincinnati, Ohio.

We again announce the time of Love-Fests in Northern Illinois for the benefit of those who wish to come to A. M. in time to attend, some of all them:

Silver Creek, Ogle Co., near Mt. Morris, May 18th and 19th.

Wichita Grove, Stephenson Co., two miles east of Lena, May 20th and 21st.

Yellow Creek, sixteen miles north of LaSalle, May 22nd and 23rd.

Pipe Creek, seven miles east of Polo, Ogle Co., May 25th and 26th.

Clay River, Green, thirty miles north of LaSalle, May 27th and 28th.

Rock River, Lee county, May 29th and 30th.

West Branch, Ogle Co., sixteen miles east of LaSalle, May 31st and 1st.

IN OUR OWN FIELD.

NOTWITHSTANDING the storm clouds which arose at several places in the Brotherhood since the last General Conference, threatening to disturb the serenity and tranquility of the Church...

WE believe the great number are seeking to do right. With this they will succeed. Here and there it may be necessary to "mend the unruly" and to "comfort the feeble-minded."

THIS, too, was the Lord's appointment. In fact we need no reason to complain. Perhaps we have been living in a very peaceful atmosphere, and the wave of disagreement has not come over us.

WE are glad that our dear verse that holds place in its embrace. "Ye, amongst, submit yourselves unto the elder. Yes, you all, ye be subject one to another, and be clothed with humility."

MAYBE has been warned to flee from the world to the field of good pasture, and quite a number headed the call and came in. This brought joy to many, many hearts.

THE good workmen continue to call; let there be no cessation in disseminating true principles. We cannot afford to stain God's holy field with the blood of strife; but we can afford to be very kind, peacemakers and forbearers.

THE word "wash" in John 7:22 is wrong-ed. It is a verb, and means to wash. It is not a noun, and does not mean a washing. It is a verb, and means to wash. It is not a noun, and does not mean a washing.

FEET-WASHING

Brothers at Work: I have published in your paper giving my reasons for "Union on Feet-washing." I felt a desire to have the judgment of Bro. C. H. Balough upon it, because I thought his judgment superior to my own.

TO ESTABLISH THE MEETING: I have read your three articles on feet-washing with close attention and deep interest. They are an honor to your head and your heart, even if open at various points to adverse criticism.

THE right parallel you present between the washing in baptism and the washing of feet is hardly sustained by the language of the Lord and Master. You admit that plurality of participation is essential to the ordinance.

IT is remarkable that the "washed" is very able and conclusive. It utterly annihilates the foundation of one error to which some brethren cling with all the tenacity of conscientious infidelity.

THE action is nevertheless derived from that fact, else there would be no symbolic basis for a spiritual cleansing. The action is not wholly derived from the mode of symbolic representation in baptism, although the Savior expressed the same word.

IT is remarkable whether we wash one or twelve; but the administrator is the washer, which, with reference to the feet, had no precedent in the mode of dipping. This idea was foreign to the facts which gave the apostles their impression of the act.

THE fact that the same person should wash and wipe is justified by Christ's example, and not antagonized by any principle in the Bible.

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FROM THE CHURCHES.

And they that will rise shall shine as the brightness of the sun...

PENNSYLVANIA.

On the 13th of April we had our council meeting, and it proved to be a very solemn, interesting and important meeting...

On Sat Sunday after preaching at Hogestown we took some refreshments with our beloved old sister Gilly...

OHIO.

Gilboa. On the evening of March 14th, by order of our Home Mission Board, Edw. John P. Eberhart...

WISCONSIN.

West Lake. Brother J. M. Fruit and I held a few meetings at Escanaba, this State...

members there. Five ministers of other denominations attended our meetings...

On our way home we met met by a Methodist minister who warmly received us...

"Do you believe in performing miracles, such as the Moravians pretend?" No, we cannot do such things...

"Do you permit your members to belong to secret societies?" No, for the Lord does not permit it...

"Do you believe in performing miracles, such as the Moravians pretend?" No, we cannot do such things...

"Do you permit your members to belong to secret societies?" No, for the Lord does not permit it...

CALLS POOR.

ILLINOIS.

Peekensburg. Have been holding meetings in Richland county, we had five congregations...

Braze, Moutrie county. I am here doing work for the Board of Evangelism of Southern Illinois...

KANSAS.

Independence. The little band of brethren and sisters, known as the Independence Synod...

THE ATLANTIC MONTHLY.

FOR MAY, 1885.

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The Stillwater Tragedy, with Thomas Bully Aldrich. The Emigration System in Education. Willard Brown. Wants. McClintock's False Face...

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# Brethren at Work.

Vol. V.

Lanark, Ill., Tuesday, May 11, 1880.

No. 19

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## TRINITY OR ATHEISM.

**I**T is not only amusing and humiliating but it is painfully shocking, that we have ministers in the Brotherhood who publicly attempt to deny the Personality and distinctive office of the Holy Ghost. Such may appropriately make their own the woful confession of ignorance of the outcast Episcopians. "We have said as much as could matter there be any and the Holy Ghost come on them." Christ is the Word, which as far transcends the letter as shadow exceeds substance. Hear his decisive language: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come to you." In a preceding chapter the Paraclete is called the Holy Ghost. Does this look like idealism? Faithful observation must exist before such radical distinctions can be obliterated. The close interblending of Word and Spirit is no mere identification than soul and body are, although intersecting with such marvellous unity. Spirit and letter do not always co-operate, but Spirit and Word invariably. The letter can become the real utterance of Christ only through the function of the Holy Ghost. "He shall receive of me and show it unto you." "What is born of flesh is flesh; what is born of the Spirit, is Spirit."

No soul, however intelligent, perspicacious, and faultlessly moral, can discern the word without the illumination of the Spirit. I stand at the delusion that denies the personal presence and operation of the Holy Ghost in every real apprehension of Jesus as the Word that was in the beginning with God, and is God.

The letter without a Personal Agency to make it efficient can no more convert or nourish or sanctify the soul, than a stick of wood

without fire can cook my dinner. The philosophy of both is incurable; but this does not invalidate the fable. Why baptize in the name of the Holy Ghost and signify our faith in His equality with Father and Son, if we have no need of His office? How can we have an omnipotent Father beget an eternal co-equal Son, without a Spirit? A dead Ditty generating a dead Son! This Jesus is the first born among many brethren. Are not all the members of the same family the emanation of one Spirit? We cannot be born again, or live one moment in the new life without the personal agency of the Holy Ghost who can regenerate "the new Christ Jesus." He is flesh of our flesh, and we are Spirit of His Spirit. "As he is, so are we in this world." 1 John 4: 17. Our salvation, provisionally and personally, means Trinity. We can get to heaven without a Personal Redeemer just as well as without a Personal Sanctifier. If there is no Holy Ghost to make personal what Christ has made general, the New Testament is a myth, and redemption a sham.

## AND YE ARE WITNESSES OF THESE THINGS.

**I**F we are witnesses of these things, we are witnesses of these things. Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 47. Two things must be preached. Repentance and remission of sins. And this must be preached among all nations, but must begin at Jerusalem. By reference to acts 2, we will find how the disciples preached it to all nations under heaven in one day, and how they preached repentance and remission of sins. They were commanded to tarry at Jerusalem until they were endued with power from on high, when that power came, there were in Jerusalem representatives from every nation under heaven, who were amazed and marvelled when they heard every one in his own tongue wherein he was born the wonderful works of God. Thus in one day was the gospel of repentance and remission of sins preached to representatives of every nation under heaven. The Holy Spirit qualified them for the work, and from that time each nation for itself is responsible to God for the preservation of it. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, God had tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew sin again unto repentance," &c. Heb. 6: 4-8. This applies to nations as well as individuals, and no more to one than the other.

Beginning at Jerusalem. Some begin and end their preaching with baptism; thus they learn that the disciples first preached sin home to the hearts of the sinners, and only offered their repentance and remission of sins when the convicted asked what they must do, to them they preached repentance and baptism for the remission of sins, and the gift of the Holy Spirit. Acts 2: 38.

Repentance, what is it? Much is said in reference to it, but whether it is fully understood, is a doubtful. The dictionary defines it, "To feel pain, sorrow, or regret for what we have done or omitted to do, &c. Webster quotes Bingham thus: "Sorrow, fear, and anxiety, are not separate but adjuncts of repentance; yet they are too closely connected with it to be easily separated." Sorrow, pain and regret felt for wrong done may not satisfy the demands of God for it. It is said of Judas he repented of what he had done. Mat. 27: 3. No doubt but that he felt sorry for what he had done, and wished in his bad not to do. But his sorrow was like that of the murderer Cain who suffered for his crime, he feels sorrow, pain and regret, not because he hates his sins, but because it has exposed him to punishment and

shame. Evangelical repentance produces sorrow, pain, and regret, not so much for the punishment of sin, as for having disobeyed God, violated his law, polluted and defiled his own soul; and created in him a fixed and determined resolution to forsake sin. This is the Bible view of repentance. "Wash you, make you clean; get you the evil of your doings from before mine eyes; cease to do evil; learn to do well." &c. Let the wicked forsake his way, and the unrighteous man his thoughts." &c. Isaiah 1: 16, 17; 55: 7. "For the thought of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus 2: 11. Unless repentance begets an abstinence from sin, the sorrow, pain and regretting past accounts to nothing; deliberately sinning to day; and painfully sorrowing to-morrow is necessary before God.

All whose sorrow and regret for sin has become in their a perfect hatred for sin, and a complete abstinence from evil doing are saved from willing sinning. These are ready to beget a new life, but must be made free from the burden of the sins committed while they were sinners before they can enter upon it. A debt to be made free from, they must obey from the heart that form of doctrine delivered them; namely, to be baptised for the remission of sin. I will illustrate: Suppose a man literally is dead too fast, as may do, or he is involved in debt that he is not worth one cent; his house and home made mortgage, and he and family may be turned out any day. At this point he changes his manner of living so that he no more live above his means; his debt does not increase, but he is utterly unable to liquidate any part of it; he would feel happy if only that mortgage was out of the way, as he now lives he contracts no more debts; but oh, that old debt, which will do you to him. I see you trying hard to live, but you can never pay the debt you owe me, I am able and willing to help you. If you will do this (naming the most trifling) I will cancel that mortgage. Do not all conclude he would readily do it, and oh, how happy would he feel when made free from debt.

Just so with the repentant sinner who lived too fast while in sin, he is indebted to God, but in repentance he forsakes the evil way and willingly sins no more, and the debt does not increase, but is unable to pay the debt. He feels a little happiness in the thought he no longer sin willingly. But like one before him he says: "O God, man that I am, I will never deliver me from the body of this death." Rom. 7: 24. Peter, for Jesus says, baptize him for the remission of sin, and he shall receive the gift of the Holy Ghost, which will sanctify him, and lead him into all truth, and bring in his remembrance all things commanded him to do.

Thus repentance, and remission of sins shall be preached among all nations; and ye are witnesses of these things. All who so repentance and remission of sins as the apostles did when the work first began at Jerusalem, are witnesses for God in Christ Jesus; and as such will appear in their place in the great day of the Lord, and receive their reward accordingly. To preach any other doctrine for the remission of the penitent's sins, is not bearing testimony for Jesus; and such will hear him say, "I never knew you," though you say you have preached in my name, so did my name have not on devils, and done many wonderful works. To enjoy prayer from the seker after salvation for the forgiveness of his sins committed before his forsaking sin, is not testifying for Jesus. All things are right in the order God has made them. And he has ordered repentance and baptism for the remission of sin, and the gift of the Holy Spirit, and faith and baptism for salvation, and the answer of a good conscience

toward God. And all who preach otherwise are not witnesses for Christ. Acts 2: 38; Mark 16: 1 Peter 3: 21.

## NEEDLESS ADORNMENT.

**T**HE following expresses Mr. Finney's testimony against pride: Every Christian makes an impression by his conduct; his looks, dress, and whole demeanor, make a constant impression on one side or the other—be their paths or scatterers. Are you going to walk in the street? take care you dress. What is that on your head? what does that gaudy ribbon, and those ornaments on your dress, say to every one you meet? They make the impression that you want to be thought pretty. Take care; you might just as well write on your clothes. No! be pretty, how to function, and tell my dear, give me fashion; give me flattery and I am happy. The world undertakes the testimony as you walk the street; you are "living epistles, read and known of all men." It is like bearing upon the wounds of the Savior. How Christ might weep to see his followers going about holding up his cause in contempt at the corners of the streets. Let them display vanity, try to be pretty, how to function, and tell my dear, give me fashion; give me flattery and I am happy. They claim to be consecrated to God, and how down to the shrine of fashion, they tempt the Spirit, and lie to the Holy Ghost. It would be more than a miracle to have a revival under such circumstances. It is testifying point blank against God, that there is no truth in the gospel. Heaven might weep and hell rejoice, to see this. Oh! how gliding—going to judgment, and all over with blood. Perhaps hundreds of souls will meet you in judgment, and ours you for leading them to hell, by practically testifying that God is a liar.

Also, J. A. Wood speaking of costly apparel, says: "Church and ministers are drifting away from the old landmarks. It is positively and distinctly forbidden in the Scriptures. Aim to obey God, and all your ornaments will drop off at once. They cannot be worn in the name of Jesus, nor to the glory of God. This is no time to encourage superfluity of dress. Christians profess that they 'are not of the world, are pilgrims and strangers, are crucified unto the world, are dead unto sin and alive to God; have no fellowship with the unfruitful works of darkness, not conformed to this world, but transformed by the renewing of the mind. The wearing of costly array is effect, contradicts all this; it is a sign and fruit of pride. Sleep or appear in worldly clothing, it is a violation of Christian propriety. There is no physical law of our being, or of beauty, modesty, usefulness or happiness, which demands it. It chills the sympathies, hardens the heart, degrades the mind, and is evidence of either vitiated taste, a shallow mind, or a vain and corrupt heart. Every shining which goes unredemptively in decorating the body, is stolen from God and the poor. It cultivates pride, envy, jealousy, self speaking, costliness, hypocrisy, hatred, discontent, and love of the world. It perverts the judgment, cuts out all spiritual life."

## THE BEAUTY OF HOLINESS.

**W**E may see women of beauty, education and wit; they may call forth our admiration, but it is the beauty of the soul, the education of the heart, and Christian grace, that commands our esteem and respect. How we delight to look upon a true Christian woman. One whose brightest ornament is righteousness; whose lips are ever ready to utter words of comfort and cheer to the lonely and destitute, one whose hand is ever ready to reach forth and lead the weary wanderer back from the dark paths of sin, to light and grace. Yet, religion does not, and ever has brought a charm around women that all are cognizant of, and acknowledge; and that nothing can disguise. There is no beauty like the beauty of holiness.

JESUS DIED ON CALVARY.

JESUS died on Calvary's mountain  
 Long time ago;  
 And salvation's rilling fountains  
 Now fully flow.  
 Once his voice in tones of pity  
 Melted in woe;  
 Once he wept o'er Judah's city,  
 Long time ago.  
 On his head the dew of midnight  
 Fell, lone and gray;  
 Now a ray of dazzling sunlight  
 Sits on his brow.  
 Jesus died, yet lives forever.  
 No more to die;  
 Dying Jesus, blessed Saviour,  
 Now saves on high.  
 Now in heaven he's interested  
 For dying men;  
 Soon he'll finish all his pleading,  
 And come again.  
 Bubbling fountains tell that summer  
 Draws o'er the head,  
 Signs proclaim that Jesus' coming  
 Is nigh at hand.  
 Children, let your lamps be burning,  
 In days of heaven;  
 Waiting for your Lord's returning,  
 At dawn of even.  
 When he comes, a voice from heaven  
 Shall smite the tomb;  
 Come, ye blessed of my Father,  
 Children, come home.  
 Selected by S. BOLLINGHO.

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristically which enable them to be regarded as churches of Jesus Christ.  
 D. W. RAY, Affirm.  
 J. W. STEIN, Denial.

J. W. STEIN'S LITURGIC DEBATE.

PERSONAL reproach, calumny and misrepresentation, are often the weapons of those whose cause cannot be supported by truth and reason. I did not say I was a preacher when I was a soldier, neither did I plead exemption from the sin of war when I was in it. Mr. Ray sees that he cannot answer my questions yes or no without impaling his whole church claims upon one horn of a fatal dilemma. He shrinks from them, as though he thought it death to answer. I ask again: (1) Can members of Baptist churches engage in war on any account without doing "hated, variance, wrath, strife"? Gal. 5: 20. (2) Are Baptist churches not responsible for what they encourage or allow in their members?

Mr. Ray's accusation of "having liturgical friends" with reference to my allusion to Orchard's use of the liturgy of Babylon, is simply false, slanderous. I actually admitted it to be a Catholic liturgy, but the Waldenses were then Catholics themselves, never having yet separated from the Catholic church, nor given up the name. Mr. Ray and the truth when 'up' and Orchard was speaking of the *Waldenses* which he referred to this liturgy. The very heading of the chapter in which it occurs is entitled, "Doctrinal and Denominational Settlements of the Waldensian Churches." Orchard's Hist. of Foreign Baptists, pp. 295, 297, etc. Is that fraudulent?—Mr. Robinson was also treating of the Waldenses in Waldensia in the valleys of Piedmont. Any reader who will take the pains to examine these chapters for himself, will see that I am right. I have proven that the ancient Waldensian Waldenses were true immersionists from their use of the *Latin* baptismal office, which positively requires true immersion. Mr. Ray is so hard pressed that he ventures the low insinuation that I may pervert private letters. The parties whose letters I use are accessible to him by quick mail, and their letters in any office are open to the inspection of any committee of gentlemen

Mr. Ray may authorize to investigate them. The mistake of quoting his Brother J. Newton's statement as his, was before corrected. There was no mistake, however, in its design or teaching. Because Mr. Ray quoted accepted statements, and as such adopted it as his. Note the language—"The Cathari were called Novatians—then Paulicians—then Petrosianists, Henricians, Josephites—then Arnoldists, Waldenses," etc. Rap. Surt. p. 448. Again, Mr. Ray quotes his brother Brown thus: "Novatians, a numerous body of Protestant dissenters from the Church of Rome, in the third century, who, notwithstanding the representations of their adversaries, have some just claim to be regarded as the pure, uncorrupted, and apostolic church of Christ. They called themselves *Cathari*—that is, *the pure*." Rap. Surt. p. 164. Mr. Ray says: "Crants, in his history, dates the origin of the Waldenses in the beginning of the fourth century, at which time some of the Novatians settled in the valleys." Again, it is said by Mr. Brown, the editor of the Encyclopedic, that "The Cathari, or Puritan churches of the Novatians, also had at that very period (about A. D. 325), were flourishing as a distinct community for more than seventy years all over the empire." Rap. Surt. p. 146. These are "the Cathari" (not some modern sprinklers called Puritans, Mr. Ray) of whom Robinson speaks, as his references *exactly show* (see foot note 5) where he says, "They baptized all that joined their assemblies by *trine immersion*." Rob. Eccl. Res. p. 72. To this, however, we will offer some additional testimony. Magnus says: "They (the Novatians) owned the same faith as the Catholics did in relation to the trinity, and *baptized after the same manner*," (my italics). Du Pin's Eccl. Hist. vol. 1, p. 126. How did the Catholics baptize during the Novatian period? Mr. J. Innocent 1<sup>st</sup>, of 5th century, says: "The Novatians baptized as the Catholics did." Idem, p. 339. Was that by a single *baptism* *card dip*, Mr. Ray? (Optatus is quoted by Bingham thus: "The Donatists and Catholics were sealed with one and the same seal, which he explains to be the outward form of baptism in which they both agreed and were alike baptized" (my italics). Bingham's Antiquities, vol. 1, p. 476. It is well known that the *early universal practice of the Catholic church was trine immersion*, as the testimonies of Clement of Alexandria, Tertullian, Monnus and many others previously adduced plainly shows. I will now convict Mr. Ray out of his own mouth. Notice (1). From the foregoing testimony, it is perfectly clear that the Novatians and Donatists were *trine immersionists*. (2) Mr. Ray says: "The Donatists of Africa possessed the same *penitentials* with the Novatians." Rap. Surt. p. 298. He says, also: "The same people called *Novatians*, in Rome and Italy, were called *Waldenses* in the valleys of Piedmont; and also by a variety of other names in different ages and countries." Rap. Surt. p. 145. (3) Now, if the foregoing can be relied on, the *Waldenses* in the valleys of Piedmont, were *trine immersionists*, yet Mr. Ray only asserts the contrary. Notice again: (1) "The Petrosianists taught that it is not the faith of *inward*, but an individual's own faith which saves with baptism, inasmuch as our Lord says: "He that believeth and is baptized, shall be saved," etc. Faber's Hist., p. 160. They also said "that neither baptism, without concomitant faith, nor faith without concomitant baptism, is of any avail, for

neither can save without the other." Idem, p. 180. Faber says: "The Petrosianists and the Henricians, as August himself well knows, or rather insists, were but the Albigenes under different names." Idem, p. 184. Here are the Petrosianists, another name for the Albigenes, teaching baptism in order to the remission of sins. This Mr. Ray will not be able successfully to deny (2) Mr. R. says: "The Albigenes and the Waldenses were the same class of christians." Rap. Surt. p. 378. He also says: "Those called Petrosianists were the ancient Waldenses. Idem, p. 866. (3) Therefore the "ancient Waldenses" held baptism in order to the remission of sins. Notice. (1) We have proven previously that the Albigenes or Paulicians and Paterines observe the laying on of hands after baptism, the kiss of charity, refused to take oaths or bear arms. (See Orchard, pp. 172, 200; Jones' Ch. Hist., vol. 2, p. 133; Rob. Eccl. Res. p. 411.) I also showed that they immersed by the forward bowing posture. (Judson on Bap., p. 135) (2) Mr. Ray says: "The Novatians were also called Paterines, in after times." Rap. Surt. p. 615. He says: "The same class of people called Waldenses in the valleys, were called Paterines, especially in Italy." Rap. Surt. p. 350. He says: "The Paulicians \* \* \* are known to have been the Waldenses of the East." Rap. Surt. p. 370. He says: "The Paterines \* \* \* were the same with the ancient Waldenses." Baptist Sac. p. 354. (4) According to this Baptist evidence, "the ancient Waldenses" baptized by bowing forward, observed the laying on of hands after baptism, the holy kiss, refused to take oaths, or bear arms. Now put these historical statements together, and I ask in all candor, what kind of Baptists could the "ancient Waldenses have been?" If the Baptist churches could demonstrate the claim that they are lineal descendants of these people, their present faith and practice would only prove that they were apostates from the ancient faith. Mr. Ray's claim to Waldensian succession, only shows that he has constructed a gallows upon which to hang himself. He has been digging a pit for other Protestants into the midst of which he himself has fallen.

The ancient Waldenses had the plain command of Jesus to baptize into the definite or particular name of each definite or particular person of the Godhead (Matt. 28: 19); and they obeyed just as they had the commands to observe the holy kiss (Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; Thess. 5: 26; 1 Pet. 5: 14); to "wash one another's feet" (John 13: 14-17); to anoint the sick (Jas. 5: 14); to refuse oaths (Matt. 5: 33-37); etc. I suppose, Mr. Ray if he had been commanded to "ride donkeys" (etc.); they would have done that, while on the other hand, the Baptist churches have neither sought nor presumed to claim for their single backward action, in baptism, the putting away of the impurities of hands on the baptism, for their imposition of hands on deacons, the putting away of the love-fests, the calling of the communion "supper," and eating it before dinner, etc., etc. True church succession consists of those who succeed one another, not by virtue of personal contact, but by virtue of their connection with Christ and obedience to his own commands. John 14: 21, 23, 24; 1 John 3: 24; 2-3-5. The application of Ypeji and Dourmou's statement about the Waldenses, Mennonites, etc., to the Particular Baptists of this age as Mr. Ray has done is a historical fraud indeed. Mr.

Ray says "the English Baptists descended from the ancient Waldenses." I call for the proof. I did not accuse the English Baptists, from which Mr. Ray's church descended, of receiving baptism from Mr. Smith. He was the father of the General Baptists of England, with which Mr. Ray denies connection. Rap. Surt. pp. 83, 84. Mr. Spilsbury's congregation of Independents organized themselves into the first distinct society of Particular Baptists in the world. They were the fathers and founders of Mr. Ray's "Baptist church." Crosby, the old Baptist historian of England, gives the following account of them. He says: "In the year 1633 the Baptists, who had hitherto been intermixed among other protestant dissenters, without distinction, and so consequently shared with the Puritans in all the persecutions of those times, began now to separate themselves and form distinct societies of those of their own persuasion. Concerning the first of which I find the following account. \* \* \* There was a congregation of Protestant dissenters of the independent persuasion in London, gathered in the year 1616, whereof Mr. Henry Jacob was the first pastor; and after him succeeded Mr. John Lathrop, who was their minister at this time. In this society several persons, finding that the congregation kept out to their first principles of separation, and being also convinced that baptism was not to be administered to infants, but such only as professed faith in Christ, desired that they might be dismissed from that communion, and allowed to form a distinct congregation, in such order as was not agreeable to their own sentiments. The church considering that they were now grown very numerous, and so more than could fit their times of persecution conveniently meet together, and believing also that those persons acted from a principle of conscience and not obstinacy, agreed to allow them the liberty they desired, and that they should be constituted a distinct church; which was performed the 12th of September, 1633. And as they believed that baptism was not rightly administered to infants, so they looked upon the baptism they had received in that age as invalid; whereupon most or all of them received a new baptism. Their minister was Mr. John Spilsbury." Crosby's Hist. of the Baptists, vol. 1, pp. 148, 149. From this account of Crosby notice the following facts: (1) Persons holding Baptist views (hence Baptists) had no church of their own, but "had hitherto (prior to 1633) been intermixed among other Protestant dissenters without distinction," that is, they were simply members of sprinkling and other churches. Doct forget this. (2) They were "Protestant dissenters," separatists of separatists? (3) They were self organized and constituted. They "began now (1633, A. D.) to separate themselves and form distinct societies of their own persuasion." Mr. Ray informs us that churches which spring from a self organized human society are not churches of Christ. (His 2d negative.) Now, if he is correct, his entire proposition is self refuted, and "the Baptist churches" instead of being "churches of Christ" must be only self-organized human societies. Think of it. He has hung himself completely, and wallows in the slime of his own pit. (4) Crosby calls Spilsbury's congregation of 1634 "the first" of these "distinct societies." Thus the Baptist denomination commenced its first churches as Protestant dissenters and reformers just as Lutherans, Methodists, Disciples and others.

## THOUGHTS UPON DIFFERENT SUBJECTS.

BY MARY C. WELLS.

WHEN the temple of Solomon was built they fit the stones together before they were brought to the house; so there was no iron tool used in the building of it. "And we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also build together for a habitation of God through the spirit." Eph. 2: 20-22.

The people must be rightly taught before they come to the church, so that the church may be fitly framed together and grow unto a holy temple in the Lord. Let us not worship at the shrine of popularity. Be not deceived, God tries us to see if we will stand firm. There are many things we have to fight against. Christ told the eleven to watch, lest we might enter into temptation. If we court popularity, do we not become idolaters? "For they loved the praise of men more than the praise of God." What a pity! Gentle reader, do you think there is any of this class still living? You may speak the plain truth to a wise person and not get into trouble, but not to an unwise one. Take John the Baptist for an example where he spake to King Herod about his unlawful marriage; but Herod spoke to wise men and they put away their unlawful wives. "A word to the wise is sufficient," but many words will not turn a fool from his foolishness.

"Jesus wept." The poet says, "did Christ's eyes stagger weep, and shall our eyes be dry?" Yes, He wept. He wept for us. On account of our sin, our discontent, our short-sightedness and blindness, on account of the hardness of our hearts and our lost condition.

"Be ye wise as serpents and harmless as doves." Lord evermore give us this wisdom, that we be not caught by Satan's trap.

Never obtain a friend at the expense of principle; for he will be like the whistle Franklin bought and paid too much for; not prized very highly after all, besides being almost worthless.

And Judas also, which betrayed him knew the place, for Jesus oftentimes retired thither with his disciples. Jesus oftentimes withdrew from the public and taught them in a quiet and secluded spot. How pleasant such a school to the inquiring mind! What a high and noble education could be thus obtained. Can we now at this age of the world have such a teacher? Can we attend such a school? Has not Jesus said, "Lo, I am with you always, even unto the end of the world."

We read a parable of our Savior's about ten virgins going forth to meet the bridegroom, and five of them were wise and five foolish. Why were the five wise? Was it because they knew the time the bridegroom would come, and prepared themselves? or was it because they were wise and kept themselves in readiness. Most assuredly they not knowing the time, kept themselves in readiness. For Christ tells us to "watch for you know neither the day nor the hour where the Son of man cometh." "Watch ye therefore for ye know not what hour your Lord doth come." "Therefore be ye also ready for ye do not know the day nor the hour when the Son of man shall come." "Take ye heed, watch and pray; for ye know not when the time is." "Watch ye therefore for ye know not

when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning. Lest come ye suddenly he find you sleeping. And what I say unto you, I say unto all, watch." "But ye brethren are not in darkness that that day should overtake you as a thief." Why were they not in darkness? Because of watchfulness. When the thief comes we are not expecting him. He comes without warning, but Christ says, "when ye see all these things, know that it is near, even at the door."

## TEXT, TWO DOLLARS.

BY J. A. MORRIS.

DEAR brother, a few days ago I received at the hands of Brother S. S. Mobbler two silver dollars, which he said you had sent by him as a present for me. Please accept my hearty thanks for this expression of your regard for us.

The dollars being of silver reminds me of Christ "who shall sit as a *refiner of silver* and he shall purify the sons of Levi, i. e., his children.

The dollars have on one side a picture of the Goddess of Liberty. This reminds us of the liberty of God's children, who are made free from the bondage and slavery of sin, having their fruit unto holiness and the end everlasting life.

Around the Goddess of Liberty, are a number of stars. This also reminds us of the saying of Christ, referring to the final reward of the righteous. "There shall the righteous alike like the *Sun* in the kingdom of their Father." "And they that turn many to righteousness as the stars forever and ever." The thought is a cherubim one to the Christian—that one day he will be pure as the angels in heaven and live forever. Where the stars end, on the dollars, we have the suggestive words, "*E Pluribus Unum*," meaning *union, confederation*. This reminds us of the instruction and prayer of Christ, that we may all be ONE, as he, and the Father, are one. What a fearful responsibility must rest upon those who cause divisions among us!

On one of the dollars is stamped 1879. This reminds us of the fitness of time. 1879 is forever gone. All we have thought, said, or done in that year is chronicled on God's book of remembrance. The fitness of time; the certainty of death; the responsibilities of eternal judgment, should profit us all to improve the future.

On the other side of the dollar we have the picture of a "*flying eagle*." This reminds us of the "Abomination, that maketh desolate," i. e., the picture of so eagle on the Roman Standard, signifying the extent, swiftness, and power of that kingdom. It also reminds us of the woman (church) in Revelation unto whom were given great wings, like an eagle, that she might fly away into the wilderness. It also reminds us of the angel flying through the midst of heaven, preaching the everlasting gospel; thus signifying the extent of Christ's kingdom. "The knowledge of the Lord shall cover the earth as the waters cover the great deep."

The feet of the eagle, on the dollar, rest on a picture of a *carol weapon*. This beautifully signifies the triumph of right over wrong; of the gospel over the Law; of our spiritual over our carnal nature. The woman in Rev. had the sun about her, and the moon—the civil powers—carol weapons under her feet.

Above the eagle we have the impressive words "IN GOD WE TRUST."

Were this true of all persons, what a

beautiful world this would be. Every man that has his trust in his God, tries to do right. It also implies our dependence upon God. Unfeeling build the house, they labor in vain that build it. Unless he keep the city, the watchman watcheth in vain. Some, trust in themselves; some, in others; some, in money; some, in honor; some, in position; some, in horses; some, in one thing, and some in another. May God enable us all to trust him.

Again, the dollars you sent me are perfectly sound. This brings to our mind the unending love of God toward the human family. He will be with us in the sixth trouble and in the seventh he will bless us.

Again, the dollars were bright. This reminds us of those virgins who had oil in their vessels; and were thus enabled to keep their lamps burning brightly. May this be our condition. A lamp without oil is worthless. The dollars were also "*full dollars*" to the very grain. They were not *half dollars*, or *quarter dollars*, or *picayune dollars*. Thus ought Christians to be to the very grain, so that when they are weighed in the balance they will not be found wanting. God likes whole-souled Christians.

Half Christians, or quarter Christians, or picayune Christians he does not want; but we are to love him with all the heart, mind, soul and strength. The *two dollars* reminds us of that happiness cannot be enjoyed alone. If we were ever so favorably circumstanced in life, and were alone, we would not be happy. Much of our happiness consists in telling our happiness to others; as well as seeing others enjoying happiness with us. God says that it was "not good" for man to be alone, though in Eden. God does not want heaven alone, but wants us all there.

Lastly, the dollars were labeled "UNITED STATES OF AMERICA," showing the country to which they belong. Thus ought every Christian to live, dead, and talk, that others could read his *label afar off*. "THE KINGDOM OF OUR LORD JESUS CHRIST."

Now dear brother, I have preached you a small discourse from the text—*Two Dollars*. I like the text pretty well, and would not object to another one of the same kind.

## THE POWER OF SILENCE.

—JAMES WATSON.

THERE is a mighty power in silence, and silence is frequently an evidence of power. There are many men so weak that they cannot hold their tongues, or keep their mouths shut. The man who offends not in word is a perfect man, able to bridle the whole body. He who can control his tongue can control his whole nature. Hence silence is a token of power, of reserved force. He who knows how to keep silence knows how to speak; and often his silence is more impressive than his speech. "Billiant flashes of silence" is by no means a senseless expression. How often have we seen the bubble of the foolish hushed by the silent glance of an earnest soul; how often the ribald jest or scurrilous word has died upon the lips when an indignant silence was the only reply it could evoke. That man or that woman who can stand silent amid reproaches and accusations and sneers and scoffs shows a degree of strength and power which falls not to the lot of every one. We have the highest example for our imitation in this respect. There was One who was set forth as the pattern of

humility, "who was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Amid the hallelu and the scolding, the jeering of lying witnesses and the jeers of mocking soldiers, the silent sufferer wore his fiery trown and bore his bitter cross, and triumphed over all the malice of his foes.

## SUNSET.

BY WELLES A. MORRIS.

FEELING somewhat dispirited, I left my home one summer afternoon, seeking, I know not what, conscious of an inward longing, a sense of unrest, which must be satisfied, when!

Leaving the busy scene by which I was surrounded, I wandered on and on, until my attention being arrested, I gazed, lost in wonder, upon one of the most beautiful pictures ever painted upon the canvas of heaven.

After a day of usefulness the sun was setting; and oh, what beauty! How can you describe the scene. Here and there were small white clouds floating, each one lined and edged with gold, looking as though each had been down where the glory of the sunset was dazzling, had dipped their white wings, and were now floating away satisfied.

Striding away to the right was a long line of heaven's own blue; it did not require any great stretch of imagination to fancy the "wires of life," and to see the little boats come floating in, borne by an invisible hand, each one moving steadily on toward where the glory of the sun was the brightest. "As I gazed, such a sense of the solemnity of the scene filled my mind as I realized that the same hand which painted the sunset, was guiding my life; and every one which has arisen, under whatever circumstances is destined to have its setting.

We have it in our power to make that scene of beauty or despair. We cannot rush blindly on, seeking only our own interests; never seeking an opportunity of clearing the clouds from the pathway of others. The sun which arises and follows this path to the end, must sit in darkness; but if we seek to let our light shine, that it may illuminate the pathway of others, our sun will move steadily on, and the longing, and unrest will be satisfied.

But methinks the setting of each a sun would bear the reflection of its rays upon the hearts of our dear ones to be their inspiration to follow our footsteps. Such a scene it has been my fortune to witness. I saw a sun going down, in all the beauty, after a lifetime of usefulness. The rises was only a *silvery stream*; the darkness was not revealed. The "Sun of Righteousness" was shining upon the close of that pathway, dispelling forever the clouds. For this one methinks I could see the partly gone unfolded, and could hear the song, which mortal ear never heard. Let us see to it that we have this sunshine in our hearts, and that we allow its rays to shine upon the pathway of those by whom we are surrounded, that no clouds of regret may arise to darken the scene, which must come to us all, even the sunset of life.

If we cannot find the garden where Adam sinned, we can find the garden where Jesus suffered; if we cannot trace the borders of the earthly Eden to the mystic Eastward; we can point to Calvary, and the Cross; and beyond, to the Eden of immortality in heaven, which is far nearer and far better.







OUR BIBLE CLASS.

"The Word of Truth no Tongue Can Tell"

This department is designed for... The work is designed for... and approved... and edited in simple language.

What is the sign referred to in Matt. 24:30... which reads, "A sign shall appear in the sun."

With some please explain the last part of the... of the Son of Man in heaven.

Will some one please explain Matt. 21:36, 25... which reads as follows: "And ye also know that...

Will some one please explain Col. 3:14, which... reads as follows: "Even so have ye the West end of...

Why did that Moses could not enter the prom-... ised land? What is because he did not do what God...

Job 2:1-6: How did Job have his wife? What... beginning of the marriage or not? Why were he and...

EAGLES AND CARCASSES.

For whomsoever the carcass is there will the... eagles gather together.

WHEN the Jews crucified their Savior... their hopes were dead, God withdrew his spirit...

THE UNPARDONABLE SIN.

Will some one please explain Matt. 12:32 which... follows: "And whosoever speaketh a word against...

JESUS had been casting out devils by the... power of the Holy Ghost.

Christ's reputation, knew that to make any... attempt to persuade the people that Christ had...

During the months when farm-work is possi-... ble the peasants in E— rise between four and...

It is a heavy with moral misnomers—when... society is invaded with demagogical power—when...

CHRISTIAN CRITICISM.

UPON this subject the Bible Banner makes... the following bold and vigorous expressions.

When giant evils stalk abroad—when the... air is heavy with moral misnomers—when society...

A SILENT woman in a five dress has a strong... resemblance to a five-foot dabbler in a ten-dollar...

This is all very well indeed, but it was a... great sin better paid than the ten thousand man-...

EASTERN LANDS.

HANOVERIAN VILLAGE LIFE.

BY WALTER NORDDROFF.

WITHOUT exception, the methods of culti-... vation employed around E— would be thought in this...

Grains of different sorts and leguminous... plants are the main crops grown around E—...

A part of the commune land is used as pas-... ture, and on it each peasant holds a village right...

REMARKABLE HUMAN WORKS.

ANKHVAH was fourteen miles long, eight... miles wide and was built with stone and brick...

Babylon was fifty miles within the walls, which... were seventy five feet thick, and one hundred...

The Great Pyramid of Cheops was four... hundred and twenty feet in height, and its base...

The Temple of Delphos was so rich in... donations that it was plundered of \$50,000,000...

The walls of Rome were thirteen miles round.

When giant evils stalk abroad—when the... air is heavy with moral misnomers—when society...

When giant evils stalk abroad—when the... air is heavy with moral misnomers—when society...

When giant evils stalk abroad—when the... air is heavy with moral misnomers—when society...

When giant evils stalk abroad—when the... air is heavy with moral misnomers—when society...

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When giant evils stalk abroad—when the... air is heavy with moral misnomers—when society...

When giant evils stalk abroad—when the... air is heavy with moral misnomers—when society...

Harvest forces the peasants to study during... their lives, and during this time a...

All work and no play makes the peasant a... dull fellow, and this has for its result that...

Owing to the small land-holdings there is in... E— no distinct class of what we in this...

House-servants are employed in E— only... by the minister. They are hired at Easter, or...

THE EXAMINATION IN EDUCATION.

BY WILLIAM HODGKIN.

EDUCATION should be a training to promote... insight, power of thought, and facility in...

It may be objected that by such a system as I... have proposed, the student will be placed on de-

LITERARY NOTICES.

"MOTIVES OF LIFE."

This is the title of a book edited by Prof. Swine, and published by James McClurg & Co., Chicago, 163 pp., Price \$1.00.

The author says, "You will find that the hu-... man soul is drawn along by six angels of gold."

"THE UNPARDONABLE SIN."

This is the title of a book edited by John Morris Gibson, and published by James McClurg & Co., Chicago, 204 pp., Price \$1.00.

It is a new departure in the Christian relig-... ion. The book is divided into twelve parts...

"THIS MIGHTY GOD."

This is the title of a book edited by J. P. McClurg, and published by Robert Clarke & Co., Cincinnati, Price \$1.50.

It is certainly a standard work on the subject... one in which antiquarians will find much to...

The bad is constantly at the door desir-... ing to creep in to destroy the good.





# Religion

Vol. V.

Lanark, Ill., Tuesday, May 18, 1880.

No. 20

## GENERAL AGENTS

### FOR THE BRETHREN AT WORK AND TRACT SOCIETY.

D. E. Spencer, Des Moines, Ia. G. H. Miller, Wagonport, Pa. Frank Bigg, Leola, Ill. David Festner, York, Pa. W. H. Allen, Leola, Ill. H. C. Perry, Longmont, Colo. W. D. Taylor, Ill. Morris, Ill. John Walker, Cairo, Ohio. J. M. W. Allen, Leola, Mo. J. R. G. Brown, East, Oregon. J. W. W. Sells, Leola, Ill. J. W. Sells, Leola, Ill.

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**SEVENTH PAGE**—The Flight, Living by the Gospel, The Sign Against the Holy Ghost, Among the Churches, Uniformity in Appearance, Do we Love the Lord's Children, Over-treatment of Visitors.

**EIGHTH PAGE**—New Hope, Virginia, Ashland Ohio Haystacks; Perfection, Indiana, Alabama, Michigan, Carroll, Illinois, Ashland, Kansas, Reuther (or Perfection) Our Romance, Danish Mission Report.

## ASSOCIATES

BY STEA BOWLAND.

I have been said that one may be known by his associates. Do we not all judge others by their company? Have we not all different tastes, felt called or directed by our associates? Association controls us to such an extent that an inspired writer has had to divine mind over us expressed in the eternal records. He says, "Evil communications corrupt good manners." Without evil associates evil communications would be impossible.

The subject of associates is a very comprehensive one; it widens out and encloses within its bounds our thoughts and their influence upon us on our characters. The great difference which exists between people can probably be attributed to no other source so universally as that of associates.

Good company not only improves our manners, but also our minds. In associating with those who are intelligent, pious and polite and those whom we know to possess qualities superior to ours, we raise, while in associating with those who are ignorant, immoral and vulgar, and those who are our inferiors in every respect, we become degraded.

We are creatures of imitation, especially while young, and by the influence of our associates, our tempers and habits are formed similar to theirs.

The sad consequences of a good man's association is exhibited in the history of a great many criminals. They were led by bad associates into degrading associations and on in transgression and sin until finally they were stopped by the gallows. There are on record a great many cases of the execution of innocent persons, and generally the cause of their calamity was evil associates.

A culprit upon the gallows declared that he was innocent of the murder he was about to suffer for, and that it was his company that brought him where he then was. Had he not been accustomed to associating with that class of people he would probably not have been convicted.

One may be ever so pure, yet he cannot associate with evil companions without partaking

to a certain extent of their habits. It has been said, "Evil company is like tobacco-smoking; you cannot be long in its presence without carrying about the taint of it." It should be the aim of all to go into good society. We do not mean the proud and fashionable, but the society of the wise, the intelligent and good, from whom conversation we gain information and increase our knowledge. A writer describing good company, speaks thus: "Good company is that which is composed of intelligent and well-read persons, whose language is chaste and good; whose treatments are pure and edifying; whose deportment is such as pure and well regulated education and correct morals dictate; and whose conduct is directed and restrained by the pure principles of religion." When we have the advantage of such company it should be our aim to imitate them in their good qualities. If we once become accustomed to associating with the intelligent and good, nothing is more disgusting to us than to be compelled to associate for a half hour with the light-minded, silly and vulgar.

Lanark, Ill.

## GROWTH IN KNOWLEDGE.

BY W. H. CARRIER.

"All Scripture given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3.

THIS expression refers to the Old Testament. It is not, however, in the doctrinal or historical parts of the word of God only, that the young Christian is to increase his knowledge. In religion there is nothing purely scientific; it is practical. Every part is "a doctrine according to godliness." It is declared in the passage just quoted, to be the design of the Bible "that the man of God may be perfect, thoroughly furnished unto all good works." Truth is but a means to an end, and that end is holiness. Every one of us ought to study our Bible with that prayer upon our lips, "sanctify me by thy truth, thy word is truth." To know merely to know, is curiosity; but a desire to know in order to do, is sanctity. There ought then to be progress in knowledge. No Christian should be satisfied with mere rudiments; and yet the great book seek for nothing more. It is humiliating and painful to ministers to find how little in the way of imparting knowledge is effected in all of their sermons. No student seems satisfied with so little increase of ideas as the whole profess to be in the school of Christ. Usefulness, happiness, and true religious dignity in this kindred, and not only so but religion itself is stunted and starved, and its lustre diminished. And even they who do read and think, persevere only chiefly the works of men. Never was there an age when Bibles were more widely circulated, and never an age when, by many who possess them, they were less read. Magazines, periodicals and books of all kinds have come in upon us like a flood, which in many cases has almost swept away the Bible. And after all it is Bible truth from its own source, and that is the concentrated nutriment of the divine life; and it will be found that they are usually the strongest, healthiest and most rapidly growing of the children of God, who live most upon the sincere, pure and "undiluted" milk of the word of God.

The works of men are useful in their place when they lead us to the word of God, but too many persons allow themselves to be kept away by them from the fountains of pure truth. For the growth of the church of God generally, it needs to be laid back more to the sacred Scriptures.

"Here I'll sit with transport viewing,  
Merry's streams in streams of blood;  
Precious drops my soul bedewing,  
Flood and claim my peace with God."

All this is well, good, happy, but it is no enough. Even he, this rebelled soul, is but too apt to consider that the great transition from a state of nature to a state of grace, that the mighty bound from impotence to conversion, that the wondrous translation from the power of darkness to the king-dom of God's dear Son, is, if not all that is required, yet all that need makes him anxious. He is so taken up with his justification through faith, and the peace with God which brings with it, that his further obedience is too little thought of. He is ready to say to Calvary what Peter did of Tabor, "It is good for us to be here;" not considering how much yet remains to be done. Oh, thou blessed president, thou relieved anxious inquirer, thou rejoicing young believer, I would not dash the cup of consolation from thy lips, I would not affirm thy joy is premature; on the contrary I would say, "rejoice in the Lord, rejoice in the Lord's ways." The joy of the Lord is thy strength," "go on thy way rejoicing." Yes, but then "take my yoke upon you, and learn of me, for I am lowly and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light." Matt. 11:29, 30.

"All Scripture given by inspiration of God, is profitable." See, then, the importance of incessantly seeking to grow in firmness, resolute-ness. This was the first thing which the apostle enjoined next to believe, "Add to your faith virtues." As with the word signifies, "courage" to assert and maintain your principles before all observation, and against all opposition, put on at once the courage of a hero, and the constancy of a martyr. Prove that piety though contrary to ambition after military heroism, it is itself the most heroic spirit of the world. Grow in grace by obediences to the word of God, born to be wise unto salvation.

## THE PASSOVER.

BY DANIEL ROBERTS.

TO my brother, who love the truth. I greet you as a *well-wisher* in the fellowship of the ASSOCIATES. I humbly entreat you to bear me in a few words, and I pray that we may all abound in that "charity which thinketh no evil." That Matthew, Mark, and Luke plainly state that the time for the killing of the passover lamb had come, when Jesus had his disciples prepared it, is an *undisputed fact*. Jesus positively said that he would eat "the passover" Mark 14: 11; Luke 22: 11; Matt. 26: 18. Who will dare say that he feigned it? Some will say that the "term" passover does not mean what it expresses. If this be true in reference to the term "the passover," it is also true of every other literal term in the Scriptures. And it is true, that this way of dealing with the so-called *Record*, has carried the intellectual, so-called Christian world, into a *delusion*.

If we cannot find upon expression, for the true meaning of terms, then we can not ascertain whether Jesus washed his disciples' hands; or whether it was their feet. Would not this order of interpretation put us into an unpleasant position, into a mystic region. But if we accord the meaning of the term, "the passover" as recorded in the New and Old Testaments. It is not reasonable to say there should be much difference in reference to this subject; for there was but one "passover" in known existence, at the time Jesus ate "the passover with his disciples." The same words which tell us that Jesus did in the night of his apprehension. There can be no better reason given, why I believe that Jesus ate "the passover," than that because the Scriptures emphatically teach it. Read Matt. 25: 17; Mark 14: 12; Luke 22: 7. The Supper of Lord's Supper; John records in the 13th chapter was before the feast of the passover, verse one and twenty-first. Hence it

is not the same supper that Matthew, Mark, and Luke record. The Jews' negligence of observing "the passover in the forepart of the night," (John 18: 28); by no means contradicts Matthew 26: 17; Mark 14: 12; Luke 22: 7.

## CAN WE HAVE SUNDAY SCHOOLS?

BY JOHN W. BRIGGS.

I HOPE that no one will take offense at what I may say on this question. I know that there are some who do not favor Sunday Schools, but I have never been able to see why men suppose them where properly conducted.

"Train up a child in the way he should go, and when he is old he will not depart from it." It does seem to me that the Sunday School would be a proper place for this. I know that home training is very necessary; and good home training will give the child a greater interest and attention in the Sunday School. If we have no Sunday School, where will the orphan children, and the children of the ungodly and unconcerned get their training? If we stop because some cry prophyly, will we not have to stop singing, preaching, and a great many other things which are very good?

I know that many of us men do all they can to oppose Sunday Schools, and then allow their children to attend the Lord's day in playing ball, pitching horse-shoes, &c., while they perhaps are spending the day in a "land off" Sunday visit. How much better would it be if we would take our children by the hand and lead them to the Sunday School. Show them that we are interested in their learning the way of truth and not the bad ways and words used by Sabbath breakers.

I knew a child, the son of an infidel, who was allowed the privilege of attending Sunday School, conducted by God fearing men, and today he has great reason to thank God for Sunday Schools and the training they received, and I am sure "he will not depart from it when he is old."

## GUARD YOUR CONVERSATION.

IF you say anything about a neighbor or friend, or even a stranger, say nothing ill. It is Christian and unobtrusive charity to suppress knowledge of evil of one another, unless our higher public duty compels us to be an accusing witness; and if it be true charity to keep our knowledge of such evil to ourselves, much more should we refuse to spread evil reports of another. Discreditable as the fact is, it is by far the commonest tendency to suppress the good we know of our neighbors and friends. It would be difficult to find a faithful group of either sex who could spend an hour together without evil speech of somebody. "Blessed are the peace-makers;" not the maxim by which we are chiefly governed in our treatment of personalities. Better a thousand times sit dumb than to open our lips ever so inelegantly in the disparagement of others. What we should do to this, as in all human relations, is to practice the golden rule. If we do make others as we would that others should do unto us, we shall be exceedingly careful not to utter ill words about them.—Sel

A sailor, who had been a very profane man, once nailed up a card on the locker in which the pots and pans were kept, on which were printed these lines of Cooper, "It shall be my duty to have the best Supreme Richly apparelled to on each trifling thing. Maintain your rank; vulgarly despise; To swear is neither brave, polite nor wise. You would not swear upon the bed of death! Reflect your Maker now may stop your head." These lines were committed to memory by nearly all the crew, and the card recited frequently as a reminder.—Religious Herald.

## PEACE BE STILL.

BY LIZZIE H. BELL.

WHEN the fearful tempest rages,  
When the mighty billows roll,  
When the dark waves of temptation  
Threaten to engulf the soul.

When the storm is raging fiercely,  
Then smail the tempest roar,  
Grim despair, come darkly whispering,  
You can never reach the shore.

You can never reach the harbor,  
The haven of eternal rest,  
For your bark is nearly shipwrecked,  
And you never will be blest.

Amid the shoals of unbelief,  
The barque is turned and tossed,  
Dripping on its deck and darkness,  
Now, it surely will be lost.

Carot not thou that we perish?  
I the soul's despairing cry,  
Let not the flood overwhelm me,  
Save me Jesus or I die.

Listen to the words of Jesus,  
Why are ye so fearful doubting,  
Unto the storm he saith:

Peace, he will ye raging waters,  
And ye billows cease to roll,  
Peace, he still his ray commandment,  
Ye shall not overwhelm the soul.

Ah, theondrous power of Jesus,  
All things bow unto his will,  
Even the winds and sea obey him,  
At the wordless, peace, he still.

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.

I. W. STEIN, Denies.

D. B. RAY'S FIRST AFFIRMATIVE.

MR. Stein has become excited. He has not enough grace to withdraw his foul charges.

He persistently accused Baptist churches with granting "legal license" to devil "the works of the flesh"; he charged that Baptist churches "hold that we may do evil, fight and kill"; he charged that Baptist churches are guilty of the "crime of perjury," and he charged Baptist churches with justifying the "rapacious, cruel, selfish," "unbridled, carnal lusts and passions!"

As a Baptist preacher he "was a soldier" in a political army doing the work of war," yet he pleads that he was "not guilty" of the crimes with which he charged Baptist churches! If he is not guilty he has made "falsely slanderous" charges against Baptist churches. Baptists as citizens, as well as others, may engage in such war as is necessary for the "punishment of evil doers" without committing the crimes charged. Baptist churches do not encourage their members to commit the crimes of war. The imputations are "simply false and slanderous." Mr. Stein did commit the historical fraud of quoting the Catholic liturgy of Bobbio to prove that the ancient witnessing Waldenses, were trine immersionists! Where did he plainly admit it to be a "Catholic liturgy?" He now stupidly affirms that the "Waldenses were then Catholics themselves!" On the same principle he might affirm that the baptists were once Methodists because so many Methodists unite with the Baptists! We have another example of Mr. Stein's daring historical fraud where he says:

I have proved that the ancient Vaudois or Waldenses were trine immersionists from their use of the Ambrosian office, which positively requires trine immersion.

In his eighth affirmative, Mr. Stein said: "Mason the historian expressly mentions the Ambrosian office which," he

says, "the Vaudois were reproached for having retained after it had been abolished elsewhere." Israel of the Alps, I, p. 12. "The Ambrosian office required trine immersion. Rob. Hist. of Bap. 435, Lon. Ed. These were the ancient Vaudois, my friend's ancient witnessing Waldenses," with the Novatians, "Doctists," &c., which he makes the same people."

The Waldenses were charged with eating their own children. Does that prove that they were guilty? The charge that they used the Catholic "Ambrosian office was false and slanderous. We repeat that Mr. Stein cannot produce one line of proof from any authentic Waldensian document, that the ancient Waldenses practiced trine immersion. Is it reasonable to suppose that a vast body of people should practisetrine immersion for centuries and forget to mention it in their writings? Another example of the "monsieur fraud." Mr. Stein finds where Mr. Brown and others record the fact that the Novatians of Italy and the west were called *Cathari*, the pure; he then says: These are the "Cathari" (not some modern spinners called Paritans, Mr. Ray) of whom Robinson speaks, as his references *exactly show* (see foot note 3), where he says, "They baptized all that joined their assemblies by trine immersion." Rob. Eccl. Res. p. 73.

This is a fraud, for Robinson referred to the *Cathari* dissenters from the Greek church" that held that "Christ was only a man." These were not the Novatian or Waldensian *Cathari*. Mr. S. seems to adopt the doctrine "that the end sanctifies the means."

We furnish one more example of the "pious fraud" of Mr. Stein. He has continued to pervert the testimony of Dr. Judson, by addition and suppression. The perverted passage stands:

"The primitive mode of baptizing was preserved among the Waldenses and Albigenses also, as appears from the present practice of the German Baptists in the State of Pennsylvania and other parts of the United States. The eastern churches have, it is true, introduced trine immersion, and kneeling, and pouring on water before or after immersion, and anointing with oil, and other adventitious ceremonies, by which the simplicity of the primitive mode has been marred, and its glory tarnished; but still their testimony in favor of immersion and the forward posture remains unimpaired." Judson on Baptism, p. 114.

In his garbled quotation, Mr. Stein put in the word Brethren after Baptists, thus adding to the words of the author. Why does he do so? Also, he left out—suppressed—the testimony of Judson showing that "trine immersion," "kneeling," "anointing with oil," are "adventitious ceremonies," introduced by the eastern churches. It must be a sorry cause which needs such support.

When certain writers speak of the Novatians and Waldenses as having practiced the same manner of baptizing as the primitive Catholics, they refer to immersion in contrast to affusion. They regarded it as the same mode whether the act was one or more. The questions, rather quibbles, about feet washing, oints, &c., have no bearing on the subject. Some of the modern Baptists wash feet in their meetings. This does not destroy their Baptist identity. They do not, like the Tunkers, make a saving church ordinance of this custom.

It will be observed that Mr. Stein is shrewd enough to pass around our historical arguments. Will he try to answer them?

First: The Tunkers have admitted that the Bible teaches church succession. Second: They deny that the true succession is with any Pedobaptist church—Rome or her branches. Third: They honestly confess that the Tunker church originated in 1708. And, as there is no other church, holding immersion, that has any claim to the Bible succession except the Baptist, therefore, even the Tunkers themselves must admit Baptist succession, or be driven into infidelity.

This argument with another drawn from the wilderness-history of the church Mr. Stein does not dare to face. He must surrender. He admits the succession of the true church. Will he tell us what present denomination has that succession? Dr. Judson believed the Bible doctrine of church succession. He says:

It is the peculiar privilege of Baptists to have defended, in every age, the initiatory ordinance of the christian church, and that on the simple ground that, so far as the mode is concerned, immersion, however administered, and that alone, is valid baptism." Judson on Baptism, p. 115.

The leading Disciples of Mr. Campbell are forced to admit that we must accept the doctrine of Baptist succession, or be forced into infidelity. The kingdom of Christ shall never be destroyed, it shall have no end: the gates of hell shall not prevail against the church of Christ. The claims to be the original apostolic church must be decided between the Baptists and the Catholics. Modern man-made churches can put in no reasonable claims. Our fifth characteristic that "BAPTIST CHURCHES POSSESS THE NEW TESTAMENT ORIGIN" is fully sustained. CHARACTERISTIC SIXTH.—Baptist churches possess the Bible characteristic of being peculiarly persecuted.

The Master said that "persecutions" would be a part of the inheritance of his true followers. Mark 10: 29, 30. Jesus said: "If they have called the Master of the house Beelsham, how much more shall they call them of his household?" He said: "Behold, I send you forth as sheep in the midst of wolves: 'Ye shall be hated of all men for my name's sake.'" Matt. 10: 16-32. Paul said: "Yes, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. The true saints must pass through "great tribulation" to reach the glory land. While other denominations have their quarrels among themselves, they will make friends to persecute and oppose the Baptists. The kings and princes of the earth have combined against Baptists as they did against Jesus, the founder of the Baptist church. Mosheim, the historian, says:

"There were certain sects and doctors against whom the zeal, vigilance and severity of Catholics, Lutherans, and Calvinists were united, and in opposing whose settlement and progress these three communions, forgetting their own dissensions, joined their most vigorous counsels and endeavors. The objects of their common aversion were the Anabaptists, and those that denied the divinity of Christ and a trinity of persons in the Godhead." Ch. Hist., p. 505.

These hostile denominations could make friends over the persecutions of Baptists. Many Baptists have been lodged in prison even in our free American Republic. More than thirty Baptist preachers have been put in jail for preaching the gospel of salvation to sinners. They have been whipped at the stake for refusing to bow the knee in submission to the traditions of men.

Thousands and millions of Baptists, in the different countries of Europe, were put to death because of their Baptist principles during the dark ages. Cardinal Hosius, a learned Catholic, says:

"If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists, since there have been none for these twelve hundred years past that have been more grievously punished." Orchard p. 364.

During these dark ages the Babylonish woman was drunken with the blood of the saints, and with the blood of the martyrs of Jesus." These martyr saints were not Catholics, they were not Tunkers, and they were not Protestants in the modern historical sense. They were *Eppistae*.

In addition to the line of Baptist succession through the ancient Waldenses and Novatians, it is evident that true Baptist churches continued in Wales from the apostolic age. Mr. Davis, the historian of the Welsh Baptists says:

"The Welsh Baptists contend that Baptist principles were maintained in the recesses of their mountainous principality, all along through the dark region of popery." God had a regular chain of true and faithful witnesses in this country, in every age, from the first introduction of christianity to the present, who never received nor acknowledged the pope's supremacy: like the thousands and millions of the inhabitants of the vale of Piedmont, residing in the green and fruitful meadows, surrounded by high and lofty mountains, separated from other nations, as if the all-wise Creator had made them on purpose as places of safety for his jewels that would not bow the knee to Baal." Hist. Welsh Baptists, pp. 16, 17.

Baptists are regarded as a "sect," and they are "everywhere spoken against."

## TRANSFORMATION

The Christian Standard.

IT will do little good to complain of the worldliness of Christians while there is little to enlist their sympathies or fill their hearts in the service of the church. Many are led into the dance and a participation in various follies, who might have been saved from it by active employment. "Abundance of idleness" is the source of great mischiefs now, as it was in *Nodum* in ancient days (Ezek. 16: 49). We have been told by a prominent educator in this city that since the introduction into our public schools of the method of celebrating the birthdays of eminent authors by the recitation of selections from their works, and essays setting forth the leading facts in their history, there has been a sensible falling off in the demand for novels at the public libraries. The love of novels is supplanted by a worthier love. And so the unworthy loves and associations of many in the church might be readily supplanted by worthier loves and associations, if there were proper system and skill in the management of the church, with a view to the employment of all its members in suitable work and suitable social and religious associations, such as would fully occupy hand and heart and purse. Thus there would be "increase of the body unto the edifying of itself in love. And in place of being conformed to the world, by the renewing of their minds, and be able to prove and approve the will of God as "good, acceptable and perfect."

## THE PEARL OF GREAT PRICE.

BY MATTIA A. LEAK.

BY the ancients the pearl was considered the most precious of gems. They looked upon it as the emblem of purity; born of sorrow and affliction. And what a precious lesson we learn from this substance. They are the result of a diseased secretion, caused by the introduction of foreign particles. These particles consist of carbonate of lime which force their way into the shell; here they become interstratified or mixed with a substance which is identical with the living membrane of the oyster. Thus this beautiful gem is produced deep down in oyster's bed, and as the result of an abnormal condition in the animal. So with the most precious gems that sparkle in the diadem of Jesus. The process by which they have been formed has been a painful process. The bright jewels which Job saw on Mount Zion were those who had come up out of great tribulation. Did we know the history of every redeemed one, it would be a history of suffering, of deep mortification. Some had suffered in obscurity, hidden from the gaze of the world, the deep sighs, the bitter tears, the heart anguish was known only to God. Some suffered in lonesome dungeons, their names were cast out as evil, they were considered as the filth of the world, and as the obscuring of all things. But oh, this formative process is watched, closely watched by him whose eyes are as a flame of fire. He will know when the work is complete, and so soon as the earthly, carnal, fleshly nature shall have become thoroughly interstratified with the divine nature, these priceless gems shall be taken up from the slime and filth of earth, to decorate the palace of God.

Wear, mourning Christian, look up; think of thy ultimate destiny; think of the glory, the honor, the majesty that awaits thee. Sometimes thy faith falters, thy courage begins to give way, and thou art ready to say, "All these things are against me." But oh! hear thy dear Savior saying to thee, "I know thy tribulation and poverty." I am acquainted with all thy troubles, and I deeply sympathize with thee. There is not a pain that pierces thy body, there are no tears that effuse thine eyes, but have their echo in my heart. They art dear to me as the apple of mine eye. I do not willingly siffle thee; but as many as I love, I rebuke and chasten; be zealous therefore and repent."

I cannot make thy sufferings less, if thou wilt be a bright gem in the rich mosaics that adorn the temple of heaven, then thou must submit to the fiery ordeal which is to purify thee. Think- est thou that thy sufferings are especially severe? In this thou art mistaken. The same bitter cup from which thou art suffering, was first pressed to my lips; and every saint has drunk from the same. Rejoice rather, inasmuch as ye are partakers of my sufferings; that when my glory shall be revealed, ye may be glad also with exceeding joy.

Be patient yet a little while, soon the great work will be accomplished, then thou shalt be made an inmate of heaven. "Kyo hath not entered, ear hath not heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." One hour in heaven will make ample amends for all thy sufferings here.

## WHY I LEFT THE M. E. CHURCH

BY E. P. GARNER.

I WAS 18 years old in the year 1856, I attended a Methodist protracted meeting the following winter. They had a great revival. I became convinced that I was a sinner, and that in order to be saved I must change my ways of living. I arose and went to the minister and told him I wanted to join the church and serve God and justify to be baptized. Fifty-six joined the same winter. He told me to wait awhile. I went back the next night. The minister asked me if I was still in the same notion. I told him I was. He told me I would have to wait six months before I could be baptized. I thought it very strange and asked him if I could not become a member sooner. He said they could only receive me as a probationary member, and in six months, if all was right they could baptize me and receive me into full fellowship. He then gave me a book to read, called the Discipline. I took it and went home with a heavy heart. I read it through, and it came to my mind that this was not the book for me to read first, for I never had read the New Testament much, and I determined to read that before I read the book the minister gave me. I took the Testament and went to the sitting-room and commenced at the first and read about an hour, when my dear old father passed the door and saw me reading very attentively where he came in and began to talk with me on the Scriptures. I told him I would hear him if I would anybody on earth, but I would rather read and study it for myself. He then said that was right, and left me. I continued to read most of the time for several days and a part of the nights until I read it through and reread a part of it. I found some passages that did not harmonize with the Discipline, and supposing the minister could explain it more satisfactory than my father could I went to him for an explanation. The subject of baptism he explained to me so that I concluded that may be a few drops of water by sprinkling or pouring or single immersion was all that was required. The Lord's Supper and the holy kiss he said were all Jewish customs and not obligatory on us to practice at the present day. So he also said of washing the feet, that it was an act of humility; and that if we felt humble enough that was all that was required. I said I could not understand it so; and then I turned to James two and read, commencing at the fourteenth verse, and ended with the twentieth verse. He said I did not want to see, that it was the way I was educated and that I was partial; he would get talk any more with me. I was cut to the heart, went out and others went out with me that joined when I did and said that they did not know that there was such Scripture, that they could not stay with them. I was sadly disappointed; for I had great faith in the Methodist minister, because I thought he could explain more clearly than anybody else, I went to him before any one else, even my dear old father, then to get such a reply, you can judge how I felt. I attended the next meeting of the Brethren and was baptized. I do feel that thank God for putting it into my mind to read the good Book first. I have never read their Discipline through yet, nor do I care if I ever do. I think there was but eight out of the fifty-six

that staid with them the six months and were received by baptism as they called it.

## ORDER, UNIFORMITY AND PRINCIPLE.

BY C. H. BALDWIN.

By *brothers*—  
ORDER is not necessarily uniformity without variety, neither is the breaking up of uniformity necessarily progress. The genus homo has a general type which is invariable, and a corresponding variety which prevents any two being alike among a thousand millions. This fact is worthy of consideration. The order is sufficiently rigid to insure any one against mistaking a man for a monk; and sufficiently varied to preserve individual identity. The shrewd old patriarchal philosopher was not puzzled to distinguish between sheep and cattle, and just as little between speckled, ring-straked and brown, among the same kind. He was not so crazy as to insist on such variety as to breed genera. A little sober reflection and genuine modesty would show our pseudo-progressives that the strict exemplification of their principles would be the triumph of sectarian philosophy, and the complete nullification of the significance of the Cross. Baptismal regeneration is no plea for the rejection of Baptism. The doctrine that Feet-washing is necessarily also soul washing, affords no ground against the ordinance itself. And so an idolatrous attachment to a certain order of dress gives no allowance for the repudiation of a distinctively christian apparel. Baptism is not only given in its principle, but in its form. There is no room for cavilling as to the Divine authority of either. Sprinkling is no more baptism, than the principle of evolution is the truth of Genesis. Not so with dress. Here the principle alone is indicated. The form is left to the essential character of the christian life. While this reveals the error of some of our good old Brethren, it means infinitely more than six feet four in the new doctrine of progression. The present order of the Brotherhood is eminently expressive of the true idea of the Cross. Not because it is that particular style, but because it is one among several styles that admit of the principle of self crucifixion and separation which are fundamental to religion. When one style is adopted, and half a dozen others answer the same purpose, there is something gained in exchanging one for another, save as a matter of policy, which at the best may be rotten to the core. To give the present order the sanction of a Divine institute would be unmitigated popery. And because there has been a tendency in this direction, a certain clique has undertaken a revolution in the name of Progress! The first is superstition; the latter is both ally and heretic. I have again and again demanded the presentation of that principle in the Cross which justifies either brother or sister to adopt the style of the world in the matter of apparel. Of course I knew in advance that no wild-ent progressive would venture on so futile a task. I never maintained that the wearing of a hat would necessarily prove a sister to be a prostitute, if it were her only and ignorant departure from the ground principle of Christianity. But to that extent she would be as manifestly unchristian as in giving reign to any other propensity that has its root in the apostasy. Let the principle of that single detection spread itself over her general life, and she is simply a child of

wrath. This is putting the case in the mildest possible circumstances. It is saying more for the sake of illustration than can be said as a matter of fact with regard to any case that has ever come under ecclesiastical jurisdiction. The first case has yet to come under my personal observation in which dandyism, or conspicuous dressiness, in either sex, was not the fruit of a principle which tainted the general life. It is a spectacle to angels and to men when a minister of the Cross fills a column after column of a confessedly progressive christian periodical in the vain, Heaven-sending attempt to show that greater liberty in dress is essential to the highest glory and usefulness to the Church! The alteration of our present order has no more to do, radically and essentially, with the loftiest possible progress of the life of "God manifested in the flesh," than turning the Susquehanna River down Lebanon valley would change its name, nature, or volume. Doffing the sheep's gray shod-belly, and donning the doxie black coat, where nothing deeper transpires, is progress over which the devils clap their hands. And where the deeper fact becomes experience, the outward change is not wasted. The round coat serves all the ends of christian character and influence. There is not a soul on earth, or any where else, that has ever discarded a simple dress for a flashy one as the result of closer fellowship with God, and deeper intimacy with the Holy Ghost.

It is not difficult to lay down a rule that applies to all cases. If we really have found the Messiah; if the Spirit of the Lord has found us, brooded over us, entered our "inward parts," and taken possession of all that is deepest and most controlling in our nature; there is no danger that our variation from the order of the Brotherhood will be so radical as to require correction. Those who prefer head-gear and body-trappings in accordance with outside prevailing customs may ransack all history and philosophy, they will fail to find any principle that will demonstrate a fashionable hat for brother or sister to mess the same thing as a crown of thorns. If we are not in unity of principle with the Cross, on what ground do we expect the benefits of the Atonement! The whole trouble on both sides lies in misapprehension of the awful verity of regeneration—the incoming and constant inworking of the Holy Ghost. The ever-improving consciousness that we are temples of J-hovah, under the necessary manipulation of that silent yet Omnipotent Personality that abated Emmanuel out of flesh and blood like our own, will keep us from undue attachment to a specific style of plain dress, and at an infinite remove from any outgrowth of our self-worshipping nature in any form of demeanor or appearance. Not to admit this truism is to verify 2 Peter 1: 9. The soul that has found the life and peace of God sees too little in dress either way, to divert it from the supreme object of its affection, and the sole source of its satisfaction.

Many people offer their prayers just as poor, shipwrecked voyagers send off their messages. They never look for an answer. They are in great doubt whether they will ever be received, and it would seem a wonderful thing, indeed, if such prayers were answered.

Truth is tough. It will not break like a bubble, at a touch; nay, you may kick it about all day, like a foot ball, and it will be round and full at evening.



**CAUTION.**

WE have received a circular from W. L. O'Brien of the "Piedmont" Railway arranging rates to and from Lanark on that road, with privilege to stop off at Mt. Morris. This means that it has been arranged with the Chicago and Iowa road; and we caution our Brethren generally who do not wish to visit Mt. Morris to be careful how their tickets read, as the Chicago, Milwaukee & St. Paul Road is the only all rail line from Chicago to this place. We state positively that the Chicago, Milwaukee and St. Paul company has no arrangements with any other line west of Chicago. Be sure to purchase tickets via, Chicago, Milwaukee and St. Paul Railroad. If you cannot do this, then say to Chicago, and from there you will be brought to this place direct at reduced rates. If Mr. O'Brien offers you tickets to pass over the Chicago, Milwaukee, and St. Paul road, they accept them, for by so doing you can come here direct, but if you take the Chicago and Iowa, or the Chicago and North-Western, you will be compelled to change cars at Prosper, and by several hours. Our opinion is that it is safer to purchase tickets to Chicago, and then from there. Agents of the C. M. & St. Paul road will be anxious to assist you in Chicago. Should any of the Passenger agents of the C. M. & St. P. call on you, you can rely upon their representations. M. M. E.

**HAVE CHURCH CONFERENCES A RIGHT TO LEGISLATE AS WELL AS ADVISE?**

BY J. S. FLOREY.

IN this age of extreme liberalism there is a growing tendency for every man or woman to act according to the dictates of conscience, whether right or wrong. As a person may be conscientious in erroneous views, it is not always a safe guide to be governed by. The idea that church conferences have not a sufficiency of delegated or representative power to legislate in regard to church matters is an idea calculated to engender self-will, dissension, strife and ultimate ruin.

Let us look at this matter in the light of Bible authority and a course of reasoning right to the point. "The gospel is the power of God unto salvation to them that believe." It is an embodiment of God's will to man, containing the terms of reconciliation, full of love, grace and mercy. It is our religious constitution, ordained of God, signed and sealed by the Lord of life and glory. It is a bill of rights under which all Christ's followers are free and equal. While acknowledging that the gospel is full of grace, mercy and love, we must not forget it is also a bill of positive law, or that there are certain conditions necessary for our acceptance in order to be a free citizen "of the household of saints"; we must be born again—except we repent we shall perish—not all that say, Lord, Lord shall enter into the kingdom," but those who are obedient. For man to change, disown, or add an amendment to this heavenly constitution would be a high handed sin. Only the power that ordained this doctrine of salvation have a right to change it. Having no late authentic revelation of right to change the gospel plan or substitute another form of religious worship, we hold that the gospel is our constitutional code and in accordance with that every rule of church government should harmonize. Just here it is where the issue comes up. A claim is set up that every citizen of Christ's kingdom has a right to be his own judge as regards his church obligations, and often with much apparent zeal for the gospel as their criterion to go by, assume the right to change church discipline or government, notwithstanding said government or rules may fully harmonize with the true principles of the gospel though not definitely or in actual mention in it.

What would be thought of a citizen of the United States who through a professed lover of the constitution, would assume the right to disobey certain laws of his State, county or township, simply because he could not find those laws in detail in the articles of the U. S. constitution? He would be dealt with as an offender, and if the minor laws of which he was found a transgressor were in harmony with the spirit of the constitution his appeal to the absence of such laws in detail in the constitution would

be of no avail. He would have to suffer the penalty of the laws. It never was intended that the constitution of itself should embody all the law that was necessary for the government of the people who should live under it, but it virtually embodies the essential principles or ground work for a free government, and to certain bodies of men are delegated powers to legislate, and to others the right to execute the laws. While no constitution delegates such powers. It gives no right for those bodies of men to make a law violation of the organic principles of the constitution, but any law made by them falls in accordance with said constitution, devised for the government and good of the people, every citizen is duty bound to respect and obey. Though it be a petty law to township or school matters it is under the same obligation to obey it as though it were a law plainly set forth in the constitution itself. Just so we reason in regard to our religious constitution which embodies in plain terms the principles and doctrine of salvation, and under the same bill of rights all true believers, by virtue of the same, constitute the church or "body of Christ."

As regards the government of the church, in every respect, and the obligations of the individual members, the gospel does not in detail set forth every particular. God sent his Son in the world to give to us an expression of his will and to make us delegated power to build his church. He was obedient, and founded the church in accordance with his delegated power, it was more particular his province to establish the doctrines of the church, or we might say the frame, under God, of our glorious religious constitution. To the apostles, his chosen representatives, he delegated the power to go forth and propagate his church, to hold inviolate the doctrine thereof, to baptize, to organize churches (congregations) of those who believed, and to establish such rules and regulations for their government as was right and proper. Yes, they, the apostles made laws to govern the church. Apostolic church government, so far as we know was in harmony with the gospel, and the cause of Christ prospered, the gospel pushed away, and here we say they were the church well delegated power. No Christ could forth his apostles, fully commissioned as ambassadors in his stead, to preach and to be overseers both of church, and they, the apostles, sent forth ministers or evangelists to preach the gospel and to the church is delegated the power, not to change the constitution, disown or take from, but to use every lawful means in her power to make the gospel effective, to make each word of delegated power to the best interest of the church. And every rule and regulation made to this end, in harmony with the gospel is a law, petty though it be, that every member is in duty bound to observe, otherwise he is not a good "citizen," and the penalty of the law is his due. It is often said (for the want of better argument) "Show me the chapter and verse in the gospel where I am commanded to do this or that. The same was asked in the apostles day." When did Christ say if any be sick, let him call for the elders of the church and they shall anoint him with oil?

Please tell me where it was that Christ said that it if be "a shame for a woman to be shorn or shaven, let her be covered," or that it is a shame for a man to pray or prophesy with his head covered. Tell us when Christ commanded us not to neglect the assembling of ourselves together, or did he ever command us to lay by our first day of the week? Pray tell us when Christ gave the law to have all things common. By what authority do you set laws for a choice in the case of Matthew, or set apart seven men for a certain work? Who gave you authority Paul, to require certain qualifications and ages before a widow could be "taken into the number"? And so we might go on and show that rules and requirements of the nature of church government were not given in detail by Christ, but the apostolic church used its judgment in these matters and all were the outgrowth of the general principles of the gospel. They had a right to enact those rules and regulations, so long as they, in their judgment, thought them consistent to the good of the church, and no principle of the gospel was sacrificed, but rather that the design and character of the gospel might thus be carried out by the church, and true Christian character establish-

ed. Just so it was with the church. The Annual Meeting is made up of the representatives of the whole church, and they have the right to make rules and regulations for the good of the church, having in view not only the conversion of the world, but also the purity of the church, and the perpetuity of her peculiar characteristics that God's children are to be separate from the world; and so long as those decisions are an outgrowth of the wisdom and sound judgment of the church, in accordance with the true spirit of the gospel, every member is in duty bound to observe them, and use his or her influence that they be carried out.

It is often said by the self-willed "the gospel is my rule of life and nothing else will I obey." To this we remark that those who live up to Annual Meeting, as a class, live as close to the gospel as it is possible for those who ignore the decisions of the Annual Meeting. In fact it is a question of doubt whether a man can be a good Christian who will trample under his feet the expressive features of Annual Meeting decisions. What think you of a man who will say, "as the Bible says nothing about horse-racing, cock-fighting, card playing, etc., I don't think it any harm to indulge in them." Annual Meeting decides according to the general principles of the gospel it is wrong to indulge in such worldly amusements, therefore the man who observes the decisions certainly lives nearer the true principles of the gospel. So it is with every decision made by Annual Meeting that indeed harmonizes with the gospel, and, who, as an individual has a right to set up his judgment against the common wisdom of a multitude, and say those decisions are not according to the gospel?

The rules and regulations of the church are by no means a barrier to the true conversion of the world, but being in harmony with the gospel they do keep out those who want to come in with proud hearts and haughty heads, those who want to rebel in the cradle of the church and be reeled to sleep with the false hope that they can serve God and man nor worship the living God while slaves of sin, or victims of the cross while doing the bidings of the enemy.

We sometimes hear about "man-made laws," "human creeds," "episcopal dominions," etc.; is no argument, but simply a means to secure sympathy and uphold self-justification. "Be of one mind" most certainly applies to men who contradict it as well applies to judgment in matters of church government, and upon obedience to this injunction our future prospects depend. In no other way can we become more of one mind in church government, than to yield our own judgment to the decisions of Annual Meeting. Instead of finding fault with the demands of the church, see if the fault is not in our own hearts, rather, and when matters are straight within us we will see matters are about right with the church after all.

Once we give up the idea that the Annual Meeting has no power to legislate in matters of detail, relative to church rules, judgment and government, we enter upon a dangerous way, self-destruction will follow. We may exist in name, but her real glory will have disappeared.

**BREAKING BREAD.**

THE American Baptist Flag contains the following observation on an article by one of its contributors:

Bro. Brown suggests in his excellent article that the time is coming when the Lord's Supper is in the evening." We do not think that the time has anything to do with the validity of the ordinance, and we appear very early in the morning of the second day of the week the "proper time" that Paul broke bread with the disciples at Troas. Though the disciples came together on the first day of the week to "break bread," it was between midnight and daybreak they lay down to sleep. Acts 20: "It was between midnight and daybreak" that the disciples "broke bread," it was quite a ways from the middle of the day, the true Baptists usually break bread. If the disciples of Christ twenty-four years after the ascension and coronation of Christ, broke bread between the evening and the morning or during the night, they did precisely as Christ did at Jerusalem, Acts 22: 10. The Flag does not "think" that it has to be broken to do the validity of an ordinance. Time had something to do with it under the law of Moses; and

we have a better law with better promises, does it not seem at least reasonable that time is something under the better thing? Or is God not a God of order now? He is unchanging. The proper time to observe the Lord's Supper is the "evening," because common sense teaches that the evening is the time to eat supper, and not in the middle of the day as Baptists do. If Mr. Hay would be happy he must be his supper in the evening instead of dinner time.

**TRANSFER ARRANGEMENTS IN CHICAGO.**

WE were in Chicago the 10th and arranged for Dr. Farnsey to conduct parties from one depot to the other. We suggest that you do not arrive in the city on Sunday, but by 8:30 A. M. Monday morning. All Eastern trains arrive at that time, and then about 10 A. M. a special train will leave on the Milwaukee & St. Paul road for Lanark. There will be about two hours for changing cars and for refreshments. It might be well for those from the East, if they find they will reach the city on Sunday, to stop off with brethren in Indiana, and then take the train Sunday night in time to reach the city at 3:30 A. M. Brother Farnsey or some one authorized by him will see you ten or fifteen miles from the city on the train, and will give you such information as you may need. When you arrive at the depot, do not be in a hurry, but wait a few minutes in the depot until the crowds disperse; for there will be thousands coming in at that time to the National Convention, and it will be well to move slowly and follow Brother Farnsey's instruction. Mr. Fleming and Mr. Everest of Chicago will also aid you by information. Brother Farnsey says he will make arrangements for refreshments on Monday morning at reduced rates. M. M. E.

**BUSINESS ITEMS.**

TICKETS on Illinois Central are good from May 18th to June 10th.  
 BETHLEHEM at Wm. Green of A. M. to Jan. 1st, \$1.00 60 cents.  
 SEND for a copy of "True Vital Piety" or "Non-conformity to the world." Price 75 cents.  
 When you are in Lanark, go to the BROTHERS at Wm. Coffey and examine their fine stock of religious books.  
 Meal tickets will be for sale adjoining Editor's Tent near the tabernacle. D. L. Miller will be there to supply your wants.  
 CALL at the B. at W. office and buy one of those new tracts entitled "The House we Live In," by Daniel Vaniman. 16 pages. Price five cents.

The only through route to Lanark is over the Chicago, Milwaukee and St. Paul Railway. Special train will leave Chicago for Lanark Monday 3:14 at 10 A. M.

ORDERS for books, pamphlets and BROTHERS AT WORK will be received at the Editor's Tent on the Annual Meeting ground, and at the office of the B. at W. on Broad Street.

RAILROAD certificates will be issued from the Editor's Tent near the tabernacle. In calling for a certificate state on what road or roads you come, and at what station you purchased tickets.

PARTIES wishing to settle accounts should call at our office, corner of Broad and Franklin Streets. When there, examine the state of excellent religious works. We have on hand a choice selection.

THE CHICAGOANS, Lafayette and Chicago R. R. will road trip tickets from Indianapolis and Lafayette, Ind., to Rock Island for one and one fifth fare. At Rock Island it connects with the C. M. & St. P. Railway to Lanark.

Do you want to come here direct from Chicago? Look over the connections on going to Chicago, Milwaukee and St. Paul. Edited by way of Western Union Junction. Pay full fare coming, and when here call for certificates.

If you intend to be at the A. M. be sure to subscribe for the DAILY B. at W. so that your family may have what the connections are doing for you. Price 25 cents. If you do not intend to present then subscribe anyhow and bear the news.  
 INDIANA, Bloomington and Western Railway will carry passengers to Bloomington, Ill., and return as follows: Pay full fare going; at intermediate stations pay full fare to and return for one cent per mile. Certificates on A. M. ground.



OUR BIBLE CLASS.

"The Worth of Truth No Tongue Can Tell!"

This department is designed for serious and an...
of the promise the Truth, all utterance should be...

Why will it be that those who could not enter the prom...
land? Was it because he did not do what God com...

Bro. Fishburne: I should like you to explain...
John 2:24-26: Why do they have life in the be...

THE FLIGHT.

Will some one please explain Matt. 24: 10, 20, 22...
which reads as follows: "And we will tell them that...

It is known that A. D. 70, Jerusalem was besieged...
by Titus. The women who could not find any g...
sack were in a very difficult condition to be fr...

LIVING BY THE GOSPEL.

Will some one please explain 1 Cor. 9: 21, which...
reads as follows: "I have made myself weak to th...

I himself. Doubtless if any of our brethren...
should speak of themselves as Paul does they w...

"Who goeth a warfare any time at his own charg...
or ploweth a vineyard and soweth seed, and eateth...

THE SIGN.

What is the sign referred to in Matt. 24: 30, first...
part, which reads, "And then shall appear the sign...

A complete representation of the Jewish church...
so strongly set forth by Matt. 23:30, by the second...

SINNING AGAINST THE HOLY GHOST.

Will some one please explain Matt. 12:32 which...
reads as follows: "And whosoever speaketh against...

I learn two things from this saying of Jesus.

First, that some may be forgiven in the world...
to come, that did not obtain it here. Second...

Will some one please explain the last part of...
the parable of the fig tree, "Woe to them that...

Jesus is informing the Jews that his doctrine...
was not intended for a "pulpit for the old law,"...

AMONG THE CHURCHES.

WE left home on the 19th of March in order...
to visit the little Rock in Cumberland Co. These...

It is a wonderful thing that we should have...
a place of worship this summer and will make an...
effort to induce a minister who has no set-t...

Bidding good-bye to the friends we came to...
Bonsacks, we for the first time in Franklin...

We found ourselves in Franklin county on...
Tuesday evening, and on Friday morning we...
at the brick church a large number of the...

When we returned to our good spirit which prevailed...
during the meeting, being disappointed with the...

We reached home after an absence of nearly...
six weeks and found our family all well, for...

rent. We were much pleased with our tour...
and hope soon to make a more extended one in...

UNIFORMITY IN APPEARANCE.

IF we look upon an extensive field of what...
I containing millions of souls we will be hard-...

CHRONICLES.

AND it came to pass that word came from...
the region of schuylkill to a disciple of...

And so it came to pass that on the thirteenth...
day of the third month, the disciple again...

not early in the morning he went up to the...
country to the house of his brother elsewhere...

DO WE LOVE THE LORD?

B ELOVED brethren and sisters, my soul has...
been prompted to action by seeing an article...

AN ERROR CORRECTED.

I N brother Moore's pamphlet on "Trinitarism,"...
is found a warning stating that Mosheim in his...

OVER-TAKING OF VISITORS.

WE are very apt to make a mistake. I can...
desire to confer pleasure on our visitors...

Life, is the time to serve the Lord.









ning as Protestants; (4) they defended their beginning on the same principles as all other Protestants—on their REFORMATION. These are moments of Baptist history, which Mr. Ray will never overlook, yet he pretends to unbroken personal church succession from the apostles through a people of like faith and practice. Such deception does not belong to the church of Christ. It is too bad.

### SABBATARIANISM.

BY DAVID BROWN.

**G. K. and Anna Kistler:**—  
DEAR friends, your two letters of inquiry about the Sabbath question are at hand, and contents noticed. I will now try to answer your questions in the fear of the Lord. You say you want the truth, and nothing but the truth. That is all I want.

Christ, when praying to the Father, says, "My word is truth." John 17:17. And in John 14:6, says, "I am the way, and the truth and the life: no man cometh to the Father but by me;" and Paul says Heb. 12:2, "Looking unto Jesus who is the author and finisher of our faith." Again, that "word" which Christ preached be received from the Father, and the word is our only rule of faith; and that word will be our judge in the great day of accounts. John 12:57, 48, 50. Deut. 18:15, 19. There fore we must "hear Christ in all things whatsoever he shall say unto us." Acts 3:23, 25. Now in order to be on safe ground it is highly necessary to show the contrast between the law and gospel.

In the New Testament you will find such expressions as "the first covenant," the second covenant," "the new covenant," "the old covenant," "the New Testament," "the Old Testament," a "ministration of death" and a "ministration of the spirit," the letter which killeth, and the spirit which giveth life; the law of sin and death; the law of the spirit of life in Christ Jesus; entangled with the yoke of bondage; and the liberty wherewith Christ hath made us free. These expressions represent two different dispensations as opposite as language can possibly state them. Light and darkness, truth and error, life and death, are not more opposite than the ideas and principles represented by the foregoing term. The one refers to the Ten Commandments and the other to the Gospel of Christ.

The one was a ministration of death written and engraven on stone; the other is a ministration of the spirit written in the fleshly table of the heart. The one is said to kill; the other is said to make alive. The one is called a yoke that neither we nor our fathers were able to bear; by the other, if ye are made free ye shall be made free indeed. The one is law; the other is grace, and truth and spiritual life. The former came by Moses, the latter came through Jesus Christ. Hence we have the *Old* and the *New*. Moses and Christ were the only two law givers that ever spoke by divine authority. Moses was the first law giver, and Christ was the last. The law by Moses was addressed to the fleshly descendants of Jacob or Israel and to them alone; while the blessings of the gospel of Christ were intended for "all nations" and for every creature. Hence Moses represents the Law and Christ the Gospel. The letter which killeth always refers to the law and never to the Gospel; while the spirit that giveth life always refers to the Gospel, and never to the law. The old covenant represents the one, and the new covenant the other. The former was

local, special, and temporary, and for the Jews only; the latter was for all nations, and an everlasting gospel, establishing a kingdom which cannot be moved. The former by Moses, the latter by Jesus Christ.

The distinctive features of these two dispensations are clearly set forth in Heb. 7:13, also in John 1:17. The *new* covenant referred to in Heb. 8:1-10, is forgiveness of sins and the righteousness of faith in Christ as explained in Heb. 10:16, 17. The two covenants that came through the two Mediators and law givers, Moses and Christ, are not only clearly identified, but we have the positive statement that in saying a *new* covenant, it indicated that the first was *old*, decaying and ready to vanish away. Heb. 8:13. Now, then, in regard to the old covenant or the law under the Mosaic dispensation. It is said there was a moral law and a ceremonial law; that the Ten Commandments were the moral law, and the balance ceremonial. Notwithstanding no such distinction is ever found or even recognized within the lids of the Bible. When we come to examine the so called ceremonial law in its moral principles of action for selfish humanity, and the symbolic teachings of hope, they are of a higher and nobler order than any moral principle found in the Ten Commandments. I will again say that the blessings to humanity and to the world that are shadowed forth in the so called ceremonial part of the law, are as much grander and superior as the Cross of Calvary is above a prison house of criminals and murderers. Wherefore and why? Because the bleeding sacrifice gave to the broken-hearted and penitent the sacred balsam of hope. Because the altar of incense pointed to the acceptable prayer of the children of God through the offering of the world's great Redeemer. Because the spotless paschal lamb pointed with hope to the Lamb of God whose blood cleansed from all sin. The ceremonial part of the law was not a law of condemnation, but a system of hope and promise. In it is found, "thou shalt love thy neighbor as thyself." Lev. 19:18; Deut. 6:5. "But what can we say of the 'law of condemnation, and of sin and death written and engraven on stone!' In it there was no Christ, no Savior, no mercy, and no pardon. For "he that despised Moses' law, died with out mercy under two or three witnesses." Heb. 10:28. A large portion of the Ten Commandments are addressed to such persons as are guilty of gross crimes such as theft, murder, adultery. Thou shalt not kill or steal. Thus we see in the Ten Commandments there are nine crimes that they should not do, and over each it holds a fearful and terrible penalty, and a speedy and certain death without mercy, and the same penalty to the Sabbath-breaker. No mercy, no Christ, no Savior, no pardon, even for kindling a fire on the Sabbath day. There would be no use of a law without a penalty being attached for the violation of that law.

Our Seventh Day Advent friends do not keep the fourth commandment—that it do not keep the Sabbath holy, because they kindle fire on the Sabbath day. And I will further say, that if they would carry out the penalty and advocate the penalty for the violation of that law as strongly as they advocate the keeping of the seventh day Sabbath holy, they would all be stoned to death in less than twenty-four hours, provided they had some one to stone them.

You ask, "Who changed the Sabbath from the seventh day to the first day of

the week?" I, for one, never, changed it. Our Brother, or the church to which I belong, never changed it. Again you might ask, why don't we keep the seventh day Sabbath holy? I will answer by saying, that Christ is our law giver. We are commanded to "bear him in all things;" and as I said already the *word* that he spoke is our criterion, our guide, and will be our judge at the great day. And as "he saith way the truth and the life," we "look upon him as "the author and finisher of our faith;" and that he (Christ) never commanded us to, keep the Sabbath day holy? When Christ was interrogated by the young man as recorded in Matt. 10:16, 18, in regard to the commandments which he should keep, our Lord and Master named none, just the kind he wanted to have in the New Testament or new covenant. But he never said one word about keeping the Sabbath day holy. Now we believe that Christ understood his office, his duty; and while here on the earth told what the Father's will was, but never once said, "keep the Sabbath day holy." Again, Paul to Romans, 13:9, speaking of the commandments, "For this thou shalt not commit adultery, thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, 'Thou shalt love thy neighbor as thyself.'" Not a word about keeping the Sabbath day holy. We believe firmly that Christ made all the change, and just the right change, and the change that God wanted. Paul says in Heb. 7:12, "For the priesthood being changed, there is made of necessity a change also of the law." Again, "The law and the prophets were until John, since that time the kingdom of God is preached and every man presseth into it." Luke 16:16. The law is a school-master to bring us unto Christ, that we might be justified by faith." Gal. 3:24. "But after faith is come we are no longer under a school master." In Romans 10:4, we have, "For Christ is the end of the law for every one that believeth." Now then I claim we do not mix the law and the gospel together, from the fact that the Savior says in Matt. 9:17, "No man putteth a piece of new cloth unto an old garment. Neither do men put new wine into old bottles, else the old bottles break and the new wine runneth out and the bottles perish; but they put new wine into bottles and both are preserved, showing forth so clearly that the law, the old covenant, is the old garment or the old bottles; and that the new covenant is the cloth, the new wine, and the new bottles.

My next argument for not mixing the law and the gospel is founded upon the language of Paul to the Galatians fourth chapter twenty first verse to the end of the chapter. Hope you will search said Scripture thoroughly. It will say no more withering rebuke was ever inflicted upon willful ignorance and prejudice than this allegorical, unanswerable application of the sons of bondwoman and freewoman. The application of this allegory by Paul is as clear as the noonday sun. The son of the bondwoman represents Mount Sinai where the ministration of death written and engraven on stones was given and answered to Jerusalem; which now is in bondage with her children because they are still under the law. But those who are under the law being the children of the bondwoman shall not be heir with the son of the freewoman. But the followers of Christ are not children of the bondwo-

man, save the free. And as Isaac was, so are the children of promise. Gal. 4:28. As Hagar represents Mount Sinai and the children of the bondwoman represents the children of Israel, who were in bondage of the law; it is evident that if you are under the Ten Commandments that were given on Sinai you are certainly in bondage, a servant, a child of the bondwoman, and shall not be heir with the son of the freewoman, who was Isaac and through him Christ. That is, Isaac the children of the bondwoman you are observing holy days, or new moons, or Sabbath days, and thus turning to the weak and beggerly elements whereto you desire to be in bondage. Gal. 4:9. That you are under a law of condemnation, a ministration of bondage, and of sin, Paul would say to you. Gal. 4:10; "Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed labor upon you in vain. Also see Col. 2:16, 17, 20, 23.

My next argument for not mixing the law and the gospel or blending them together, is from the fact that if we do we will commit spiritual adultery. Rom. 7:1, 4. The leading feature in this illustration is this: that if she be married to another while the former husband be living she is an adulteress. So the man who has been joined to Christ and then joined himself to the Law, is a spiritual adulteress. To try to blend the Law and the Gospel together, making a grade to slant keeping the seventh day holy, which was commanded to be kept by the Jews, and the Jews only—not commanded to be kept before the days of Moses is not wise. Deut. 5:2, 3. Why not keep the law of circumcision as well as the Sabbath? It was binding upon them throughout their generations for an everlasting covenant. Gen. 17:1, 12.

Now in regard to the report that a certain Elder of the Advent church is circulating telling the people in your country that the Adventists are getting all the Dunkard Brethren, or that the Dunkard Brethren are all coming over to his kind, and in a short time Adventism will swallow the Dunkard Fraternity, I will say this in a grand mistake or falsehood. Outside of Columbia county, W. T., there are only a few that ever did so, and only a few in your country. I have a knowledge and a better knowledge of our Fraternity over the United States than said Advent Elder has. We have between 1,500 and 2,000 ministers and I do not know of any that went over to the Adventist except Moses Hunt of your country. The more I read and study the Scriptures, the stronger I get in the doctrine of the Brethren, and the less I think of the Sabbatarian. Hope you will receive this in love and search the Scriptures sincerely and seek the truth as it is in Jesus. Do not bother yourselves about the Ten Commandments. Jesus is the author and finisher of our faith, not the Ten Commandments. Neither will we be judged by the Ten Commandments.

Now, in conclusion, let me exhort you, both of you, to come back to the church of the Brethren which you can do by making satisfactory acknowledgments to the church. We are sorry you left us.

When a person makes his bed among swine, should he complain if the swine root him? And when a man of refinement and culture so deems his noble manhood as to become a frequenter of low goggories, should he blame the low and vulgar for treating him with familiarity and contempt.















## ATHIHOPEL

BY JAS. T. BUCKLEY.

A **ATHIHOPEL** great was a name of renown;  
In the days of King David he stood by the crown.  
Until he turned traitor, betraying his trust,  
And doing such things as were wrong and unjust.

A popular man of political note—  
Like modern Gambiell, their cause to promote,  
Advising and pleading some matters of state,  
Was ancient AthihopeL, mighty and great.  
He sat by the king and ate at his board,  
He dressed in soft raiment and lived like a lord,  
For he had been chosen a counsellor wise,  
Of evils arising the king to advise.

In government matters, of kingdoms and crown  
AthihopeL counted applause and renown;  
He gave advice to the king and his lords,  
With pleads of honor and wisdom of words.

He speaks as the oracles speak in three days,  
Admirably eloquent, winning his ways,  
Deceiving his hearers with flattering words,  
Like fabulous songs of the chattering birds.

Like the voice of a God was AthihopeL's word,  
His counsel accepted, however absurd,  
Until his ambition and treachery led  
The king and his servants his counsel to tread.

For Abalom formed a conspiracy-ring  
Avenging himself to be Israel's king  
Instead of his father. And AthihopeL drew  
To his confidee secretly AthihopeL drew.  
But David succeeded with prayer to the Lord,  
To turn into foolhardiness AthihopeL's word,  
By Hushai the Archite, whose counsel was sought,  
Which brought the conspirators treason to naught.

And he, when he saw that his counsel was not  
Accepted for good, in his treacherous plot,  
Went home into Gilboa, not there to die,  
But hastened away to commit suicide.

How many ambitious and treacherous men  
Have killed themselves likewise, not only since  
then.

But ever since Cain in his jealousy set  
His brother in the way of conspiracy, too.

## STEIN AND RAY DEBATE.

PROP. 21. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.

J. W. STEIN, Denies.

D. B. RAY'S 13TH AFFIRMATIVE.

**THE** principle is precisely the same, whether Mr. Stein did "the work of war" as a preacher or Baptist member.

He persistently accuses Baptist churches with granting "legal license" to do "the works of the flesh;" he charged that Baptist churches "hold that we may do evil, fight and kill;" he charged that Baptist churches are guilty of the "crime of perjury," and he charged Baptist churches with justifying the "rapacious, cruel, fiendish," "unbridled, carnal lusts and passions."

Though he was a Baptist soldier, doing "the work of war," he pleads out guilty of the above crimes, which he charged upon Baptist churches, because some Baptist members have done the "work of war." If he is "not guilty," then the churches are "not guilty." But if he was guilty "of perjury" as a Baptist, his words as a Tunker is not worth much. We repeat that Baptists, as citizens, may engage in such war as is necessary for the "punishment of evil doers," without sin on that account. His pretended facts on this subject are not true. We make no defense of unjust warfare. Baptist churches have nothing to do with war, therefore his accusations are not pertinent.

When Robinson and Orchard referred to the liturgy of Bobbio in connection with the history of the Waldenses, they plainly showed by their extended quotations that it was a Catholic document. But Mr. Stein is guilty of an enormous

historical perversion by quoting this liturgy as though it was a Waldensian document!

Mr. Stein did not speak truly on this point. It needs no reference to learned men. He deliberately quoted Catholic documents as though they were Waldensian documents, it seems, to deceive his readers. This is as bad as doing the "works of war."

The witnessing Waldenses were never in the Catholic church, except such as left the Catholics and joined the Waldenses.

Concerning the reference to Robinson's Researches, p. 72, in our last, we applied the clause, "yet they all thought Christ only a man," to the Cathari as well as the Paulianists. We overlooked the grammatical construction of the passage. But this does not relieve Mr. Stein from his fearful blunder in confusing the Novatians of the west with the Cathari dissenters from the "Greek church." Mr. Stein found where Mr. Brown and others denominated the Novatians of Italy and the west the Cathari he then says: "There are the Cathari" (not some modern sprinklers called Puritans, Mr. Ray) of whom Robinson speaks, as his references exactly show (see foot note 3) where he says, "They baptize all that joined their assemblies by *trine* immersion."—Rob. Ecol. Res., p. 72.

Mr. Robinson referred to the Cathari dissenters from the "Greek church"—not to the Novatians.

As to his 20th fact, we admit that "the three first ages" of the established Greek State church is marked by "trine immersion" churches have advocated their own practice, and others have resorted to these facts. But what has this to do with the question? His fact 23d, yes. Baptists quote from all parties showing the general practice of immersion, but this does not prove that the ancient Waldenses were trine immersionists. His 23d fact is an enormous net to trap. Let him prove it. His 24th fact is not a fact. Baptists quote others, only endorsing them as far as they testify truly. His 30th fact; it is true that the established Greek church is all its branches and rituals requires "trine immersion." But what has this to do with Baptist churches? Fact 26, yes. Baptists quote Pedeo against themselves, but without endorsing the additions to "the one baptism." As to his fact 27 we agree that the early Greek and Roman Catholic creeds demand "trine immersion." But no baptist confession of faith, whether Novatian or Waldensian, ever demanded more than "the one baptism" of the Bible. His 28, 29, 30, and 31st facts are assumptions and misrepresentations. It is evident that the ancient Novatians and Waldensian Baptists did not practice "trine immersion." First.

Because they adhered rigidly to the New Testament, which makes no mention of trine immersion, but demands only "one Lord, one faith, one immersion." Second. The ancient Novatian and Waldensian Baptists did not practice "trine immersion," from the fact that they earnestly opposed all the "traditions" established by the Greek and Roman Catholics, among which "trine immersion" occupies a prominent place. They did not adopt this tradition. Third. These ancient witnesses did not practice trine immersion, because in all their authentic confessions of faith and summaries of doctrine, there is no mention of trine immersion. It is out of the question to suppose that these people forgot to record "trine immersion" in their confession, if they observed any

such custom. Trine immersion is prominently stated in the creeds and confessions of all trine immersion churches. The ancient Waldenses have published numerous confessions of their faith, without a hint of trine immersion. Therefore they did not hold and practice this tradition. Can a Tunker confession be found without trine immersion? Fourth. These ancient witnesses did not practice "trine immersion," because in all their writings, setting forth their faith and practice, there is no mention of trine immersion. It is utterly absurd, not to say foolish, to suppose that in all the writings of the Waldenses, for hundreds of years, that no one should mention trine immersion as their practice, provided they were trine immersionists. With all his quibbles and perversions, Mr. Stein dares not attempt to produce a single genuine Waldensian document in favor of trine immersion.

Mr. Stein has become so reckless that he says:

His (Ray's) church commenced with Spilbury in London, September 12, 1633, A. D., by beginning their own baptism, for which Mr. Crosby, their minister offers a lengthy apology from H. von Spilbury, Tombs and Lawrence (vol. 1, pp. 108-116), and adds: "The Baptists were not a little uneasy about it at first, and the Pelobaptists thought to render all the baptisms among them invalid, for want of a proper administrator to begin the practice; but by the excellent reasonings of these and other learned men, we see their beginning was well defended upon the same principle on which all other Protestants built their reformation. Crosby's Hist. of the Baptists, vol. 1, pp. 167, 170. Is that a historical fraud, Mr. Ray?"

Yes, this is an outrageous "historical fraud." Mr. S. has covered up the facts. Why did he conceal the fact that the "beginning" did not refer to the beginning of the present Baptist denomination, but to the "beginning" of baptism with this particular Baptist church in the city of London? Why did he quote only enough to leave the impression that this church started without a "proper administrator" of baptism? Why did he conceal the fact that this church received baptism by succession from an "ancient congregation of foreign Baptists in the low countries?" The facts in the case are as follows: 1st. Quite a number of pious Pedobaptists about London, from reading the Scriptures, embraced Baptist sentiments. 2d. As they were not acquainted with the few persecuted and scattered Baptists of England, they were troubled concerning the proper administrator to begin baptism.

3d. "But hearing that some in the Netherlands practiced it [the ancient form of baptism], they agreed to send over one Mr. Richard Blount, who understood the Dutch language. That he went accordingly, carrying letters of recommendation with him, and was kindly received both by the church there, and Mr. Joke Bette, their teacher. That upon his return, he baptized Mr. Samuel Blacklock, a minister, and the two baptized the rest of the company, whose names are in the manuscript, to the number of fifty-three.

So those who followed this scheme did not derive their baptism from the aforesaid Mr. Smith, or his congregation at Amsterdam, it being an ancient congregation of foreign Baptists in the low Countries to whom they sent." Crosby's Hist. of English Baptists, pp. 102, 103. This church as a local congregation began in 1633, but it received its hap-

tim by succession from the authority of an ancient congregation of foreign Baptists. Mr. Stein had just as well quote a part of the records of the organization of the first Baptist church in LaGrange, Mo., and then triumphantly affirm that the Baptist church began there and there! We are sorry to be compelled to expose such unmitigated fraud. He could be excused if there were a probability of a mistake.

Our sixth characteristic, that Baptist churches possess the characteristic of having been peculiarly persecuted, (in connection with our other characteristics), goes to establish Baptist church claims. Churches that have not been the object of sore persecution through the centuries past are destitute of one Bible characteristic of the true churches. We do not propose to establish our claims from any one characteristic alone. While denominations mentioned by Mr. S. have been bitterly persecuted, they have retaliated by persecuting their oppressors to the extent of their power. Appleton's Cyclopedic, of Baptists truly says: "Persecuted themselves, it is their glory never to have persecuted others."

Mr. Stein has committed several other blunders, in which the facts are perverted. Why does he persistently deny our historical argument? He dares not face our Bible argument, based on the wilderness history of the church. Also, we call his attention again to the following:

First: The Tunkers have admitted that the Bible teaches church succession. Second: They deny that the true succession is with any Pedobaptist church—Rome or her branches. Third: They honestly confess that the Tunker church originated in 1708. And there is no other church, holding immersion that has any claim to the Bible succession except the Baptists, therefore, even the Tunkers themselves must admit Baptist succession, or be driven into infidelity.

Our leading arguments remain unmovable. They are supported by the truth which emanates from the "Rock of Ages." Our proposition affirms that "Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ." Outside the Roman church our proposition is denied by very few. The vast importance of the church question will not be denied by any lover of the truth. The church of Christ is the pillar and support of the truth, the salt of the earth, and the light of the world. Mr. Stein, in denying our proposition, from his standpoint, denies the salvation of any Baptist. As he, with his church, believes that no one can be saved without scriptural church membership, if he is sincere in his denial, he must believe that all Baptists are lost. But, on the contrary, according to his views, what our proposition is sustained, Mr. Stein can entertain no hope of salvation.

Therefore, with him the eternal destiny of every accountable soul is involved in the church question. While the Tunkers stand along side the Roman Catholics in maintaining that church-membership is essential to salvation, Baptists contend that salvation, in the sense of pardon, is essential to baptism and church-fellowship. We freely grant that many of God's children are wholly destitute of scriptural church membership.

In view of the six Bible characteristics established, we may safely conclude that our proposition is sustained. There can be no reasonable doubt that Baptist churches are churches of Jesus Christ.

## THE KINGDOM OF GOD.

BY T. T. JONDERMAN.

"For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

These reasons assigned for this declaration are obvious. Many were wont to condemn the other for things indifferent as though the kingdom consisted in meat and drink, and this idea the great preacher desired to obliterate from the minds of the people. Paul wanted the strong to bear with the weak. And if one chose to eat herbs he should not be condemned by him that eateth not, or by him that eateth meat. For that manner of living is not the manner of God's kingdom, but the reverse, righteousness, peace and joy in the Holy Ghost.

The idea of a kingdom is set before us. In a kingdom we must have a king, laws, subjects and territory; and we recognize in this Jesus as our King, the word of God the law, the followers of Christ the subjects, and the world the territory. To become subjects of a kingdom may be two fold, by birth and by naturalization. One may become a citizen of the United States by birth, a foreigner by becoming naturalized. That is by complying with the laws of our country he will be recognized as one of its citizens and be recognized as such.

In Christ's kingdom many thousands are citizens by birth. "For of such is the kingdom of God" is the language of the King himself. The little child knows nothing about the plan of salvation, the blood of Christ, nor the sin of Adam. Cannot exercise faith, for it knows nothing about the atonement. Cannot repent, for there is no sin to repent of; needs no baptism, for that sacred rite is for the remission of sin. Acts 2: 38. Then those little innocents are subjects of the kingdom by birth.

Adults or foreigners may become subjects by naturalization or adoption; by complying with the laws of the king which summarily is faith, repentance, and baptism. By this he becomes a citizen of the kingdom and must be governed by its laws to be an obedient subject.

The apostle in introducing our subject gives us both sides of the question, negatively and positively. It is not meat and drink. There are many things engaged in by the Christian which may be gospel yet discarded by others, hence the forbearance urged. By our meat (manner of living) we may destroy our brother, hence self-denial is solicited, and much charity must be observed. And the opposite party should not be so easily offended; "him that eateth not has no right to judge him that eateth. Rom. 14: 3. This then should discard the idea that all must see alike in nothings in which we have no "thus saith the Lord" for it. If all when once in the kingdom, would live strictly to the law of their King and ever exercise that "charity which thinketh no evil" happiness and holy enjoyment might be the result, whereas now "madness rules the hour."

Positively considered the kingdom is righteousness, peace, etc. To do right would be the watchword of every Christian, and nothing should be engaged in unless "right" be indelibly stamped in the mind prompting us to labor with a conscience void of offence toward God or man. This kingdom is a peaceful one. No strife or envy. "My kingdom is not of this world but would my servants fight." Then no fears of any harm from our brethren, all of one mind, all

speak the same thing, and all in joy and peace in the Holy Ghost. In compliance with the laws of our King the gift of the Holy Ghost is ours. Being qualified for and entering through the door by the holy waters of regeneration we get into possession of this joy which is unpeakable and full of glory. Oh for more of this joy in the hearts of the children of men. May the sinners feel his alienation and strive to enter the kingdom that the righteousness, joy and peace of the Christian may be his to enjoy in life and in eternity.

## THIRTY YEARS IN PURGATORY

BY T. C. MYERS.

A SISTER of a Catholic institution was telling the children the difference between hell and purgatory. In hell there is fire and all the torments, the lusts of the world that we have loved while here will be your torments in hell. In purgatory there is only fire.

A man while on earth was suffering a great deal. He prayed that he might be taken away. An angel came to him and asked him which he preferred, three months here or five minutes in purgatory. He said purgatory by all means. He was taken to purgatory and was there only two minutes, when he called to the angel and said, you promised me that you would not keep me here more than five minutes and I have been here for years. You see, my dear children, that the more sin you commit here the sicker you will be punished. She went to the altar to pray as she was in the habit of doing. While there she saw a vision of a sister that had been dead for many years. She had come to tell her that she had been in purgatory thirty years, and that through her prayers she was released, and was now on her way to heaven.

## MT. MORRIS COLLEGE.

BY HENRY SOMER.

EVER since I heard of the organization of Mt. Morris college, my brother J. W. Stein as president, I have been anxious to learn of its progress and success. But not until I have taken special pains to examine the advantages afforded by this institution and have seen considerable of its workings, having made this my headquarters now nearly five weeks, do I write this unsolicited article, would say, that I am particularly pleased to see the present encouraging, healthy and prosperous condition of this college. Since laboring in the capacity of teacher, a period of nearly ten years, I have visited many schools, but nowhere have I met a more kind, respectable, and considerate class of students than here. Their general department is certainly commendable; and so far as I have been able to learn, all the officers and teachers command the entire respect of all the students.

In this connection I desire to state, that, if any one feature pleases me more, it is the moral influence of this institution. Many of the brethren are, doubtless anxious to learn about the plainness of dress of students here. In this would simply say, that the members of the church, are in the order of the Brethren; that the students, not members of the church of the brethren, dress plainly. In conclusion, I desire to say to those who contemplate attending college, before you decide where, see catalogue of Mt. Morris College. You will find things

here as therein represented, and therefore would not be disappointed. Many of the brethren feel to aid, in some way and may God's blessing rest upon this institution of learning, in my ardent desire.

## STEADFASTNESS

BY J. JOHNSON &amp; KEESAL.

"Therefore, be ye steadfast, unmovable, always abounding in the word of the Lord, inasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 58.

STEADFASTNESS is a constant firmness of mind and conduct; that which is permanent and unvarying. How very important that the Christian be in possession of this principle; for we are partakers of Christ, if we hold the beginning of our confidence unto the end; knowing that the Lord liveth; and exalted be the God of the Rock of our salvation.

"Be strong in the Lord and in the power of his might; for that warreth it is like the wave of the sea driven with the wind and tossed." "He not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." "Comfort your hearts, and establish you in every good word and work;" "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Let us strive to labor for the approval of Christ, that we may strew the beautiful flowers of Scripture in the paths of those who have wandered, and lure them back to God.

Let us cherish a feeling of dependence on the Holy Spirit, because we cannot of ourselves accomplish any good without the aid of the Supreme Ruler. Human strength is weak and imperfect when compared with the might and perfection of the Infinite One. "Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord."

## ROOTS AND LIMBS

BY J. J. EMBROUSE.

READER, if you were passing through the woods and were to find a hickory limb lying upon the ground, what would be your conclusion? Could you for a moment entertain the idea that it was a part of a tree, the trunk of which was beech, the bark elm, and the roots maple? Certainly not. Your judgment would teach you that the trunk, bark, roots, etc., were like the limb. Well, it is just so in language, we have what are called roots or words from which other words are formed by the addition of suffixes and prefixes, or both words thus formed are called derivatives. For example, turn to Mat. 26: 25, the Savior in answer to the inquiry who should betray him, said he that dipeth his hand with mine in the dish, etc. He here made use of the word *embasus* to convey the idea which is both compound and derivative, derived from *en* a Greek word signifying in and *bas* to dip. In short, *en bas*. But the letter "n" cannot stand before the labial "b," but is converted into the letter "m" and being the proper termination with regard to tense in the word *thet* we have *embasus*.

Now then for the application. No

one will argue for a moment that he meant "that sprinkler or purser his hand with mine in the dish," for that would be an absurdity, every one will readily admit that the translation is correct in this case. Therefore, having derived the derivative *embasus* which we will call the limb, it needs but an application of the same reasoning as in the case of the tree to remove all doubts, and when you reason down to the root you will find that it means to dip. Upon examination of other limbs (derivatives) and *baptizo* and *baptizetai*, they mean the same. To assume that they also can be interpreted to convey the idea of sprinkling or pouring is about as reasonable as to argue that a limb may be both hickory and maple.

Just as soon as we can be convinced that such limbs grow from the same root we are willing to believe that a man may be baptized by having a little water sprinkled upon him. Further, with regard to the word *baptizo* it is sufficient to know that all translators virtually admit that it is a frequentative verb (i. e., calling for repeated action) when they render it with the termination *ing* in the English language. "When *ing* is the termination of a participle it signifies continuing." Wright's orthography.

## ANCIENT NINEVAH.

CHIEF Justice Daly, of New York, in his annual address before the American Geographical Society dwelt on the geographical statements which show that there are not as many covelities in human society at present as we are inclined to imagine; that many appliances and processes which we consider the ancients for being deprived of were very familiar to them. For example, additional discoveries at the ruins of Ninevah reveal the fact that the Assyrians were acquainted with the phenomenon of sun spots about which so great modern astronomical interest centers. But sun spots cannot be discovered without telescope; "therefore," says Judge Daly, "the Assyrians must have had telescopes to aid them in their study of the heavenly bodies." In fact, Mr. Layard actually found a crystalline lens in the ruins of the great city. So, then, Galileo was not the first maker of a telescope.

The contemporaries of the prophet Jonah used the instrument more than 2,000 years before. The writings on the bricks found in the ruins showed also that houses and lands were sold, leased and mortgaged much in the same way as they are now; that money was loaned at interest, and market gardeners "worked on the shares;" that plowmen while driving their oxen sang songs, two of which have been preserved. These bricks, with uniform inscriptions on their smooth surfaces, constituted Assyrian libraries, quite as lasting, it would appear, as the printed books which make up modern libraries. One has been found containing a plain, business like notice requesting visitors to give to the librarian a number of hook, or brick they desired to consult, and he would get it for them. In fact, the imperishable brick records bring before us almost startling pictures of daily life in the great Assyrian capital three thousand years ago, and show that life was not materially different from what is to be seen in one of the great cities of the present day.

None will have such a dreadful paring with the Lord at the last day as those who went half way with him and then left him.

The Brethren at Work

PUBLISHED WEEKLY

M. M. ESTELHAM, Editor. J. W. STEIN, Jr., Editor.

CARDINAL PRINCIPLES.

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"Close Communion," a neat little book of 192 pages by London West, will be for sale at this office. Price 50 cents. See notice on separate page.

We go to press earlier than usual on account of clearing the way for the DAILY. This will account for the paucity of church news.

TRAINS will leave Saratoga and Freeport for Lenoir, Hoping at 7:30 A. M.

STRONG Sutton was in the city a few days ago, and he thought it would be well for the people in the country where the A. M. is to be held to see that their boys are fortified against the thief and robber.

In our issue of May 11th, reference is made by brother Hylton in his report of 1st District of Virginia conference concerning the conduct of the Brethren in the West differ from that of any other section.

A MINISTER who resides in Illinois writes as follows from Kansas where she is visiting: "As I came to this place my attention was arrested by the newboys on the different roads by their reading-matter and their untiring zeal to have it read."

TWISTS.

THERE are some ugly twists in the last issue of the ability of our commentators to guess is about equal to our chronography.

FRAGMENTS.

An excellent treat at William's Grove on the night of the 20th. Brother John Spangue of Hill Valley, Pa., officiated. . . . .

John Harshbarger and Samuel Larsen of Va. David Younce wife and daughter, and Lewis Moatz wife and of Ind., who arrived on the 25th. . . . .

PUBLIC PREACHING.

THE following is the arrangement for preaching in the different churches in Lenoir, May 30, 1880:

- CHRISTIAN CHURCH. Eld. R. H. Miller, at 7:45 in the evening. John Harshbarger, at 7:45 in the evening. . . . .

It is objected, however, that an artificial covering is necessary because Paul says, "If a woman have long hair, it is a glory to her, for her hair is given her for a covering."

Paul first enjoins upon men the duty of having his head uncovered and of women having hers covered when praying or prophesying.

If we were to keep the fact before our minds that Paul did not repeat again and again the same subject to the same persons; but that after he had said what he thought to be right, and what should be said on a subject, that he dismissed it and took up something else, we would have no difficulty in getting his meaning in the 15th verse.

THE COVERING. 1 COR 11: 3-15

PAUL teaches that a woman praying or prophesying with her head uncovered dishonors her head. . . . .

The utter nonsense which we must make of the apostle's language in order to justify the idea that "long hair" is woman's only required covering, would be sufficient in itself to convince any one that such is not his meaning.

Paul commands the woman to be covered when she prays or prophesies. Long hair as said before cannot be produced at will, consequently if that were the covering to which he refers, it is likely he would mention special occasions when it would be a disgrace if women were not covered.

Having the fact fixed in our minds then that the word "with" in this connection is in this sense, it is an artificial one for a special religious purpose, while that mentioned in the 15th verse is for a special natural purpose, we see no contradiction, but find the teaching harmonious throughout and so clear and simple that wearying men though fools could not err therein.

Having settled the question that Christian women are required to wear an artificial covering, the next inquiry is "WHAT CONSTITUTE THE ARTIFICIAL COVERING?" As a fraternity we are almost, if not entirely, unanimous in our opinion on this subject, but some differences of opinion exist in regard to what that artificial should be.

Those who hold to the opinion that "any covering" will do, say that Paul does not specify what it shall be, and of some particular covering were required he would have stated just what he would want for that occasion, and to appear all the more plausible by adding that our faith and practice is just what the New Testament enjoins upon us no more, less; and that Christ is the author and finisher of our faith.

We have an example of this same kind of teaching in reference to baptism. Peter says, "Repent and be baptized." He does not mention any mode of baptizing, but none of us ever supposed for a minute that it made no difference about the mode—that any mode would do. Still it would be so less reasonable to contend that any mode in baptism would do than it is to contend that "any covering" will do. Christ gave us a discipline by which we should be made to be administered. This form we have no reason to believe was in practice before he





OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell"

This department is designed for asking and answering questions...

Why was that man... Who is that man... What is that man...

Will some one please tell...

Will some one please give...

Will some one please explain...

Will some one please explain...

In that a testimony of the Holy Ghost...

Do we obey or disobey...

Will you please explain how...

Will some one please explain...

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Will you please explain how...

to who was greater than all these, and to who was preached the Gospel...

ANSWER TO E. C.

Will some one please explain Matt. 24:12...

Jesus begins, at the 15th verse to speak of the destruction of Jerusalem...

Also 23rd chapter, latter part of the 15th verse...

They make all sort of effort to convert the Gentiles to the Jewish religion...

PREACHERS SHALL LIVE OF THE GOSPEL.

Will some one please explain 1 Cor. 9: 1, which reads as follows...

PAPUL surely meant just what he said, and is quite plain...

From the American Bible Union may be plain...

It appears to me that to multiply words on this text would be superfluous.

GREATERS WORKS MAMMON

With the consent of our worthy editors, I will make my answer...

CONNECTION.

In Vol. 8, No. 12, page 7, answer to oblation...

C. H. A.

A Japanese publisher recently printed in his native country an edition...

CURIOUS EXTENSION.

Enlarge the place of thy seat and let thine stretch forth the curtains of thy habitation...

On Sat. 24th inst. in obedience to a call from the church above named...

We preached four sermons while there to respectable and appreciative congregations...

The first sermon I preached in the Baptist church at the village of New Station...

On Sat. 24th inst. in obedience to a call from the church above named...

HOPE AND CHRYSTAL.

DEAR friend, I answered your letters in the B. AT W. but they did not print them...

DEAR friend, I answered your letters in the B. AT W. but they did not print them...

REPLY.

In reply to your letter dated July 8th, and August 29th, 1878...

DEAR friend, I answered your letters in the B. AT W. but they did not print them...

DEAR friend, I answered your letters in the B. AT W. but they did not print them...

DEAR friend, I answered your letters in the B. AT W. but they did not print them...

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DEAR friend, I answered your letters in the B. AT W. but they did not print them...

DEAR friend, I answered your letters in the B. AT W. but they did not print them...

you notified me at once that they were near intended to come across the sea...

I have now the great joy as a medium to reach you when you should be unknown to me...

Will some one please explain...

Will some one please explain...

Will some one please explain...

Will some one please explain...

Will some one please explain...

Will some one please explain...

Will some one please explain...

LITERARY NOTICES.

THE June Atlantic contains Mr. Howell's "Undiscovered Country" and Mr. Aldrich's "Stillwater Tragedy"...

THE ATLANTIC.

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"CLOSE COMMUNION."

OF Pines for the Dankard People is the title of a neat book of 189 pages, edited by Brother J. W. Barker...

OF Pines for the Dankard People is the title of a neat book of 189 pages, edited by Brother J. W. Barker...

FROM THE CHURCHES.

And they that be wise shall shine as the stars forever and ever.—Matt. 13:12.

VIRGINIA.

Lybche. We are encouraged to look to Jesus and wait the Lord's time to pour out his spirit upon this people, and open their eyes to the truth of the Gospel.

OHIO.

Duzick. The members of East Creek Church enjoyed another feast together in the service of God yesterday.

INDIANA.

Florida. We have had fair weather for some time, but rain is falling now. Prospects for fruit and crops are good.

CALIFORNIA.

Comanche. In a letter from brother J. H. Miller of Milford, Indiana, dated April 26th, he makes the following inquiry: "What are you doing?"

writing to lay down the commandments and doctrines of men and accept of the truth as the Brethren understand it.

THE EVILS OF INTemperance.

LAST Sabbath I had the pleasure of hearing an excellent sermon from brother Miskell of Troy, Ohio, upon the above subject.

Brother Miskell spoke of the misery and horror which follows excessive drinking, not only of the one who indulges but to his family, his friends, his neighbors, and to the country in general.

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DANISH MISSION REPORT.

Table with 2 columns: Location and Amount. Includes entries for Upper Church, A. A. Moller, Camden, Ohio, etc.

M. C. RYLAND, Treasurer.

LANARK, Ill., May 18th, 1881.

REPORT.

The following was received as missionary funds for the southern district of Iowa: Missions Church, \$15.00; English River, \$8.00; Marion county, \$5.00; Fairview, \$2.25; Grand River, West end, \$2.00; Winona, \$2.00; Wisconsin, \$2.00; Nebraska City, \$2.25; J. M. Mansfield, Secy.

Books, Pamphlets, Tracts, etc. for sale at the Office.

How True and Bymss Book.—Half leather, single post, price \$1.25. Per dozen, by express \$12.50. The Great Evangelist.—Prepared especially for the use of the Brethren, with a new plan printed on the book, a complete summary of our position as a religious organization...

The Three of David.—From the correspondence of the Brethren to the Brethren of Friends' Meeting, by the Rev. J. A. Ingraham, 12mo. With five colored illustrations. Price, \$5.00.

Calvary.—Showing that single communion is retained beyond the middle of the fourth century. 12mo. Price, \$1.00. The Epistle to the Hebrews.—A study of the Epistle to the Hebrews, with a full translation and explanation of every verse...

Students' New Testament History.—With an Introduction, containing the title and Word-Index. Edited by Wm. Smith, D.D. 12mo. Price, \$1.50.

Dr. H. M. Paine.—A full and complete description of every verse in the Bible, with a history of all persons and places mentioned. 12mo. Price, \$1.50.

The Prince of the House of David.—Three Years in the Holy City, during a series of letters, giving a life-like picture and relating as by an eye-witness the visit of the Brethren to the Holy Land...

The Brethren's Standard.—This is a monthly journal published by the Brethren of the Body of Christ, and edited by the Rev. J. M. Mansfield, Secy.

W. U. R. R. TIME TABLE. This table lists train schedules for various routes, including Chicago, St. Paul, and other cities.

The Prince of the House of David.—Three Years in the Holy City, during a series of letters, giving a life-like picture and relating as by an eye-witness the visit of the Brethren to the Holy Land...

Session and Sermon.—By F. Milligan. This work is intended to be read, but carefully studied by every minister of the Gospel.

Reproachful Debate.—An able debate between Benjamin Franklin, and John A. Thompson of the Society of Friends. The reader will likely get some ideas from this work on the design of building, working, and wearing clothes, than any other book of the same size in our language \$1.25.

Their Intellectual Tastes.—This is a collection of a number of questions from various students and auditors, proving that a cheerful instruction was the only method of instruction ever practiced by the apostles and their immediate successors.

Andent and Modern Egypt.—Lectures on the Bible and the Levant. By J. M. Moore. 12mo. Price, \$1.00.

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# DAILY BRETHREN AT WORK AND LANARK GAZETTE.

VOL. 1. NO. 11.

LANARK, ILLINOIS, JUNE 1, 1880.

PRICE 5 CTS.

Special trains will be run as follows, from June 1st to 4th inclusive:

CLASS	TRAINS	AT 8 A. M.	AT 4 P. M.
1st	10:00	10:00	10:00
2d	10:30	10:30	10:30
3d	11:00	11:00	11:00
4th	11:30	11:30	11:30
5th	12:00	12:00	12:00
6th	12:30	12:30	12:30
7th	1:00	1:00	1:00
8th	1:30	1:30	1:30
9th	2:00	2:00	2:00
10th	2:30	2:30	2:30
11th	3:00	3:00	3:00
12th	3:30	3:30	3:30
13th	4:00	4:00	4:00
14th	4:30	4:30	4:30
15th	5:00	5:00	5:00
16th	5:30	5:30	5:30
17th	6:00	6:00	6:00
18th	6:30	6:30	6:30
19th	7:00	7:00	7:00
20th	7:30	7:30	7:30
21st	8:00	8:00	8:00
22nd	8:30	8:30	8:30
23rd	9:00	9:00	9:00
24th	9:30	9:30	9:30
25th	10:00	10:00	10:00
26th	10:30	10:30	10:30
27th	11:00	11:00	11:00
28th	11:30	11:30	11:30
29th	12:00	12:00	12:00
30th	12:30	12:30	12:30
31st	1:00	1:00	1:00
32nd	1:30	1:30	1:30
33rd	2:00	2:00	2:00
34th	2:30	2:30	2:30
35th	3:00	3:00	3:00
36th	3:30	3:30	3:30
37th	4:00	4:00	4:00
38th	4:30	4:30	4:30
39th	5:00	5:00	5:00
40th	5:30	5:30	5:30
41st	6:00	6:00	6:00
42nd	6:30	6:30	6:30
43rd	7:00	7:00	7:00
44th	7:30	7:30	7:30
45th	8:00	8:00	8:00
46th	8:30	8:30	8:30
47th	9:00	9:00	9:00
48th	9:30	9:30	9:30
49th	10:00	10:00	10:00
50th	10:30	10:30	10:30
51st	11:00	11:00	11:00
52nd	11:30	11:30	11:30
53rd	12:00	12:00	12:00
54th	12:30	12:30	12:30
55th	1:00	1:00	1:00
56th	1:30	1:30	1:30
57th	2:00	2:00	2:00
58th	2:30	2:30	2:30
59th	3:00	3:00	3:00
60th	3:30	3:30	3:30
61st	4:00	4:00	4:00
62nd	4:30	4:30	4:30
63rd	5:00	5:00	5:00
64th	5:30	5:30	5:30
65th	6:00	6:00	6:00
66th	6:30	6:30	6:30
67th	7:00	7:00	7:00
68th	7:30	7:30	7:30
69th	8:00	8:00	8:00
70th	8:30	8:30	8:30
71st	9:00	9:00	9:00
72nd	9:30	9:30	9:30
73rd	10:00	10:00	10:00
74th	10:30	10:30	10:30
75th	11:00	11:00	11:00
76th	11:30	11:30	11:30
77th	12:00	12:00	12:00
78th	12:30	12:30	12:30
79th	1:00	1:00	1:00
80th	1:30	1:30	1:30
81st	2:00	2:00	2:00
82nd	2:30	2:30	2:30
83rd	3:00	3:00	3:00
84th	3:30	3:30	3:30
85th	4:00	4:00	4:00
86th	4:30	4:30	4:30
87th	5:00	5:00	5:00
88th	5:30	5:30	5:30
89th	6:00	6:00	6:00
90th	6:30	6:30	6:30
91st	7:00	7:00	7:00
92nd	7:30	7:30	7:30
93rd	8:00	8:00	8:00
94th	8:30	8:30	8:30
95th	9:00	9:00	9:00
96th	9:30	9:30	9:30
97th	10:00	10:00	10:00
98th	10:30	10:30	10:30
99th	11:00	11:00	11:00
100th	11:30	11:30	11:30

## A SYNOPSIS

Of the proceedings of the D. M. of the 1st of Ya.

Pursuant to appointment the delegates and others of the First District of Virginia met at the Germantown meeting house on the 3d of April and organized by electing Brother Hyton Moderator and Brother B. E. Moorman Secretary. The meeting was opened in the usual manner, and while the elders were in the private council room, the ministers present occupied themselves in exhortation, salutation, &c.

12 M Sing a hymn, and adjourned for dinner.

After refreshments, the meeting was re-opened by singing a hymn.

Let Query. Inasmuch as the scripture teaches the observance of the King of Glory, is it of general obligation?

The author of the query was called on to open the discussion.

Flory. Wants an explanation. Thought it should be frequently observed, but not on all occasions. H. Lemon referred to *Mark's* doctrine—thought it a form of idolatry, and should be observed, especially when brethren have been long separated—wanted no change in the usage of our D.

P. Ninsinger—Referred to the usage of Western brethren. They did not salute generally, that is, in all public places. Outdoors did not like it, our young brethren often avoided it for fear of worldly scoffers—thought it would work best to observe it only at meetings for worship.

Peters—Thought it ought to be observed everywhere.

Flory—We should let our lights shine by keeping God's commandments.

I. Barnhart—Thought by neglecting the command we lose love for it—preferred to observe it everywhere and uniformly.

P. Ninsinger—Thought if the usage is not uniform we should restrict it to religious meetings.

A. Peters—Referred to the kissing of Judas.

S. Boone Thought we ought to love another enough to salute them everywhere, regardless of what the world might say. Referred to the Apostle Paul at Ephesus.

Peters—Let it be universal.

S. Boone Thought the hand and kiss should always accompany each other.

I. Parsley Thought there ought to be a definite understanding as to when and where it should be observed—let there be a rule established—thought at certain times not to observe it—was would be lawful but not expedient—urged the adoption of a fixed rule.

G. Rice Referred to Apostolic instructions—thought it could not be properly limited—thought Christ would not be displeased with a general observance.

P. Ninsinger—Salute no more by the way.

H. Hyton—Referred to the different salutations mentioned in the scriptures—explained the "Salute no name by the way," thought the five references to the kiss of charity differed from all others—thought it should always accompany the hand, unless the employment of the latter rendered it unadvisable, as for instance

banquets, smites, throbers, &c., said that was the usage of the associations—allowed the world to laugh at such as pleased "to that is saluted of me and of my word," &c.

B. F. Moorman. It is the Christian's greater mode of salutation, the world has its mode—Soldiers have their mode—gave the true philosophy of the subject of salutations—not a simple obligation but a blessed privilege, and is expressive of the relation existing between Christians—thought it a part of the cross and should be enjoined at all times and places—thought it a link of grace to seek to avoid it thought it dangerous to limit it to religious meetings don't begin to yield to the pressures of the world else all will soon be swept away.

D. C. Moorman Approved of the sentiments expressed by the last speaker. The form of the salutation expressed the relation existing between the parties. The general salutation of bowing the head expressed the sentiment of recognition of the presence of a brother. The salutation of the right hand indicated the relation of friendship for enemies, have other ways for the right hand. The Apostle recognized this philosophy, and gave us a form of salutation expressive of the relation existing between Christians, that of love, and the kiss is recognized the world over as the symbol of love.

I. Parsley Was glad and edified by the investigation and discussion of the subject.

A. A. Moorman It is the church's form of salutation, but it should be a holy kiss.

B. E. Moorman Thought all should love each other sufficiently to give the salutation in spirit and truth.

A. A. Moorman Thought unfriendly brethren should get friendly, and then salute each other, and not before they are guilty of hypocrisy.

B. E. Moorman Proposed the following answer which was adopted:

Let the salutation be observed in all cases when the hand is given where practicable, and we recommend it at all times and places.

2nd Query Referred to the cause of Home Missions, and it being announced on the calendar, it was on motion of D. C. Moorman agreed to appoint a committee of five brethren to examine them and consolidate them into one, and present their report to meeting on the following day. Brethren I. Peters, M. Brubaker, I. Parsley, H. Hyton, and B. E. Moorman were chosen as the committee.

B. F. Moorman moved to adjourn—Sung the 110 hymn. Exhortation to thankfulness and humility by I. Blusher—prayer by B. F. Moorman.

At night Brother Evans of Lunenburg County, Irvin converted to the brethren, and formally received in the "Apostolic Times" preached at the meeting house to a large and attentive audience.

APRIL 4, 9 A. M.

Meeting opened by singing the 283 hymn and exhortation by F. Ninsinger.

The first business of the morning session was to consider the following query, which does not appear in regular order numerically owing to the concentration of the four mission queries.

2nd It is according to the usage of the church to hold council meetings to consider the cases of congregations and individuals in their absence?

I. A. M. explained, the principles of the query.

Peters Thought the old brethren always decided cases in the presence of the seuer.

S. Boone Testified to the same.

B. F. M. Thought it contrary to justice and religion as well as the usage of the brethren, and proposed to answer no with as much emphasis as possible.

I. Lemon Assented.

The answer was put on its passage and passed.

3d Query Will the D. M. adopt such preliminary measures as will secure the early establishment of a Brethren's Orphan Asylum and Hospital for the aged and infirm.

D. C. M. Explained the objects sought to be obtained by the establishment.

The children of indigent brethren and sisters who are orphaned in infancy, or have a comfortable home where their wants moral, spiritual, intellectual and physical could be abundantly supplied, and also that our poor members who subsist on the charities of the church could be better entertained than by the present irregular method. Cited cases where brethren's children had been lost to the church by being left to the accidental training of indifferent relations and alms. Showed that the institution could be self-supporting by obtaining a sufficient fund to purchase a farm and put it under the management of wise trustees and a skillful steward.

P. Ninsinger Approved of the measure.

D. C. M. Referred to the princely charities of the cities, and exhorted to follow their example.

I. Parsley Strongly advocated the proposition—thought it next in importance to preaching the gospel.

H. Lemon Referred to former action of the D. Approved of the principle, but thought it would work unfavorably on account of the indolence of the old and infirm, as well as themselves of its benefits, as they would prefer to stay with their friends.

Brother Hiebman favored the proposition.

H. Lemon Referred to have the Hospital feature expanded D. C. M. the author of the movement had the right to expand the objectionable clause, and it was accordingly done.

I. Noff Called for gospel authority for the establishment of an Orphan Asylum.

B. F. M. Replied that it was in direct and positive harmony with the letter and spirit of the gospel. We are commanded to love the fatherless and the widow, and we would be to provide a good home for them.

A. Hilton. Advocated the establishment of the Asylum—thought

the supposed difficulties were over-estimated, and the objections more than balanced by the advantages—the poor a special object of the care and love of Jesus—thought relatives should care for their poor where it was possible, but there were many who could not thus provide for them—referred to instances where the unfortunate poor are sadly situated—thought the church should adopt some plan to secure the best results are urged that christianity requires of us.

B. F. M. Fully approved of C. Hyton's remarks. A. Kinsie thought we would not reap as much advantage from the institution as we hoped. P. Ninsinger set forth as

the advantages of the Asylum. B. F. M. urged the propriety of entering on the work. Peters exhorted to carefulness in initiating a movement of this kind. I. Barnhart thought it would not work favorably and that it could not be supported.

I. Donner thought it committed itself to our confidence and success as have faith in God and go about the work. I. Noff thought it a departure from the ancient way of the church. I. Barnhart said it would encourage emulation among brethren; that the rich would give liberally to have it said they gave more than others and was thought necessary to the success was proposed and adopted as an answer.

Let there be a committee of two brethren appointed in each congregation and let them make such arrangements as they shall deem necessary to accomplish the designs of the query and report the result to the next D. M. These committees shall be appointed by the congregations.

Query 4th. The Consolidation Mission Query as follows:

Seeing that thousands of our fellow-creatures are dying without the Gospel as it is believed and taught by our church, what is our duty to them and how is it to be discharged?

B. E. M. Explained his position on the missionary question; referred to former missionary proceedings; disclaimed the authorship of the proposition to organize the district into a systematic mission service expressed his belief that the church is delinquent in regard to her great Commission, and thought there was more danger in not doing enough than doing too much. Exhorted to do more.

thought he had traveled more than any brother in the D., according age gave a history of the Pennsylvania mission work—forty members gained in two years service—opposed the use of money for missionary work.

H. E. M. Expressed his opposition uniformly to such proceedings. He was formerly a Baptist thought the Western brethren had gone too far in the direction of the salaried ministry system: opposed strenuously the money basis of our ministry; thought it would ruin the church; commended the spirit of the mission work of our brethren; thought the process of emigration would accomplish all that is required; feared that brethren with extensive business engagements could not preach so much as they ought, thought that the missionary spirit was expiring and would soon be extinguished.

A. Hilton. Advocated the establishment of the church; wants to see the Gospel preached universal-

ly and more of the self-denying spirit among the ministry, thought a Gofly church would do four ministers; the church should be educated to the duty of preaching them. The committee whom the question was referred, reported the following as the result of their labors:

Resolved, that the obligation rests equally on every member of the church to see that the work of the ministry is done both by the self-sacrificing minister and the contribution material aid by the laity in behalf of the poor ministers. Second, that the D. be divided into four sections, each section to be under the management of three brethren whose duty it shall be to supervise the business thereof and to apply the finances according to the requirements of the service and respond to all applications for ministerial help as they deem best to promote the best interests of the church.

B. F. M. Explained in detail the working of the plan. It was concluded in private caucuses that there should be no discussion of the answer of the committee which elicited expressions of dissatisfaction from several brethren. Under the ruling it was put on its passage and passed of course with few dissentients.

I. Ninsinger thought that considerable opposition would have been developed had a general discussion been permitted.

Permission was given D. C. M. to make some general remarks on the subject of missions. He complimented the church on the progress of the missionary cause, and showed by comparison with the progress of Medicine what could be accomplished by concerted efforts. He showed the vast amount of work yet to be done before the 1,800,000,000 of human beings who now live on the earth are converted to the doctrine of Christianity through our progress in the work of the scriptures.

He stated the importance of an united effort of every brother and sister to spread a knowledge of our doctrine.

The delegates voted for representatives to the A. M. and Brethren H. Lemon and P. Ninsinger were chosen.

Brother Evans said the meeting in a few very appropriate closing remarks and after singing the 104th hymn and prayer the meeting adjourned.

We are much rejoiced to chronicle the proceedings of a meeting characterized by such an apostolical spirit as controlled this one. Love and union were the pre-eminant features and it afforded us another illustration of the truth of the scripture: "He sweet and pleasant it is when brethren dwell together in unity."

I will take occasion here to say for the benefit of certain brethren who have expressed their opinions that the "Moorman" were working up a plan of missionary operations in order to do all the preaching and get the money, that your fears are premature and without foundation.

I know one of them who has only received \$1.00 during a service of twelve years, and that was for a railroad ticket from Union. He left to go through Bre. Steiner.

He gave me \$2.00 and yet the ticket I paid out \$1.50 for it and handed

the remaining ten cents back to Bro. Stearns with directions to put it in the treasury. Now ask those brethren who are cultivating your face whether they can show the same record.

appreciate the contributions of our family will greatly appreciate it. It would hardly be second good business policy for us to neglect our extensive business concerns solely for the small pittance that will be doled out by the treasurer and let those brethren who fear we will monopolize the preaching office to do more than make a nominal representation for \$1.00 per day and expenses and so allow our own fears will vanish like smoke. Let us cultivate a more charitable feeling toward each other and be slow to cultivate unchristian-like suspicions.

M. C. MOORE.

**ANNUAL MEETING POWER.**

"See the first 'Big Meeting' in 1878, which was called together to consider the question of taking over the church building. The present conference was called to order for its dissolution.

"Of our ancestors were skilled in asking questions, we certainly have inherited it largely.

"What is Annual Meeting? This is an important question, and is repeatedly asked by both members and others. Annual Meeting is the General Conference of the Brethren Church, and is composed of representatives and non-representative members of the Standing Committee, and delegates are representatives duly elected and authorized by the various District Conferences. Those who are entrusted the queries which have been sent to Annual Meeting for consideration and final disposition.

There are twenty-five district or sub-conferences, and these send up twenty-seven persons, who compose the Standing Committee. In addition to these, each sub-conference is entitled to as many delegates as its members present on the Standing Committee. The work of this committee is simply preparatory. Work of the committee is imperative until approved by the General Assembly, which the election of the officers of the year meets. The General Assembly is composed of members of the Standing Committee, delegates, and all other members present. Official position does not guarantee extra judicial functions in the final disposal of questions, but by speaking has equal power with a bishop in voting and speaking. Preference is given to Bishops in serving on Standing Committee—now that bishops being permitted to serve thereon. We venture an opinion that this order could be improved. The great doctrine of equality should characterize every part of our order. Confidence and respectability in equality, could be secured by permitting my faithful, plus brother to assist in the preparatory work. But we did not start out to suggest reform in this particular, hence "pass it" over to other members.

"The work or business of Annual Meeting consists in the examination of questions relative to church government and the application of ecclesiastical and redemptive principles. Two kinds of questions are therefore considered: 1. Those relating to the application of general principles, and 2d, those which are of a local character. The particular features of these two classes will be noticed further along.

"These matters are often (1) unauthorized, is a question with some. This question will probably be discussed at this meeting.

3. How shall the decisions of Annual Meeting be regarded? A fair question deserving a candid, individual answer, for upon this

problem hangs another—the power of Annual Meeting. If Annual Meeting has no authority to decide scriptural questions, it follows that it has no power to enforce its decisions and carry it into effect. It is going farther than the facts warrant; for it has the power to take the power to win its goods and long-forbearances. All its acts must be performed in love, tempered with wisdom, and in the spirit of meekness.

About the year 35, or shortly after the ascension of Christ, a difficulty arose among the disciples at Jerusalem concerning food and meat; and in order to settle it, the law was called the multitude of the disciples together, and submitted the question. Here was a disagreement, and the apostles did not attempt to adjust it themselves and thus usurp authority, but they called the multitude of the disciples together, and requested that they choose seven of their number who had the proper qualifications to attend to the matter. This we regard as the first General Conference; and the same plan which is repeated from year to year for disposition.

About A. D. 50, a disagreement arose between the Brethren at Antioch and certain laymen, who were chosen to present the case to the disciples in General Conference at Jerusalem. There was a multitude at this meeting, and it is gratifying to note that when a decision was made by the brethren, it was by the elders and brethren—the whole church. Here, then, is divine authority for general conferences; the only difference between those of the first century and those of the nineteenth is that there is now no occasion to hold them annually, while now they are regarded as necessary. We give it as our opinion that a general conference is the proper application of biblical principles. In performing this work, however, a distinction should be made between questions of fellowship and incidental. Questions which can be answered by clear reference to the Word of God, and those which are merely experimental in character. These lines should be clearly drawn, so that the one may not be mistaken for the other, and thus confuse the mind of the hearer. It is to be regretted that the decisions which have not answered to them the clear testimony of God should not be made a basis to fellowship; for it is right to be bound or loosened. We are not alarmed as to the result of such a course. God's order means final victory; and happy are those who recognize every principle of the divine order.

Should there be any doubt as to the character of a question, it should be deferred a year or two, so as to give time to examine the law of God, and it is found the proper question, founded in truth, and testimony be given as the reason for the decision. We believe very few would object to a compliance with the testimony of the Book is duly given. On the other hand, if the question be simply one of precedence or relating to local interests, let it be referred to its place of origin, with the recommendation that the members kindly bow to the will of the majority. If the testimony be given, or if a decision must be given, let it be the full light of the Holy Spirit. Judgment upon experimental matters, such as have been given refer to continuing questions only, should not be made a basis to fellowship, seeing that it is based on human judgment only. But those decisions which are founded upon the Word of God, and referred to them the words of Divine authority, can be made a basis to fellowship whenever they are violated. On this we think there is a general agreement, and that sufficient moderation and brotherly affection

is so well inclined to look in it as difficult. The difference arises with us, not with the divinely inspired constitution. Knowing that we are constantly differing on the application of these principles, it is not surprising that we shall determine which is right? Who shall determine what the Law says? Shall the few or the many? If the law, then it only becomes necessary for us to stand up alone on a question, and the others must yield. If the many, then the few must submit until they can be heard again.

Constitutional questions are constantly arising in the community, and if there was no tribunal to determine and settle those questions, there would be constant discord and anarchy. A question of right answer; it is carried from one court to another until it reaches the Supreme Court of the United States. This court is present it to be impartial, learned and duly qualified to decide according to the evidence, the law and the constitution. It is the duty of every citizen to appear in court to defend and to show their case, and when a full investigation is held the judges render judgment in harmony with the facts and law. This court is present in the brethren's points to the constitution or some precedent as authority for their action. And if a judge chooses to deliver an *obiter dictum*, it is regarded as of considerable weight, because it is said to be that which has given special attention. However, we do not consider it as safe for our Annual Meeting to deliver an *obiter dictum*; but we do regard it safe to refer to the Law or Constitution of the Church as a reason for the decision.

We then regard the Annual Meeting as a judicial body, vested with power to discuss and decide questions of church government, and the application of biblical principles. In performing this work, however, a distinction should be made between questions of fellowship and incidental. Questions which can be answered by clear reference to the Word of God, and those which are merely experimental in character. These lines should be clearly drawn, so that the one may not be mistaken for the other, and thus confuse the mind of the hearer. It is to be regretted that the decisions which have not answered to them the clear testimony of God should not be made a basis to fellowship; for it is right to be bound or loosened. We are not alarmed as to the result of such a course. God's order means final victory; and happy are those who recognize every principle of the divine order.

Should there be any doubt as to the character of a question, it should be deferred a year or two, so as to give time to examine the law of God, and it is found the proper question, founded in truth, and testimony be given as the reason for the decision. We believe very few would object to a compliance with the testimony of the Book is duly given. On the other hand, if the question be simply one of precedence or relating to local interests, let it be referred to its place of origin, with the recommendation that the members kindly bow to the will of the majority. If the testimony be given, or if a decision must be given, let it be the full light of the Holy Spirit. Judgment upon experimental matters, such as have been given refer to continuing questions only, should not be made a basis to fellowship, seeing that it is based on human judgment only. But those decisions which are founded upon the Word of God, and referred to them the words of Divine authority, can be made a basis to fellowship whenever they are violated. On this we think there is a general agreement, and that sufficient moderation and brotherly affection

will enable the brotherhood to hold fast the great principles of union and prosperity. Perhaps the inconsiderate, injudicious and impatient manner in which some attempt to carry their own judgments, do not have a part of the Christian Constitution approved, has done considerable toward creating opposition to Annual Meeting. It is just to charge Annual Meeting with being a body of men, and that they belong to others? If Annual Meeting declines to go beyond what is revealed from heaven in the New Testament, is he not justifiable? Were we proud not indifferently for Annual Meeting. We plead that no doctrine be exercised; and that its work be so defined that every ray may fully understand it. In doing this, however, we are conscious of the fact that Annual Meeting cannot please every one. No judicial body can do that. Nor should each one labor for his views alone; but let every brother and sister remember that it is impossible to satisfy all men's views if principles be observed. To this end every sanctified heart labor and pray. M. M. E.

**THE REPRESENTATIVES.**

- The members from the various Districts assembled in the brethren's meeting house in Lunenburg, May 31st, 1880, and upon roll-call the following responded as members of the Standing Committee:
- Eastern Pa. . . . C. Busher.
  - Western " . . . Lewis Kinman.
  - Eastern Md. . . . D. P. Snyder.
  - Pa. Dist. Va. . . . J. H. Brown.
  - North East O. . . . F. J. Lemmon.
  - North West O. . . . J. J. Bierbaum.
  - Southern W. Va. . . . J. C. Sullivan.
  - Northern Md. . . . Jesse Calvert.
  - Middle " . . . D. Bechtelheim.
  - Northern " . . . Joseph Ely.
  - Northern Ill. . . . Daniel Dardoff.
  - Southern " . . . J. S. Snyder.
  - Middle Iowa, . . . John Thomas.
  - Southern Iowa, . . . S. M. Mohler.
  - Southern " . . . M. M. Leiby.
  - Northern Kan. . . . Isaac Miller.
  - Southern Mich. . . . Isaac Miller.

**DELEGATES.**

- Eastern Pa. . . . Samuel Harley.
- Western " . . . J. W. Brown.
- Western " . . . H. R. Holinger.
- Pa. Dist. Va. . . . John Fry.
- North East O. . . . Northwestern O.
- Northern " . . . John Brillhart.
- Southern " . . . George Heller.
- North West O. . . . D. Bechtelheim.
- Middle " . . . John Wolf.
- Southern " . . . Jacob Fry.
- Northern Ill. . . . Geo. D. Zollars.
- Southern " . . . David E. Pries.
- Northern " . . . T. D. Lyon.
- Middle Iowa, . . . D. E. Hinkley.
- Southern Iowa, . . . S. A. Garber.
- Michigan, . . . John Stretch.

No Delegates from Southern Kan., Northern Kan., Southern Mo., Mo., Me., Michigan, Iowa, Western Md. and Eastern Md. Western Va. and Tenn. have no Representatives on the Standing Committee.

On the 26th, while Geo. Shaffer was assisting in putting up a tent on A. M. grounds, he fell from the scaffold and broke three of his ribs. It was a narrow escape from a more serious injury.

Brother Busher spent a week with the Davis church. On just before starting for A. M. and seven were added to the saved. Over forty-five have confessed and returned to the Lord since spring.

Brother Moore has sold the THIRDS at work and it will be moved to Ashland, Ohio, and published in connection with the VOICE OF PEACE.

Bros. Busher and West of the PREACHERS arrived on the 26th and will look after the interests of that paper.

The first class tickets for sale from Freeport to Galva, call on M. M. Ebbelmann.

Rain on Monday morning very much interfered with pedestrians.

Leave your order for "Bible School Bibles," at B W Office.

About seven hundred were offered on the 29th, and nine hundred on the 30th.

Here you purchased some tracts and pamphlets for your neighbors and friends? Now is the time to procure them.

We tender our thanks to Bro. John Peck and others for their labor to procure us reports of meetings on Sunday.

Three hundred arrived on Saturday p. m., notwithstanding the terrible rain. We believe all were comfortably lodged.

Three or four hundred have been enrolled in the army of the Lord in Northwestern Ohio, during the past year. The Lord be praised for all his goodness.

Sister Julia A. Wood arrived on the freight at 10:15 p. m. so endeavored that she could not walk, and was therefore carried from the cars in a chair to M. Trotter's, where she is kindly cared for.

Brother John Harburg's address is Grand Mills, Va, instead of Cross Keys, Va. Persons who refer to announce for his address should remember this. J. J. Good, Cross Keys, should be taken out of announce as he is deceased.

Go to Editors tent in A. M. Ground and buy a copy of the "Waynesboro Discussion. It is a newly printed pamphlet of 216 pages, and shows just what the disputants, Busher and Bergstrom, have to say on baptism, Lord's Supper, and feet-washing. Price 50 cents. For sale at this office.

**OFFICERS OF ANNUAL MEETING.**

- Enoch Ely, of Illinois, Moderator.
- John Wise, of Mullery Grove, Ill., Reading Clerk.
- James Quinter, of Huntington, Pa., Writing Clerk.
- John Flory, of Bridgewater, Va., Door-keeper.

**ASHLAND COLLEGE!**

Ashland, - - - Ohio.

An Institution under the care

- Classical Department.
- Theological and scientific, and central to West of education courses. Students may follow a course in agriculture. Students may follow a course in agriculture.
- Philosophical Department.
- Normal Department.
- Commercial Department.

This is thorough and complete, and central to West of education courses. Students may follow a course in agriculture. Students may follow a course in agriculture.

In this course preparation is given in the study of the Scriptures and the Modern Languages. Graduates receive the degree of Ph. D.

This is thorough and complete, and central to West of education courses. Students may follow a course in agriculture. Students may follow a course in agriculture.

Buildings. These are new, well-lighted, and well-ventilated, and capable of accommodating about 1000 students. The buildings are well-ventilated.

Religious. Special attention paid to the moral and religious training of students. The influence of the college is felt in the community.

A Normal Institute. This is the Normal Department in every respect and adjacent to the west of Ohio. It is a well-ventilated and well-lighted building, and is capable of accommodating about 1000 students. The buildings are well-ventilated.

For particulars call on M. M. Ebbelmann.



Fresh Oranges and Lemons at the Cash Grocery House.  
California Canned Fruits at the Cash Grocery House.  
Nearly 2000 persons ate supper at the best last evening.

A full line of fresh groceries at the Cash Grocery House.

All kinds of fish in kits at the Cash Grocery House.  
Great excitement in political circles.

You can save money by buying groceries at the Cash Grocery House.

Straw Hats, fans, and umbrellas, the cheapest in town at the Auction Store.

The genuine Rocky Mountain Sylvan for sale at A. Slumway's Drug Store, Main St. Ill.

Parties having railroad tickets to sell should call on M. M. Ebleman as a number wish to purchase.

Yesterday nearly 1,000 persons were seated at the tables in the dining tent in less than two minutes.

Thirteen coaches filled with passengers for the Annual Meeting arrived yesterday between 7:00 a. m. and 6:00 p. m. More to follow.

The Brethren held the pulpits of all the churches in Lanark and prepared to avoid hands, and we believe to general acceptance.

U. S. Henry of Colorado also housed at the Colorado Free museum near the Brethrens Printing office, call and see him.

Brother Worst has a "Slow, Conservative or Fast" article in the last *Preacher*. Plenty of truth in it.

Bro. Sharp, President of the Ashland College, Ohio, is on the grounds and did some good work in the recapit Sunday.

T. J. Elder has got a fine lot of new cartridges coming out early now in the line, and would like the people to give them a careful inspection.

Mount Morris College has a present enrollment of eighty-one students, the enrollment for the year is two hundred and five and also very good prospects abroad.

Bro. Silas Hoover preached in the Tabernacle yesterday at 10 o'clock a. m. About three thousand persons listened to the very logical and edifying discourse.

Bro. Jesse Calvert preached in the Brethren church Sunday evening to a large and attentive audience. Press of business prevents us giving a synopsis of his sermon.

The nobility house of the city is found in the brick block, where all first-class groceries, dried and canned goods, dried and smoked meats, and fish always in their season.

J. T. Valentine.  
The *Progressive Christian* is represented at the Editor's Tent by our genial brother, H. B. Holzinger Bro. H. is the first editor of a weekly newspaper among the brethren and the *Progressive Christian* sets his experiences and ability.

An Expressman the other day at the Fort Wayne Depot indulged in a little of his Irish wit at the expense of brethren passing through Chicago: when a brawling policeman said to him: "Brawny, if everybody was as harmless as those people I would be looking around for snobberjacks."

We have received a copy of *Bro. Bradwell's*, the German paper published by Bro. Geo. Ackenmüller, of Union Iowa. Now let our German Brethren take hold and give it a living patronage. The Editor is in the A. M. ground, in Editors tent and will attend to your wants.

### FINE EDUCATIONAL FACILITIES

## Mount Morris College

THREE DEPARTMENTS,  
Collegiate Academic and Commercial!  
Collegiate Department

Comprises three courses, the Classical, Latin and Scientific, and Scientific. Course of study ready equal to those of the best Colleges in the United States.

Academic Department  
Comprises four courses of study, of three years each, the Classical, Latin and Scientific, Scientific and English.

Commercial Department.  
Course of instruction same as in the best business Colleges.

FINE STONE BUILDINGS!  
BEAUTIFUL GROUNDS!

For Details well furnished and bound by the Faculty. Send for prospectus, or for catalogue, to Address:  
J. W. STAPP, Pres.,  
Mt. Morris, Ill.

### D. T. WEED'S CHAMPION

## Fanning Mill

AND  
GRAIN SEPARATOR WORKS  
**LANARK, ILLINOIS.**

THIS MILL is the Best in use. It challenges any Mill in existence to compete with it. Invite inspection. All orders promptly attended to.

Every Farmer and Grain Buyer should have one.

Also will do all kinds of Iron and Wood Turning

REPAIRING!  
Never need a good opportunity to MAKE MONEY

SAVE MONEY!  
We are prepared to say to the readers of this paper that we can make it an object for you to trade at

THE CENTER STORE.  
Where you can get better bargains in all kinds of DRY GOODS,  
MEN AND BOYS' CLOTHING,  
NOTIONS,  
BOOTS & SHOES,  
RUBBER GOODS!

In all of which you can save money by trading with

Reynolds & Graham,  
LANARK, - - - ILLINOIS

MINERAL SPECIMENS,  
MOUNTAIN VIEWS, ETC.  
Come out, come all, and see. Admission free.  
J. C. FUNDERBERG, Ill.

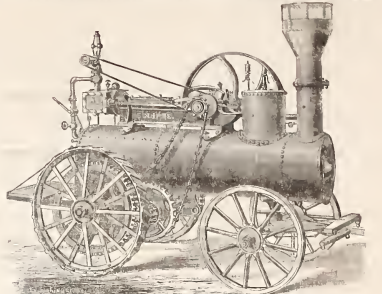
RUDOLPH LUECKE,  
Tonsorial Artist

SHAUNY, SHAMPOONING & HAIR CUTTING  
Those attending the meeting, can have their hair cut and their faces shaved at



COLORADO  
Free Museum!  
INDIAN RELICS,  
MINERAL SPECIMENS,  
MOUNTAIN VIEWS, ETC.  
Come out, come all, and see. Admission free.  
J. C. FUNDERBERG, Ill.

RUDOLPH LUECKE,  
Tonsorial Artist  
SHAUNY, SHAMPOONING & HAIR CUTTING  
Those attending the meeting, can have their hair cut and their faces shaved at



## The Eclipse Farm Engine.

Information from various sections of the country report indications of an abundant harvest this season. Farmers will soon be on the look-out for more Farm Machines, none of which are more up to date than the Steam Engine. We need have little of its utility, for this is well understood by all intelligent, progressive farmers. The ECLIPSE FARM ENGINE. This is an all respects well adapted to farm work such as threshing, hauling, etc., in Summer and Autumn, and to sawing, grinding, etc., in Winter and Spring, so that it may be used to great advantage at all seasons of the year. For full particulars and information in regard to the engine address:  
**Locks Box 10. FRICK & CO., Waynesboro, Pa.**  
Don't invest in an engine, until you have investigated the merits of the Eclipse.

The Days  
Of long credit and high prices are past.  
Now the prudent housekeeper  
buys where she gets  
the Best Prices for her  
**C. O. D.**

**GROCERY!**  
Sells Goods on their Merits.  
It gives purchasers the benefits of the cash system.  
LOTS OF NOVELTIES

Notions and Fancy Goods.  
**W. T. CROTZER & CO.,**  
Lanark, - - - - Illinois

Repairing your rubber for your  
**Boots and Shoes**

of the highest quality and for the largest  
CUSTOM WORK AND REPAIRING A SPECIALTY!  
IT IS INVARIABLE.  
The Shoes Made at Our Store are

### STATISTICS

PROVE THAT  
THE MORTALITY  
FROM  
THE  
USE OF  
THE  
VICTOR  
HULLER  
MACHINE  
IS  
LESS  
THAN  
ONE  
PER  
CENT.

It is now taking the place of age-old and worn-out shoes, and is being used by the millions of people who are suffering from the effects of the use of the Victor Huller Machine. It is the only shoe that is made of the finest material and is guaranteed to last for years. It is the only shoe that is made in the United States and is guaranteed to be the best in the world. It is the only shoe that is made of the finest material and is guaranteed to last for years. It is the only shoe that is made in the United States and is guaranteed to be the best in the world. It is the only shoe that is made of the finest material and is guaranteed to last for years. It is the only shoe that is made in the United States and is guaranteed to be the best in the world.

## "VICTOR"

Double Huller Clover Machine!  
That Challenges all other Clover Haulers in the World for  
Clean and Fast Hauling from the Straw.



Special Notice to Farmers and Raisers of Clover Seed.  
Having abundant confidence that our Victor huller will haul and clean more seed (whether wet or dry) in half or less a week, or not so dry weather, and do it better than any other huller in the world, we will send one to any place in the United States where it is not known, and will send it at the regular price and for nothing to the locality to which we send it. Now, before purchasing an emptying any other make of huller to haul your seed, let us hear from you. We are offering you the Victor huller for free, "There your Huller will haul and better work than other hullers." Our answer to all non-believers and doubters of their neighbors are the best. All we ask is give the Victor a trial, and if you do not like it after one day's trial, you need not keep it. This is the way we will let you under our warranty. Send for prices and terms and we will send you the names from parties who have used and repaired the Victor.

READ OUR WARRANTY ON THE VICTOR.  
We warrant our Victor Hullers to be well made and well finished with great material, and against all works from defects in material and construction, for one season, and to STEAM, HULL AND CLEAN MORE CLOVER SEED IN THE SAME LENGTH OF TIME AND UNDER THE SAME CIRCUMSTANCES, THAN ANY OTHER MACHINE IN THE WORLD, placed in the hands of a competent operator, and the most simple and easiest machine to run now being built.

For Sale by Dealers in Agricultural Implements generally. Don't forget to send for our circular and price-list, which will be mailed free.  
**HAGERSTOWN AGR. IMP. MANF. CO.**  
Hagerstown, - - - - Maryland

**LOTS FOR SALE** Lots 400 and 500 each, in actual possession of the late Wm. H. Hagerstown, in the town of Washington, above, Steyer County, Pa. The lot is bounded by the river, and is situated in the midst of a first farming country. Lumber at the place, and building stone and sand adjoining the town. Price of lots from \$25 to \$40.  
For further information address the Undersigned at Wadsworth's Grove, Ill.  
**DORR & ROTH!**  
Custom Work & Repairing a Specialty.  
N. R. - Come and See Us!

# DAILY TRIBUNE AT WASHINGTON AND THE WASHINGTON GAZETTE.

VOL. 1, NO. 2.

LANARK, ILLINOIS, JUNE 2, 1888.

PRICE 5 CTS.

Special trains will be run as follows, from June 1st to 4th inclusive:

TO	FROM	CLASS	TIME
DA	LA	Passenger	7:00 AM
LA	DA	Passenger	7:00 AM
LA	DA	Freight	7:00 AM
LA	DA	Freight	7:00 AM
LA	DA	Freight	7:00 AM
LA	DA	Freight	7:00 AM
LA	DA	Freight	7:00 AM
LA	DA	Freight	7:00 AM
LA	DA	Freight	7:00 AM
LA	DA	Freight	7:00 AM

### OFFICES OF ANNUAL MEETING.

Each Day of Illinois, Moderator, John W. of Mulberry Grove, Ill., Reading Clerk, James Quinter, of Huntington, Pa., Writing Clerk, John Flory, of Bridgeport, Va., Door-keeper.

### AT WORK

About 5,000 Brethren in Council.

### Harmony Prevails.

Meeting opened by Kinch Eby by singing hymn 233, after which he read in prayer. Fifteenth of Aeth read by John Wise.

Kinch Eby—Allusion has been made to the object of the meeting. We are not here as a legislative body, but to decide matters upon law already made. We do not deliberate upon what is clearly expressed. We want all who take part in this meeting to leave their remarks upon the law of God. We expect much disputing, as we have precedent in the chapter read. No one here should be determined to have his own way.

R. H. Miller. Stated the organization of the meeting and gave the duties of each officer. He moved that the rules of 1858 for the governing of A. M. be re-adopted. Motion carried. Also asked up the query from N. Lud, which A. M. to require a majority yielding to a large majority. Following is the query:

"Whereas the progress of A. M. at 1875 was unacceptably delayed by the opposition of one order to an attempt to the disincorporation of money. We ask this district meeting to ask A. M. to require a very small minority to yield in every large majority. And also in D. M. and also in our common council meeting."

"It might suit this meeting, but I have been where the majorities were against the decisions of A. M."

I. S. Studaker. If the word "yield" is in harmony with the general order of unanimity I favor it too.

M. Sieler. Would meet my approval better if the query and answer referred to were confined to this meeting.

H. R. Holzinger. This query is simply to give us another rule for the government of this meeting.

Last year an insignificant minority could carry a resolution against the desire of an overwhelming majority.

R. H. Miller. Standing Committee cannot originate a query, but we made a motion to bring this matter up first, so that this meeting could have the benefit of it.

H. R. Holzinger. Has it been the general order to have a minority control the majority?

C. G. Gibson. Some say the query with the explanation is good enough, but when this matter reaches the charges some will want to be governed by the query and its answer alone, while others will take the

query with its explanation, and thus there will be confusion.

Query amended as follows: "Why only one year. In this time, when the majority would attempt a departure from the Word of God and the general order and usages of the Brethrenhood."

No business from Eastern Pennsylvania.

MIDDLE PENNA. A man married a woman and lived with her only one year. In this time she became too irritated with a Mormon preacher, the husband knowing this to be a fact, he sought an opportunity to separate them, which he did. She went to Mormon meeting, in the evening, on her return home, "Mr. Carmo" (the Mormon) preacher, brought her home, when her husband took exception to and spoke to her about it. She left him, and went to her home and never returned. She and the Mormon preacher went to Lake City, where she married Corbett, another Mormon preacher. And then, a few years after the husband applied for a divorce, which he readily got, and about five years after he died.

He had his present wife made application for membership, and a consistory of seven brethren, and then they were received into the church by baptism. And afterwards some of the members became dissatisfied, children were born, but not being baptized, although it was announced at three different places, and word sent in different places, a council meeting would be held for that purpose. And the same members are not willing to receive into a council meeting. Now then we petition the Middle District of Pennsylvania to send this query to Annual Meeting to decide whether they shall be held as members in full fellowship. By order of the Antislavery Church, this query is sent to A. S. Z. Sharp.

A. S. Z. Sharp. This case is that of adultery—the answer refers to fornication, and so the question is not kept up to the distinction. No instance in N. T. where liberty is allowed in case of adultery. This is a case of adultery, hence the answer does not answer H. Let us not license adultery.

H. R. Holzinger. The proposed answer does not answer the question asked. I propose a motion that result in answer the question: "This meeting decides, that, under the peculiar circumstances of the case referred to, those members who are regarded as members in full fellowship."

L. West. It is indefinite in not stating who should forbear. Are the majority to forbear, or whom do you mean?

John Kurtz. The church for which the query was referred would not be satisfied. No permission ever given by divine authority to give divorce. A permission in scriptures to "put away" but not to divorce.

S. Z. Sharp. If the statement as before us is correct there is, but is clearly a case of adultery.

H. R. Holzinger asked Bro. Sharp to explain his distinction between fornication and adultery.

S. Z. S. In the Jewish law fornicators and adulterers were punished differently. Also a difference in the law.

H. R. Holzinger. If fornication cannot be committed by a married person why does the Savior say: "Whoever shall put away his wife, except it be fornication, and shall marry again, he committeth adultery; and those that marry her, commit adultery."

S. Z. S. Referred to the case of 1st S. H. Holzinger. If these cases adultery be committed by any one who is not a fornicator? It cannot be done.

A. J. Sterling. Only reason a man can put away his wife is for the cause of fornication.

S. H. B. Requested his request for an answer.

Wm. Gish. Nothing in the gospel about putting away and marrying again. Nothing can separate husband and wife.

Marlin Mohr. If the trouble be adjusted where the case is understood.

J. C. Gwert. Three other queries on the same question.

N. H. Miller moved that the questions relating to this subject be collected and submitted to a committee for advisement.

Amendments were offered and after considerable discussion, it was agreed that other papers on the same question be read.

P. J. Brown. The principle is the same in the two queries. Suggested that not all be poured out at once, as other queries are coming up.

R. H. Miller. The sin in these two queries is exactly the same. Hence an answer to the one answers the other.

J. H. Moore. Here is a difficulty that cannot be removed to-day. The standing committee and Brotherhood are divided on the divorce question. Strong minds and good brethren on both sides of the question. I would decide the question, without a principle be laid down, and one part will not permit the other to lay down the principle.

S. Z. Sharp. Unwise to take up steps to-day.

D. P. Staylor read decision of A. M. of 1858 and then urged a reference of the query to this decision.

Jas. Quinter thinks the committee should be selected from the delegates.

All queries on the subject were referred to a committee of seven to be chosen by the Standing Committee out of delegates of the A. M.

The following were appointed: J. D. B. Sturge, George Heller, D. C. Brubaker, Samuel Harley, J. W. Brambaugh, John Hef, George Zollet.

WESTERN PENNSYLVANIA.

A. S. An. As the District Meeting of Western Pa. for 1888 decided that there is no gospel authority or apostolic precedent for the holding of annual district or general conferences, will the Annual Meeting for 1888 either give the gospel authority or apostolic precedent for such conferences or confer on the decision of the Western District of Pennsylvania?

ANS. This Annual Meeting decides that the council meetings referred to in the general order of the Western District of Pennsylvania, which contain this further provision: "Nevertheless we think it good to meet in the capacity of general conferences, with the purpose of giving and receiving counsel upon subjects that may not be clearly defined in the Bible."—For referred to Annual Meeting.

H. R. Holzinger. If Western Pennsylvania has made an erroneous decision and this A. M. shows it, we shall accept it, and thus all will agree.

J. W. Stein. Because of experience in special councils, regular councils have been established. Is there a vital difference between a

special and a regular meeting to dispense with matters that would require special meetings? We think not.

Jas. Quinter. This query seems to aim at the extinction of A. M.

J. P. F. Ewelle thought we must have an A. M.

H. H. Holzinger. Don't want to give a scripture reference that does not bear on a question. I want counsel, but can't we have them without scriptural authority? It is a question of expediency. We don't say in our law that was a text maker that therefore we put up this text.

Another very pertinent question was reiterated by one or more of the others, whose names do not appear here.

AFTERNOON.

The first thing in order was the query from Western Pennsylvania, in reference to A. M. Upon motion, tabled.

Resolved, that Western District of Pa. to call up and project the portion of that Dist. sent up by A. M. of 1879, urging the work of Evangelization up-on said meeting, and instructing the delegates to use all fair means to have the A. M. to accept and encourage said work, but which was deferred by A. M. of 1879.

Jas. Quinter. Sorry we have not been able to keep up the interest it would be gratifying who had inaugurated. Had some thoughts of a missionary meeting at the A. M., but on account of other business did not regard it as expedient.

D. M. Sturgeon. Am in favor of A. M. appointing a committee to look up the missionary cause.

P. J. Brown. Money was collected for the purpose, but now lies in the Treasurer's vault at Elkhart, Pa. He does not want to keep it there, and wants to know what he shall do with it. We have the plan and the money, but not the authority to do the work.

H. H. Holzinger. I move that this Annual Meeting adopt the work of Evangelism, and recognize the organization as it now exists, and recommend a public meeting to be held on Tuesday evening (June 24) to pray for the success of the missionary cause, and hope and pray that the blessing of God may accompany its labors.

R. H. Miller. I am in sympathy with the efforts of the Brotherhood in missionary work. We in Mont county County have been carrying out the plan of A. M. of 1858. Not in favor of a plan with which he is not acquainted.

M. Nether. Twenty years ago A. M. adopted a plan good enough.

J. W. Stein. Only way to get the matter into the hands of this general meeting.

Joe Kaufman. Agrees with Bro. Miller on the subject.

J. Brubaker. Am in favor of having the work of Evangelism to individual churches.

J. L. Berkey. Living in Texas, I presume all are not impressed with the importance of this as I am.

Abram Leedy. Do not consider it expedient to defer the subject.

H. R. Holzinger. Asks why the money is not used.

Jas. Quinter. Explained that although he was President of the Society the management is in the hands of five brethren.

J. W. Stein. Because of experience in special councils, regular councils have been established. Is there a vital difference between a

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The first thing in order was the query from Western Pennsylvania, in reference to A. M. Upon motion, tabled.

Resolved, that Western District of Pa. to call up and project the portion of that Dist. sent up by A. M. of 1879, urging the work of Evangelization up-on said meeting, and instructing the delegates to use all fair means to have the A. M. to accept and encourage said work, but which was deferred by A. M. of 1879.

Jas. Quinter. Sorry we have not been able to keep up the interest it would be gratifying who had inaugurated. Had some thoughts of a missionary meeting at the A. M., but on account of other business did not regard it as expedient.

D. M. Sturgeon. Am in favor of A. M. appointing a committee to look up the missionary cause.

P. J. Brown. Money was collected for the purpose, but now lies in the Treasurer's vault at Elkhart, Pa. He does not want to keep it there, and wants to know what he shall do with it. We have the plan and the money, but not the authority to do the work.

H. H. Holzinger. I move that this Annual Meeting adopt the work of Evangelism, and recognize the organization as it now exists, and recommend a public meeting to be held on Tuesday evening (June 24) to pray for the success of the missionary cause, and hope and pray that the blessing of God may accompany its labors.

R. H. Miller. I am in sympathy with the efforts of the Brotherhood in missionary work. We in Mont county County have been carrying out the plan of A. M. of 1858. Not in favor of a plan with which he is not acquainted.

M. Nether. Twenty years ago A. M. adopted a plan good enough.

J. W. Stein. Only way to get the matter into the hands of this general meeting.

Joe Kaufman. Agrees with Bro. Miller on the subject.

J. Brubaker. Am in favor of having the work of Evangelism to individual churches.

J. L. Berkey. Living in Texas, I presume all are not impressed with the importance of this as I am.

Abram Leedy. Do not consider it expedient to defer the subject.

H. R. Holzinger. Asks why the money is not used.

Jas. Quinter. Explained that although he was President of the Society the management is in the hands of five brethren.

J. W. Stein. Because of experience in special councils, regular councils have been established. Is there a vital difference between a

special and a regular meeting to dispense with matters that would require special meetings? We think not.

Jas. Quinter. This query seems to aim at the extinction of A. M.

J. P. F. Ewelle thought we must have an A. M.

ized with other plans that have been favored by A. M. and are now in operation as such, by A. M. shall not be financially responsible for any plan.

The following was next introduced:

"Inasmuch as the scripture enjoins respect to the aged (See Lev. 19: 32), we ask the A. M. to petition for our young official brethren and youthful editors to permit our aged brethren at A. M. occupy seats with and near the Standing Committee, where they have better opportunity to hear proceedings and also to give counsel."

Adopted.

Query from Tennessee in reference to giving thanks before or after breaking bread returned to church organizing it, on account of not being explicit.

NORTHEAST COUN. We ask A. M. through D. M., to explain what is meant by the sentence, "in particular cases," in Min. of A. M. 1873, Art. 16:

"The propriety of laying all questions before application, and also publicly concerning the church as to whether they can 'forbid water,' as to whether such procedure would be any violation of the gospel, receives the following answer:

"No, it is no violation, and this meeting grants the liberty to practice as above stated, and sends it to A. M. for its approval."

"Particular cases" means where the brethren see any cause for so doing.

J. D. Haughtlin. In the frontier we have "particular cases," where we ask the questions publicly, in order to reduce our teaching to practice.

I. J. Rosenberger. Am in favor of laying the general order, but in favor of taking the council publicly. We should make a distinction in privacy, and should there be any objections to receiving an applicant this principle would be violated.

Daniel Brower. We know where there is been practiced and has produced confusion.

Abram Flory. It is not according to the ancient order, and if we adopt it there will be trouble.

S. Garber. We stand in great danger in this matter.

D. Yonkers. No fears of eliciting to persons disqualified for membership.

Geo. Gripe. Referred to the fact that members of the authorities that non-resistance is a matter of faith with us, and some of the citizens testified that in receiving applicants the question was never asked.

It is not contrary to the gospel we do not want to answer it by saying it will cause trouble.

H. R. Holzinger. If persons have two views, do not provide for their confusion, what reason should we have for suppressing their crimes?

Hel Hamilton. Does any one wish that all churches business be done publicly?

J. P. Sawyer. "When Peter asked the question, 'Who can forbid water?' Did he not do it simply in the presence of the six who accompanied him?"

J. Kinsey. Do say brethren ask a question to defile the applicants which they are ashamed of? Is it wrong to ask scriptural questions publicly? Any others should ask.

D. N. Workman. Is any violation of the gospel to lay the apostles of these gospels before the applicants publicly?

2. Is it a violation of the gospel

to take the counsel of the church publicly.

By doing this publicly we have a means of establishing the doctrine of the church.

4. By doing these things publicly we refuse to be blamed for going to conceal corruption.

P. J. Brown. We want gospel. For a year for a hundred years don't amount to anything. Have always felt that I was doing wrong when I hid the church out in private counsel.

S. Garner. All things may be lawful but not expedient.

J. Harshbarger. The church always had the liberty to act according to her best judgment in regard to this matter.

### THE DISCUSSION IN THE TABERNACLE YESTERDAY.

There was considerable missing of points, some argument and an abundance of opinion in the speeches. However, a good Christian was provided, and the discussions were lively and animated. Perhaps the Moderator will rule with a firm hand to-day, and the disputants hold fast the word more and more, and stick to it by all principles.

But our Moderator is an "kindly-affectioned," so tender-hearted and forbearing that it is difficult for him to cut off the desire for speech-making which strikes so many of us.

The meeting takes fair to be pleasant throughout. This brings joy to the Christian's heart, for what is more than anything than quarrels and strife among people who profess to love the Lord Jesus Christ. We need give evidence of high moral and religious principles. We need to show that we have been with Jesus; that we stand far above the low and prevailing spirit of men who know not the love of God nor the goodness of Jehovah. Shall we not be his blessings to-day? Then let us not be his children. Keep to the right, hold to the truth, and all that will be the success.

For months the mind of the Brotherhood has been directed to the great event to transpire at Leokark, Ill., an event affecting the religious bearing of thousands. This from New Jersey to the shores of California and Oregon, from Michigan to Texas, from the valleys of the Middle States, from the prairie-lands of the West and from the "Sunny South" human streams to give a flow toward the central point of interest. Not alone was the German Baptist Church interested in their Annual Meeting but the rail-road companies as well, and the trunk lines and west-bound wagon building for the patronage on the fare was made so low as to increase the number of passengers very much to the advantage of the railroad companies as well as to the benefit of the men going along the hotel keeping in Chicago and other cities along on the same principle but with each other in showing a desire to these people make the "pathway in" a place above the route. Three days before time for opening conference there were over a thousand visitors present, and the stream continued flowing until Sunday when about three thousand had assembled themselves for the hospitality of Leokark and vicinity, but the Brethren here were so fully prepared for the emergency, while many not members opened their homes for the reception of visitors. The rain on Saturday morning did not mar the pleasure of attending but on Sunday the sun dispelled all the clouds from the low and west-peak every Dunbar tent with a few.

## SETTLED!

### Leokark Designated as the Division Station

For the Chicago, Milwaukee & St. Paul Railway.

CINCINNATI, May 28.

H. W. Wales, Leokark:

The Leokark matters are all adjusted to the satisfaction of Mr. S. S. Merrill. Leokark is to be the future Division Station for the Chicago Division, the Milwaukee Division, the Rock Rapids Division, the Rock Island Division of the Chicago, Milwaukee & St. Paul Railroad. Now so sure of a question of doubt.

D. W. DAME.

It must certainly be very gratifying to the people of Leokark and vicinity to receive this intelligence, which not unshared, so we have Messrs. Merrill, Brown and Dame to look after our interests, and they will never fail.

H. W. WALES, Sec'y.

By special arrangement with the B. & O. R. R., an opportunity was afforded the Brethren to visit Mt. Morris College of which many availed themselves. On Friday evening a large number of old Brethren and some stopped to take a look at the buildings and to enjoy the sport of a number of students on the College Campus taking a game of foot ball. In the evening all gathered in the College Chapel to listen to a sermon by Rev. Shero of Ashland College. Among the happy features in the educational movement in our church may be mentioned, that so many old believers who were formerly opposed to high schools are now favorable to them. The following are the presidents of the three Colleges are special friends and working together in the most harmonious manner.

The business of the Standing Committee at Leokark several matters were proposed by the various districts into which the United States are divided. This Committee elects a Moderator and two Clerks, receives the credentials of the delegates and the names presented by the various districts. Such as have no answers are answered by this Committee and all is submitted to the General Council for adoption or rejection.

During the interval between the sessions of the Conference the time was occupied in a quiet and industrious work on the soil of agriculture, and on the soil of industry.

FAHNEY'S REPORT.

My work in connection with the Annual Meeting arrangements would require no report for me only for the pleasure of the attendees by the complaint of the hotel accommodations. Feeling that innocent parties would be injured by my large number of myself. All went well enough until Friday evening when a large number arrived too late for the through-train. In my effort to get a train made up I unavoidably neglected to assign the brethren to more convenient quarters, and a most of them were obliged to remain in the place designated as my headquarters, where no preparation was made, for so many people to stay, not even saying whether they would require lodging and meals or not.

Those who had to make connection with the return train will be able to find all the accommodations they want by looking around a little.

My heartiest wishes remain at the Traveler's Hotel, 70 and 72 East Randolph street, near State Street.

CINCINNATI, May 29. P. FAHNEY.

It is reported that a large number of tramps will be in Leokark, and they know what they will do with all they will steal clear of Leokark.

About twenty-five arrived on the train last night.

"Is it right?" "Is it founded upon truth?" "Is it O. G.?"

These are the questions to ask when you rise to make a speech.

The Wagnons, or Barber-Brother debate is selling very fast. Call at the Editor's tent and get one. Price, 50cts.

Brother preaches this afternoon at 2 P. M. in the grove 60 and bear him, and don't forget to buy one of his books (Barber-Brother debate), or subscribe for the Gospel Preacher. 50cts till Jan. 1st.

Our Colleges are all in a very healthy and prosperous condition. The Brethren's Normal College has the most progress in our history. It ever had, having now hundred and thirty enrolled at present. Has been in progress four years. Ashland College has an excellent class of students with a present enrollment of nearly five and an enrollment for the year of one hundred and ninety and excellent prospects for the future.

### SUNDAY'S WORK.

CHRISTIAN CHURCH.

Bro. Miller preached from the text: "For it is the power of God unto salvation." A large portion of the world believed the Jewish Law was the power of God unto salvation. But now the power of God is in the gospel. It is the power of God to save. His power in creation, providence are to be admired, but to save rises above everything else. It is the power of God to save. Some look to God to save them by miracle, and without means. God will not save them in that way. Some claim that the salvation is in the power of God to save. Others give the power of God to the church, and they spoil it. That is a sign of revival. God's power is only to God's power to save. We must not exclude God's power from anything. God stands at the head of the Universe.

The gospel is the power of God now instead of Judaism any thing else. If you get me do not trust simply the words—they are only words on which others are carried. Do not to thoughts, but back of this to the power of salvation. We are men of salvation. We are men of God's power, God never predestinate he would save a man without doing the work he would do. It is God's power and his family. God is in his power what Divinity we do. The grandeur of God is in who lives in him. "I will give you the power of God to save. In Christ is the power of God and Divinity. When the gospel's preacher is not simply the word or its meaning that brings salvation, but the power that is in the word. Example you can see in the preacher, his looks and actions, manifested the power. It will be thrown off. He has taken in in the word of God has taken away his abode.

Do not regard the difference between you. You look to us as expecting salvation from works. Examples: The power of God to save. The Father, Son and Holy Ghost. The power, the preacher, faith and repentance cannot save us. God can save us. If God did not save us, I would not have faith nor hope because God has had his plan, therefore we should obey it. Paul's mind went to the top and bottom of everything. Look to God. We are preachers so our audiences and all in our belief. If God did not save us, we would not have hope. We have no chance. Man went to fix up the plan, and this is where the trouble is. No one can be saved without conversion. He must be changed in mind, body, soul and spirit. To be a man of God he must be fitted for heaven without any change that we should look for in this world. All governments are except the law of God. We work in the strongest love of dearest friends. My heart is full of the love of all the people on earth. Doctor after doctor has called all my bones, but all was in vain. But God's word means to save us in the eternal world. I have been often brought into the flow of life, but I have thought if the doctors cannot save the power of God can.

Hyun No. 114

Memo at work all along the rail road between the L. C. and Byron, and in many places the road is ready for the train.

All those going east through Chicago will do well to confer with Dr. Fairway at the Editors tent before noon.

Sister Brower of Ervin, Ind., who received slight injuries stepping from off the track at Logansport, Ind., is better.

The Mississippi river will be bridged at Savanna by Nov. 1st. A double force of men are engaged in preparing the material for the great structure.

Have you seen the great clock near the depot?

About four thousand pounds of beef were delivered to the A. M. cooks yesterday, and six thousand pounds of bread.

The value of property has increased in Leokark at least \$100,000 in Leokark during the year.

Within the next year, one hundred tramps will pass through Leokark daily. We know whereof we speak our declaration.

Two thousand six hundred persons also dinner at the tent yesterday, and three thousand were entertained in the evening.

No Committee to Brooklyn, Iowa.

Zeuch July, John Wain and John Metzger assigned to visit in Urbana, Chicago houses.

Brother J. W. Stein preached to about three thousand persons in the Tabernacle on Monday afternoon.

Seven persons have been baptized in Dresden, since Easter. The Lord works continually.

Bro. D. N. Workman preached to a large audience in the Congregational church Monday evening.

Bro. John Forney was at Ogden, Utah, on the 26th ult. Look for no interesting news from him.

Bro. D. L. Williams of Rowanville, Mo., is very much amused with the rheumatism.

The church at Astoria, Ill., have been given H. H. Miller, Jacob Negley and J. R. Gish to assist in visiting work.

The Communion and Johnstone churches Pa., have secured James Quinter, John W. Birmingham and Lewis Kamuel to assist in adjoining districts.

We had the pleasure of hearing Bro. R. H. Heibinger in the Lutheran church Monday evening. The exposition of Matt. 7: 23 was ably and fearfully presented.

Brother David Emerson, the artist, is on the ground. Bro. E. is a diligent student and will take pleasure in becoming acquainted with him. No doubt he will give us some good sketches of the A. M. ground and surroundings.

Miss Charlotte M. Hike, scholar and collector for the Protestant Union of the American Zionism Chicago was on the Annual Meeting grounds yesterday in the Evening. No power to see her. Her sister introduced her to the meeting in the morning. She gave a description of the work and character of the Zionism after which a collection was taken which resulted in \$20.44.

### Rocky Mountain Corner Grocery

STAPLE & FANCY GROCERIES.

CROCKERY, SALT, LIME, CEMENT, PLASTERING HAIR, ETC., ETC., BENJ. NOBLE.

### RUDOLPH LUECKE, Tonsorial Artist

SHAVING, SHAMPOOING & HAIR CUTTING. Those attending the convention, can have their hair trimmed at the above place.

### MEAT FOR THE MILLION!

WEED & HIXON

HOME-FED CATTLE

CHOICE ROASTS, CHOICE STEAKS, CHOICE MEAT

Of every kind, as to Weed & Hixon

### ASHLAND COLLEGE!

Ashland, - - - Ohio.

An Institution under the care of Brethren.

Classical Department.

This is thorough and complete, and similar to that of other first-class colleges. Students completing it, receive the degree of A. B.

Philosophical Department.

In this course students are given in the Natural Sciences and Mathematics or the studies Literature. Graduates receive the degree of Ph. D.

Normal Department.

This is intended for those who wish to qualify themselves for teaching. No other will be accepted for study. His Department is equipped with four classrooms, students can graduate in this course in one year.

Commercial Department.

A student in either commercial school. A better course for mechanics, farmers and students has been prepared.

The object of Ashland College is to combine the best facilities for instruction with the best results in the study of the

### BUILDINGS.

These are all new, convenient, well lighted, and equipped with every appliance available for the student's use.

### RELIGIOUS

Appoint situation paid to the board and religious and suitable of accommodating about a large hall erected this year for religious instruction.

### A NORMAL INSTITUTE.

To make the Normal Department in every way efficient and adapted to the needs of teachers, a special term of six weeks will be held for the purpose of preparing students for the Normal Institute. This term begins July 10th, 1893.

Send for catalogue to R. W. & S. HENRY, Ashland, Ohio.



### The Genuine Geiser GRAIN SEPARATOR!

Preferable and more than any other. It is a simple and efficient machine, and is made of the finest material. It is the only one that will separate the grain from the chaff, and it will do so in the most perfect manner. It is the only one that will do so in the most perfect manner. It is the only one that will do so in the most perfect manner.

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The Engine for profit and pleasure. It is a simple and efficient machine, and is made of the finest material. It is the only one that will do so in the most perfect manner. It is the only one that will do so in the most perfect manner. It is the only one that will do so in the most perfect manner.

For more information and catalogue, send to the following address: The Perfection Fan Engine, Ashland, Ohio.







# DAILY BREMEN AT WORK LANARK GAZETTE.

VOL. 1, NO. 3.

LANARK, ILLINOIS, JUNE 3, 1880.

PRICE 5 CTS.

Special trains will be run as follows, from June 1st to 15th inclusive:

GOING WEST	RETURNS	GOING EAST
AM 8:00	AM 8:00	AM 8:00
PM 5:00	PM 5:00	PM 5:00
AM 8:00	AM 8:00	AM 8:00
PM 5:00	PM 5:00	PM 5:00

OFFICERS OF ANNUAL MEETING.

Broth. Wm. of Mulberry Grove, Ill., Reading Clerk.  
James Quinter, of Huntington, Pa., Writing Clerk.  
John Wiley, of Bridgeport, Va., Door-keeper.

## Great Discussion!

Annual Meeting Progressing  
Finely—Lively Work  
To-day.

SECOND DAY.  
Meeting opened by prayer by Jas. Quinter.

Moderator remarked that it was hoped the younger brethren would not take up the time from the older.

**NORTHEAST OHIO.**  
Is it any violation to our Savior's law when members are in no way invited into the church to instruct them in the presence of the entire congregation in all the principles of the gospel as the church undertakes them, and then ask such persons or persons whether they agree with the church in the faith? If so, let them answer in the presence of the entire congregation; thus proceed and take the council upon receiving them to find out whether there is any legal objection to receiving them also in the presence of the entire congregation.

M. Forney. The brethren have been using two methods in lawing the requirements before the applicants. We have no express law expressed on this subject, but there are many things which we must decide by the spirit of the gospel. Persons are more free to ask questions as private than in public.

John Wise. We want to see if there is any gospel violation. The text repeated yesterday, "can any man forbid water," etc., was spoken to convert and believe alone, said J. Colvert. We do not go to Peter's language for evidence, but to Christ's—John 18:20.

A. H. Miller. Too much time taken up. If any brother have an objection, the objection is to be stated to the church only.

Decided as follows:  
"Answer referred to last query. And where there is any cause of objection or reason known it should be made privately or before the church only."

Committee on query relating to adultery and fornication reported. They reaffirm the decision of Art. 1, 1868, and postpone the question indefinitely.

The report of committee adopted.

**WORTHINGTON MASS.**  
Do the brethren in council endorse the practice of taking up public collections at church dedicatory services on Lord's day to pay for necessary expenses?  
Answer—We think it not advisable to do so.  
Adopted by the meeting.  
What should be done with a

brother who for years neglects to attend church, and after being cited repeatedly by the church, and admonished to faithfulness, still refuses to assign any reason for his non-attendance, and will not agree to try to attend church?  
Answer by D. M.—They should be admonished again and again if they still persist in neglecting to attend church without a legal excuse. Then the church should deal with them as disobedient members.

Passed by meeting.

**SOUTHERN OHIO.**  
How is it considered by the brethren if a brother be elected in the capacity of a land appraiser? Would it conflict with the gospel or our profession?  
Answer—We advise the brethren would better not accept the office.

**NORTHERN INDIANA.**  
English Prairie Church, Lagrange Co., Ind., asks if it is proper to be done with brethren that teach that Christ ate the legal Passover on the night in which he instituted the bread and wine?  
Answer—Such teachers should cease so to teach, as it is not the teaching of God's Word; and if they will not cease doing so they should be dealt with according to Matt. 18.

J. Harbar. My Bible tells me Jesus ate the Passover. It has never been taught publicly but privately.

Bushor. It has been taught in churches at work.  
J. Harbar. That is true.  
I. Harbarger. Matthew, Mark and Luke say Christ ate the Passover. If that be not the legal Passover, then it was an illegal Passover, and Jesus never did a thing illegally.

D. P. Saylor. Tell how Christ ate the Jewish Passover.  
J. Harbarger. The word Jewish does not occur in the text.  
R. H. Miller. Only a difference of opinion on an unessential point, for you all practice alike.

Baylor. The Bible does not say a legal Passover. Passover does not necessarily mean the Passover under the old Jewish economy.  
Query with its answer was passed. Query about Elders circulating petitions. R. H. Miller moved a committee be appointed to collect the papers and prepare an answer. J. Colvert moved to amend M. S. motion to send a delegate from each church from which these queries came.

G. Garver. Miami Valley Elders have been misrepresented, and wanted petitions read before committee convened.  
R. H. Miller and other brethren stated charges from Indiana had no reference to the Miami Eldership.  
Geo. Cripe. The Indiana petition was urged on the authority of the Miami Eldership.  
M. S. Garver. The Indiana petition and Ohio petitions are not the same. A great deal of hair-splitting and equivocation took place in reference to submitting the question.

The query was submitted to a committee of five.

**AFFENSOON.**  
Committee on "petitions."  
Jacob Rife, John Wolf, D. B. Jacob, Geo. Holler, D. P. Price.  
Shall the majority of a church, some of whose members say that they would rather have their children wear hats, play ball and

other like vain amusements on Sunday rather than have them go to Sunday school, prevent other brethren from collecting their children together in their school houses on the Sabbath day to teach them the scriptures, when each school is conducted in the order of A. M.?  
Answer—We advised the passage of the query on the ground that it will lessen the work and expense of A. M.  
Answer—We ask A. M. not to let a majority prevent a minority from meeting at a school, house to teach the scriptures in the capacity of a Sunday school.

**SOUTHERN INDIANA.**  
Inasmuch as A. M. has decided in 1872, Art. 5, that the gospel is a perfect law to govern the church in all things necessary to salvation, is it therefore contrary to the perfect law of the gospel for sisters to wear modest hats? If so give the scriptures forbidding sisters to wear them and the gospel authority for enforcing them to wear bonnets.

Answer—Inasmuch as the wearing of hats by our sisters is following the fashions of the world. It is in violation of the apostle's language, "Be not conforming to this age, but be transformed by the appearance of evil." Again, "Whoever therefore will be the friend of the world is the enemy of God."

Will the Southern District of Indiana ask Annual Meeting to grant the District the privilege of appointing committees to settle difficulties and therefore lessen the labor of the A. M. But in case that committee fails to settle the difficulties, may either party can appeal to A. M., for a committee whose decision will be final.

Answer—It does ask A. M. to grant said petition.

Resolved and referred to A. M. Agreed to by A. M.

**NORTHERN INDIANA.**  
It is according to the Gospel for a brother who indulges in the filthy fashion of the world in the use of tobacco (except for medicinal purposes) to approve a sister who indulges in the vain fashion of the world in dress?  
Answer—No; both fashions being wrong. See Romans 2: 1, 3, 21, 22, and Matthew 7: 3, 4, 5.

Resolved by Annual Meeting.  
Since the gospel publicly teaches that members should give according to that which they have and not according to that which they have not, and whereas some violate this gospel precept by refusing to give their portion; and to remedy said violation the church by more than four-fifths of a majority adopts a system by which each member's portion is fairly determined, may not said church enforce said system under pain of excommunication according to the gospel? 2 Cor. 8: 11, 12, 13, 14.  
Answer—Yes; the church may enforce said system.

Wm. Moore. This query is based on gospel, and is any one excusable for disobeying it?  
D. Price. As soon as I take the position not to pay my money, I show that I am conscious, and are commended not to eat with them. Then there should be equality. Tax is compulsory, for all that we have belongs to the Lord.

John Wise read the scripture referred to in the query.

R. H. Miller acted as moderator while D. P. Saylor spoke.

The gospel says just how much each one shall give. When persons who are in indifferent circumstances do not give according to their ability. No man is to give grudgingly that to carry the Lord's tithing in his pocket. Why not, therefore show each brother just what his share is and counsel him to give it. P. J. Harbar. Suppose a congregation whereof four-fifths of the church were not worth as much as the remaining part, and in such a case there might be an imposition on the four-fifths of some unnecessary expense. Hence I would like to see some.

D. P. Saylor. Will not allow those who pay nothing to vote anything on me. There will be no demand for funds to carry on collections.

J. D. Parker. Let every one give as the Lord has prospered him. Do not think we can be compelled to give according to that which we have.

R. H. Miller. I believe the principle of four-fifths determining what each one shall give, is wrong, and not formed upon the word of God. Suppose four-fifths would decide to build an orphan house and would compel all to pay so much. God accepts free-will offerings. As one time, at Jerusalem, all things were common, but it is not so now.

H. R. Hoisinger. We decide all other questions by a majority. In pride and drunkenness it is done but when it comes to consciences then this principle must be set aside. The one-fifth rich is pay for the poor, you four-fifths are poor and you are good enough to be brethren and sisters, but we are not going to be controlled by your judgment on these things.

J. W. Stein. When you establish the moral superiority of the Christian must be coached, and then his purse will be at the disposition of the wants of the church. But the moment you compel members to obey certain demands of the church you establish a religious hierarchy. D. Sively. If it is not a good thing we can change it. We are not bound to return if it does not work well.

M. Eckman offered an amendment which Brother R. H. Miller accepted.

The following was then adopted:  
As God accepts the free will offering, we will not force brethren to comply with said system, but who will give their portion on account of a careless or miserly disposition they should be dealt with according to Matthew 15.

Query in regard to going outside of standing committee to select moderator, passed.

Query in regard to enforcing A. M. decisions. Moderator explained the query.

D. Price. Not carrying out decisions is the cause of present trouble.

I Stuebber. When overseers have not carried out A. M. decisions there has always been trouble.  
H. R. Halving. Not six persons who keep the decisions of A. M. You would cut off the who's of

Western Pa. Is not God's book good reading? If you will send brethren out to receive the gospel would it please them easily.

Jesse Colvert. This meeting means no law, therefore has nothing to enforce.

D. B. Strick. What do you do with non-members that do not cater to house councils? We agree A. M. makes no law, but it can expander. It decides what the law is. It is the duty of the highest authority who have to enforce it—decisions.

A. H. Harbar. The minutes state A. M. decisions are only advice, and that nothing outside of the gospel can be made a test of fellowship.

D. Young. None object to carry out A. M. decisions, but oppose appointing brethren to travel over the brotherhood.

D. N. Workman. As the query does not limit how far back it shall go, I must reserve my vote.

R. H. Miller. Decisions are no argument against them, no more than if brethren do not live up to the gospel, prove the gospel to be wrong.

Every article in the minutes not in harmony with the gospel should be eradicated.

Adopted.

**How Have We Proceeded?**

The Council yesterday was rather more animated than the previous day. Many good speeches were made, and on some questions the debate was quite protracted. We observed that the animosity of the Moderator to the young brethren, had a salutary effect, as many of the aged got in speech. In fact the young were quite moderate in quantity, thus giving the old the lead for once. We are not certain that it is best to make too frequent reference to "old" and "young," yet if this you do, and report it, it comes. But what have we done?

This year the majority rules in all cases. This is a decided improvement over the old way. In all judicial questions the majority should prevail; but how far have we done? At the close of the day the subject of Annual Meeting powers was still under consideration. This will be the first thing taken up in the morning, and it is fair to expect considerable discussion before a final decision is reached. The petition from Southern Ohio will probably be brought out before the day closes. Since queries from Northern Illinois are yet to be considered; also those from Southern Illinois, Middle Iowa, Southern Iowa, Northern and Southern Mo., Kansas and Nebraska, by last week, hard arguments and soft words the end may be reached this evening. The spirit of the disputants was commendable, and our moderator manifested a disposition to push work rapidly yet carefully.

The Democratic attempt to control the action of the Chicago Republican Convention in behalf of Hancock is important. But the Democrats will be entitled to their advantage if there are enough Chicago and plant tools in the Chicago Convention to yield to their interference by last week, hard arguments and soft words the end may be reached this evening. The spirit of the disputants was commendable, and our moderator manifested a disposition to push work rapidly yet carefully.

From previous indications and encouraging signs, the third-term fee is being, and the last of the leaders have almost made up their minds to stampee to Edmunds or Phil. Gen. Grant's personal preference is said to be Hamilton Fish, but the Secretary of State, Fish, however, is said to be based on personal reasons. Edmunds is Cookling's choice after Fish; but Don is silent— with doubts and fears as to his ability to transfer the Grant wing of his delegation to either Fish or Edmunds. The Illinois Delegation is confident he can deliver his benches to Edmunds, but he is not quite sure as to Fish. Don is afraid that when he switches off from Grant his fellow will make a push for Jim Blaine, who, after all, is the real "favorite son" of Pennsylvania. Look into the inner heart of the whole Keystone delegation and you will be found a "anti" for Jim, who is to their "manor born." There is a good deal of family pride in that brilliant boy, which sticks out very clearly and can't be disguised. Scratch a Pennsylvanian and you will find a man who is quite certain to pop out. Hence, when the "break" takes place, it will require mighty hand machine work to prevent Blaine from receiving the fifty-eight votes of his native State, and Don Brown, that

If the Democrats were holding their National Convention this week in Chicago, the resident and visiting Republicans would be throwing up their hats for Tilden as the outside Democrat are now throwing up theirs for Grant. Why? Because the Republicans believe that it will be easier to beat Tilden than anybody else the Democrats may nominate. By the same token and for the same reason, the Democrats are now all for Grant men. They will leave nothing undone to manufacture bogus Grant sentiment. The corridors of the hotels now re-echo with Democratic enthusiasm as to the wisdom of Grant's nomination. In the Democratic in the galleries of the Convention Hall will be the most demonstrative of Grant's partisans.

One of the amusing features at the Grand Pacific yesterday forenoon, was the invasion of the Illinois Grant headquarters by Col. R. B. Ingersoll. At this time Ingersoll was Coking waddling a levee in the sinking hall not far away, but when Bol's stringy laugh and hearty greetings of old-time friends were heard, Cookling's crowd lifted like a cyclone and dumped their down beside B.B. Judge John Olney, a Washburn man, asked Bol if he would support Grant if nominated. The reply came furiously fast: "Voluntarily and unhesitatingly, but administration could be had enough to run a country with as good a soil as France. It has been tried too often. Scrimously, however, the new man of Grant will open up a new and vital life. How many Republicans vote by loss? I should dislike very much to see him defeated and to hear the Rebel yell of a satisfaction that would go up from the South. If, for myself, I shall support the Grant or anybody else."

Sensator Blaine says in Washington, situated to business, but even so an anti one toward Chicago, ever honest, yet preserves a proper modicum throughout.

The indications point toward William Windom, in the Grant fold, to secure the necessary votes to get to nomination.

Ex-Secretary Boutwell, a most able advocate of the "new" candidate after his or fifty years short.

Senator Brewster, now mentioned as a "favorite son" of Vice President Grant is not

The third-termers are fond of reading people lectures on the sin of holding and scrambling. But they don't always practice their own precepts. But we have a threat to both from the Head-Centre of third-termers himself— from no less a personage than Gen. U. S. Grant. Read the following article from the Herald Young's "Around the World with Gen. Grant," page 278, division 4.

"Gen. Grant said: 'I had only one candidate for the Presidency as an officer in 1876, and that was the candidate who was nominated at the Cincinnati Convention. I took no part in the discussion anywhere, because the candidates were my friends, and any except Bristow would have been satisfactory to me and would have had my hearty approval. Mr. Bristow I never would have supported.'"

If Secretary Bristow, the Hercules, had read the Hydra-headed, whiskey-thief-drunken, and God-forsaken at the Cincinnati Convention, Gen. Grant informs his countrymen that he would not have supported him at the Chicago Convention of the following year. Bristow, one of the best and ablest Republicans in the party, ex-President Grant gives public notice that he will best his nomination! On what ground, can he claim the support of Bristow's friends, or of my regular party men, in case he gets the nomination for President? Can Grant and Logan both at pleasure, and yet command the support of other men? They occupy a very remarkable position on the holding question, to say the least of it. E. E.

A SERMON.

BY S. W. WALKER.

"For all flesh is as grass, and the glory thereof as the flower of the field." This evening our main theme will be to show the similarity between the flower of the field and the man, to show to us the brevity of our life, and to show the three stages in which the grass may be found in the spring time—in summer and in autumn. A few months ago the fields were here but now they become carpeted with a beautiful green. This has had a cheering effect upon our hearts, but soon we expect to reap. Some years ago we anticipated a bumper harvest, but one night the frost came and the grain died, and so came a gloom over our prospects. We now come to midsummer when the reaper comes forth to cut down the harvest. As the grass springs up in the spring time, so the little infant that lies on its mother's bosom or its father's arm. It mimics the parents and cheers their hearts; they will look forward with anticipations when one day the parents will appear on the care of their children, but remember the scripture says, "All flesh is but as grass." The hand of death may come silently at night and carry off the little child and leave only a lump of clay. This will humble the hearts of the parents. We now admonish our young friends to remember that they are to die, and to themselves with long life, but to remember that they are cut down at a moment's warning. Some are making their calculations to make their home with a daughter, but such I would remind that the text says, "All flesh is but as grass." A very pathetic incident was related of a young lady who was suddenly snatched away. I want to impress the truth upon your mind, that if you are prepared for the final stroke it will be a comfort to you when you can say "I am glad my son or daughter was prepared. I saw one of the autumn scenes of life. And when I look upon the dear brethren and sisters who bear the life of this over, is a limit which no one can pass over, and we ask the question, "Are you prepared?" We must consider the flower of the grass. It

begins with a small bud, and begins to enlarge and develop till it becomes a full grown flower. "All the glory of man is in the flower of grass." Some glory in strength, they fear nothing, they subdue the forest and the prairie with their strength, but they will begin to pass away and wither as the flower. Strong men will not pay any attention to this scripture. Others must give them a cup of water and raise his head from the pillow, his strength passed away as the flower of the grass. Some may glory in their wealth. I bring no charges against riches, more than the apostle said, "Charge them that are rich not to be angry minded," for soon they must be laid in a narrow coffin and lowered into the grave. Some glory in their friends. It is well to have friends and I find no fault to leave them, but I want to remind you that our friends cannot stay as they may stand around the grave, but they cannot save. I remember when I stood beside the dying bed of my mother and desired to help her in her last struggle, but she said, "I could do most to step up at her request and plant the last kiss upon her brow."

In my last remark I wish to notice that the grass that is cut down and stored away for future use, are those that were cut down and stored away in their graves. The Lord shall call the body forth at the sound of the last trumpet. This may be a mystery. Some may think that when we know such and such a man, I believe we shall have the mark by which we may know each one, as Thomas could know his Savior. I am not afraid that we shall not know each other.

The merchandise we shall know each other. They will retain their power of sight and speech. The fish man in torment knew others and could speak to them. We may reach the front side of the streets of the heavenly realm, or meeting here. A sister from the east meets one from the west, they embrace and each and weep for joy. They joy that so far in this reunion at our present meeting gives us some foretaste of the heavenly joy.

DRESS.

A woman's dress is the outward expression of her inner life. If she be coarse, vulgar, fond of display, and lent on low, material ends, her dress, though extravagant, will be an unconscious revelation of her character. If she be modest, self-reliant and cultivated in the best directions, the style of her ordinary apparel will tell her as the leaves tell the flower. But in America the young girls are too often over-dressed. The round of chapeaux, bright eyes, the waving hair of the girl in her teens, need only the simplest setting. Rich fabrics and sumptuous adornings are more for the actress, her dress coming in grace and low and simple sweep at the bottom on the dignity of years. The seasons teach us something here, if we go to nature for an object lesson. How different the charm of spring from the deep midsummer summer, when the hues are decided, and when the liden with the perfume of a thousand centers! The school girl is only on the three-fold of summer. She has not so crowded it yet. Let her copy the sweet, green of spring on her graduation day.

A gentleman approached Chesley Carroll Saturday and said, "How is the Sherman team today?" "Quite Sherman boom!" asked Carroll. "Yes." "I'm no Sherman man," exclaimed Carroll. "You are working for him." "No!" I'm not.

The New York delegation stands 45 for, to 22 against the anti-rep.

It is reported that the two great Samuels of the Democratic party have split again.

C. M. Fezzar, of the Carroll Democrat, came over to be astonished, yesterday. He was not disappointed.

J. R. Gish, E. Rip and J. J. Kim were also here and in a committee for Cook Creek church, III.

The Arnold Grove church, III, has been given the following committee: E. Ely, D. E. Price and David Bradford.

It is said about fifteen pick-pockets were apprehended and taken care of at Shannon on their way to Conference.

Many thanks to the multitude of visitors which favored our office this year, their presence the past five days.

"I just want to make one remark," is a common way of commencing a speech in the tabernacle. Every word costs money; why not make the remark without giving notice of the intention.

Wednesday was ushered in by a clear, bracing air and the serene countenances of the brethren. The social and religious influences among the members during the interval between the sessions, is especially pleasant to the members of the church.

The Brethren at Work

A REGULAR WEEKLY. Advertisers obtain a list at the nearest depot of all agents in the New Testament.

Its Moral and Religious Tone is beyond the reach of all objection, and deals only with the great facts of the Gospel.

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The object of Ashland College is to maintain the best facilities for instruction with the least expense to the student.

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## BY TELEGRAPH.

CONVENTION ORGANIZED WITH  
JUDGE HOAR FOR PERMA-  
NENT CHAIRMAN.

CONGRESS OF MICHIGAN CHAIR-  
MAN ON CREDENTIALS.

ANTI-GRANT FOLKS HOLD  
THE FORT.

THE CONTENTING ILLINOIS  
DELEGATION.

HOT WORK ALL AROUND.

[Special Dispatch from Chicago.]  
Chicago, Ill., June 3d, 1890.  
Committee on organization re-  
ported the name of Geo. Hoar for  
Chairman.

12:45 p. m. It has been ar-  
ranged for Col. Hub. Ingersoll to  
represent the names of the Illinois  
contestants at the convention.

Frye, of Maine, moved convention  
take recess till five o'clock.

Made in speech said that conven-  
tion must remain in seat until the  
congress is ready to report.

12:40 Cooking followed Hale,  
and said it would be well for the  
business of the convention to take  
a recess, and said it was not in order  
to proceed till committee on creden-  
tials reported.

12:45. Cooking's motion to take  
a recess lost.

Committee on credentials have  
voted to admit the contesting dele-  
gates from nine of the contesting  
districts of Illinois. Illinois 10th  
district will be excluded altogether.

Motion to endorse the action of the  
Illinois State Convention was vot-  
ed, the committee has adjourned  
till 6 o'clock, without finishing its  
labors.

Henderson, of Iowa, said commit-  
tee on credentials not ready to re-  
port. Moved that committee on  
rules be requested to make report.

Logan is speaking in objection.  
Claims credentialed committee should  
report first.

5:45. Logan said convention cannot  
proceed until it is decided who  
the delegates to the convention are,  
and the rightful one authorized to  
make proceedings.

5:55. Henderson said he wished  
fair play only, and asked why there  
should be delay. (Great cheering  
and confusion in the gallery, and  
Chairman threatened to clear  
them if repeated.)

7 p. m. Convention adjourned  
until 10 a. n. to-morrow.

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from all regular stations on the Chi-  
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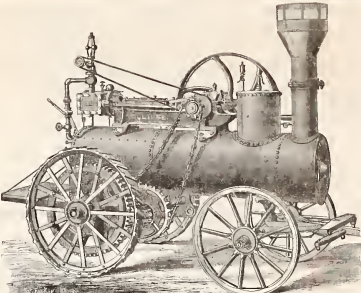
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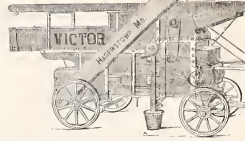
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of the entire price paid for hauling seed in the locality to which we send it. Now, before purchas-  
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often advise by letter and experience. "This year Hatter does more and hauls more than other  
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we ask is, give the Victor a trial, and if you do not think it better we will refund you the  
entire price. This is the way we sell hatters under our warranty. Send for prices and terms and  
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Having patented ourselves that our Hatter can haul and clean more seed (whether wet or  
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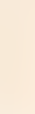
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# Brethren



Vol. V.

Lanark, Ill., Tuesday, June 8, 1880.

No. 23

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AND  
TRACT SOCIETY.

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J. H. Poy, Leeward, Cal. J. H. Poy, Leeward, Cal.

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## THE GREAT PARADOX.

BY C. H. BALBAUGH.

To Sister Lettie Ketting, of Bedford Co., Pa.  
WITH God our great world was philosophers are fools. Their "great-wellings words" of scientific bombast are idiotic gibberish to the soul under the tuition of the Holy Ghost. What a Christian giggle in mouthing the Lieberharts, the Cliffords, the Derwins, the Trybalds, the Huslers, the Buckners, and the Voebts. The Gospel which they proclaimed has no God, no Christ, no heaven, no immortality. Our worship, our hope, our Bible, our Divine-human Redeemer, are to them the bolts of ridicule and contempt. They claim to have reached the primal atom of being, to have looked into the genesis of history without going beyond matter, and by their half knowledge and parlous speculations they have extorted from nature millions of the most abominable lies to demonstrate that God is a superfluity, and the sacred volume a huge falsehood. They have "become vain in their imaginations, and their foolish heart is darkened. Professing themselves to be wise, they became fools." Rom. 1: 21, 22.  
All the inferences that these bloated abstractions have ever advanced, and all the philosophies they ever constructed, are "less than nothing and vanity" when compared with the strange, yet simple and glorious declaration of Paul in 2 Cor. 12: 10: "When I am weak, then am I strong." This is wisdom which no one can gain at the gate of Gammal. This yields a certainty which knows nothing of the cold, chattering, depressing *perhaps* which the heartless, matter-defying scientists of the age offer us in relation to the postmortem future. Every soul becomes conscious at some time of its immortality. There are reasons in every individual history in which our super-material origin and destiny assert themselves. No one so benighted as never to be compelled to face the interior revelation that our proper personality claims a higher Fatherhood than "semi-faint omens" of "ultramarine carbon," which the sneering, God-defeating sermons of to-day announce as the Fountal Source of all life. The fact of conscience attests a Supreme Standard of moral rectitude. There can be no shadow without a substance, no copy without an original, no sense of right and wrong without a rule of righteousness, and some highest Authority in whom this rule is the everlasting glory of be-

ing. This, and this alone, is the secret of strength in weakness. We learn to know our impotence only in the presence of a stupendous task that demands superhuman power to achieve. "Be ye holy, for I am holy." Who is equal to this requirement? "Be ye perfect even as your Father in Heaven is perfect." Who can mount to this altitude? "God is light, and in him is no darkness at all: walk in the light as he is in the light." Who can so order his steps, and robe himself with such vesture? And yet all these things must be done if Christ's Eternity is to be ours. Heaven would not have allowed without comunity of character and joy and purpose with God. Here we are weak indeed, and just here we are strong as Emmanuel because sinned and muddled with His "all-power." Did not God set us to tasks which only he can fulfill, we would never know that salvation was more than the product of human energy. The hosts of hell are to be met in ambush and open conflict, and vanquished; a character high and strong and grand enough to keep company with God and his angels forever is to be secured. Who is sufficient for these things? The same God who moves "warfare," victory is of God." 2 Cor. 2: 16, and 3: 5. He that hath not learned to know that he is weak and helpless, and stronger than sin and flesh and devil through the Divine blessing, has never been reborn, never been inducted into the kingdom which is "righteousness and peace, and joy in the Holy Ghost." To be strong we walk in the path of Christian experience, and the rapture and glory of the Cross-empowered life. He that must fight his battles in human armor with human weapons, although they glitter with all the polish that intellect and will can confer, will find the devil more than a match for him. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57. We are not then conquerors through our strength, but through the power of God which is with us." Rom. 8: 37. "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds." 2 Cor. 10: 4. The death-borne glory in their strength; the spirit-born glory in their weakness. Before his conversion Paul was a fiery zealot and a self-sufficient bigot. But "what things were gain to him he counted loss for Christ." When he found the secret of the Cross, that crucifixion and weakness was strength, he "suffered the loss of all things, and counted them but dung," so that the indished Godhead might be his Alpha and Omega. Phil. 3: 7-10. After he had inwoven into the texture of his deepest life the woodrorn truth, "to me to live is Christ," he was ready to complement all his labors with the marvelous declaration, "I will not count my life dear, nor yet will I shrink from any jeopardy of my life." Phil. 1: 21; 3 Cor. 11: 30.

Millions never reach the point where Christ becomes the power of God unto salvation. The great sustaining thought of Jesus never theirs; "I am, yet not alone, for the Father is with me." Who God has his way "the gate of hell shall not prevail." Sampson's seven locks are the Heaven prescribed conditions for the display through him of the power of the Almighty. Without his curls he was weak as other men; weak because he was strong. Delilah triumphed because through the supremacy of self his sacred secret leaked out. The Philistines bored out his eyes but suffered his locks to grow. They thought, what a blind man accomplish, forgetting that his hair, not his eyes, were the test of feisty and the medium of power. So with us. All we are strong when weak, and weak when we have no will, no purpose, no secret banking of our own. "Not my will but thine his done" was the one, all-dominating fact of his incarnation, and the one, imperative, all-inclusive lesson for all mankind. Self-will is the essence of sin, and the first and fume of Hell. Who dies there, dies all over and all

through. God work our will, and we need his. When we lose ours entirely we find it fully because we find the Will that has all the wisdom to direct, all power to achieve, all love to sweeten and satisfy. Weak even in death, strong even as God. This is the moral philosophy of every Christian. "I can do all things through Christ which strengthen me." Philippi 4: 13. "Without me ye can do nothing." John 15: 5. "We are the speckles of the saints. Many exceeding great and precious promises are given them. A glorious heritage awaits them. They are "sons and daughters of the Lord God Almighty." "Heirs of God, and joint heirs with Christ." But we must die before we can live, must be weak before we can be strong. Finding in this our full of Heaven. We do not weaken then Christ in the grave? Who is strong as he in raising himself from the dead? His life was not taken from him; He had power to lay it down, and to take it again. He was strongest where weakest. John 10: 17, 18. In sharing his death, we are made partakers of His resurrection this side of the grave. So Paul argues. "If ye then be risen with Christ, God is 3: 1. "Ye are dead, and your life is hid with Christ in God." "I am crucified with Christ, nevertheless I live." Gal. 2: 20. "He that is dead is freed from sin," and this means "the glorious liberty of the children of God." "Thou shalt call his name Jesus, for he shall save his people from their sins. Self-assertion brought death and damnation into the world; and the All-will and no will in Christ through His pain and exaltation. This is to have our life hid with Christ in God." Were not many of us as eyeless and leaderless as the incarcerated Danite, we would not have so serious and extensive a moral chess-game played in the church-to-day. Self lies at the root. Some would to split the yoke of Christ, and clip and shave it to a minimum, and pad it well with the world's wadding, for the ease and display of the flesh, while others as boldly and self-asserting as Adam, take to no more being to get to a life's tail to a high price of the mire. Our strengths lie neither in diminution nor addition, but in dying unto the Will that is too wise to err, and too good to be needlessly exacting. His crown of thorns speaks Divine common sense relative to the treatment of the head for both sexes. "BEHOLD THE MAN," in what life is, done, and says. Here sit on, self-did, spirit-born self is generated, and God becomes the Self of self. Then we are always weak, always strong, always Christed, always bruising the serpent's head, always glorying in the shame and triumph of the Cross. Saints are rare as diamonds, "a peculiar people," bearing God as their first forehead, and the power of His righteousness in their lives. Blessed Elect.

## FAULT FINDING.

(The Church.)

ALL who are possessed of this evil spirit are not content with any one or anything. They always see the only fault of things, and have a remarkable faculty for pointing out flaws and imperfections in others, but not a single faculty for finding any fault with themselves. They do not even dream of their own imperfections.

What church has not some of this kind of sinners? They are known all over and all in their communities. They are found fault with God, because of rain, cold winds, or hot weather. Many days are "awful hot days," and "such disgusting weather." Some in high position in the church are chronic fault finders. They can hate no persons with some of the members, and therefore they convert themselves into miserable acids. They scold the members, they scold the children of the members, and they scold those who are not members. Instead of preaching the gospel, they preach the everlasting evil record.

Such is not very edifying to saints or sinners, and is not promotive of good.

What do Christians mean by such a course as this? Do they hope to advance the cause of Christ by such a course? Surely not! The church cannot be built up in this way. Other and better means must accomplish this end. A spirit that is always finding fault is a sad commentary on one's Christian life. One cannot live in very close communion with Christ and, at the same time, give every mote in his brother's eye. Love thinketh no evil. All these grumblers and fault finders have allowed themselves to be cheated out of the spirit of Christianity. No sinner can fatten and grow up into the image of Christ on more herbs. A spirit of discontent has driven out the sweet and gentle influence of Christianity. To associate with contentious grumblers is much like walking among the thorns.

There is only one remedy for this fault. Find, and that is to let the light from heaven shine into one's heart. When this light comes in we can see more of our own faults and less of the faults of others. By this means our love for each other will be increased, and we will have some more tangible proof that we are the children of God. "We know that we have passed from death unto life because we love the brethren."

## MEMORY IS SCIENCE OF PAST ETERNITY.

BY ALLEN A. ORBURN.

OBSEIVE what is enshrouled in the term memory as used historically, what a field of thought it overreaches. It not only bears a record of past events, but it conveys to the intelligent recipient, in the sands of time, of great and gigantic minds. It shows us how faithful a memory our brain has been in preserving the memory of the past. For illustration we will refer to some of the sciences. Astronomy is only a memory of past discoveries of the stupendous solar system, the science of heavenly bodies, which the lofty mind is enabled to look still farther into the yet unexplored regions of the universe, and really it may be termed but a beginning of science, a completion of which is left for ages. The immeasurable masses of undiscovered stars that may yet appear as planets, by the aid of the mammoth telescope but indicate to us the great work of a past eternity. The names that designate those moving planets are examples of the mighty mind that once existed in a scientific world.

Geology also is the memory of the discoveries of those scientists who have explored the subterranean world, and closely observed the rocky strata, in which the footprints of water flow and tortoise are distinctly visible. This is but an indication of what was a sandy beach unto ages ago. The deep hidden timber when exposed to our vision by the aid of the great microscope, will determine from its disfigured shape, and by the impressions left of the connecting stem of its foliage, the direction of the wind of long forgotten summers.

We find insects and animals of all descriptions from the goat to the monkey. This arrangement is an index of a past unknown eternity. We notice in this construction, first insects and animals, simple in form, and along the strata still higher up, those more elevated in character, until we reach the monkey which is the highest of all. History too is but a key to unlock the transactions of past generations of almost numberless exist. Exact mention is not scarce as presumed by some, nor can it be regarded as such, unless established in the records of scientific and placed as such upon the credit of past events. Theology also occupies a place among the sciences.

White Spring, Pa.

## THE BRIGHT WORLD.

**B**EYOND the bounds of time,  
Across the sea of life,  
Where posonia's billows fern and moss  
In angry strife—

There is a land so bright  
That mortals cannot gaze,  
But wandering stand upon the verge  
In lost amazement.

The hills of glory tower  
Majestic and sublime,  
Above the snow-capped peaks of earth,  
The Alps of time.

Four squares the city stands,  
The Jasper walls that rise  
Are garnished bright with precious stones  
Of Paradise.

No storm cloud ever throves  
Its shadows on the sphere,  
No lightning flash along the sky,  
Or thunder roar.

The air is pure and bright,  
All is serene and calm,  
Naught ever enters there that can  
The holy harm.

But from the throne of God  
There flows a crystal stream,  
And heaven's pure light upon its clear  
Bright waters burn.

And where that river flows,  
The tree of life appears,  
Yielding its monthly fruits throughout  
Eternal years.

Beneath the shadowy bowers,  
Grown in immortal green,  
Robed fairer flowers than mortal eye  
Eith ever seen.

Death finds no victim there  
To pine and drop and die,  
For God's own hand wraps every tear  
From sorrow's eye.

There might shall never come,  
Nor heaven's bow be day be day,  
God and the Lamb shall be their light  
Forever mine.

Throughout that wide domain  
Joy beams in every eye,  
While angels voice join in praise  
To God most high.

There white-robed spirits bow  
Before the great I Am,  
And worship him who pardoned them  
Through Christ, the Lamb.

## STEIN AND RAY DEBATE.

Prop. 31. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, ALBANY.  
J. W. STEIN, DENVER.

**A**GAIN, it is not true that I plead exemption from the guilt of war when a Baptist soldier. Mr. Ray cannot deny that Baptist churches are guilty of all they encourage in their members. He very reluctantly admits that Orchard and Robinson were writing about the Waldenses when they used the liturgy of Bobbio. They were setting forth Waldensian baptism. Did they commit "fraud"? Mr. Ray don't want the committee!

After falsely accusing me of "fraud" with reference to Robinson's statement of the Cathari and then committing one himself, he tries to escape it by saying, "We overlooked the grammatical construction of the passage." But why continue to overlook? Mr. Ray knows that "the doctrine of the trinity as the Athanasians in the church" held it, never admitted such an idea as Christ being "only a man." He still accuses me of blurring for calling "the Cathari" "Novatians." One deny that the "Novatians" was the western name for the Greek Cathari? Robinson says "At Rome these dissenters were called Novatians, from Novatus, one of the chief managers of the affair. They called themselves Puritans, or, as the Greeks translated the

word, Cathari, and they intended by the name to signify the fact, that they separated from the rest because their morals were impure." Rob. Eccl. Res., pp. 124, 125. We will now contest this charge of "fraud," and see just where it lies. Who were those *trine immersion Cathari*? Robinson says "the first council of Nice took notice of two sorts of dissenters. \* \* \* these were the Cathari and Paulianists. The first held the doctrine of the Trinity as the Athanasians in the church did, but thinking the church a worldly community, they baptized all that joined their assemblies by trine immersion," Eccl. Res., p. 72. He further informs us that "the father of Nice provided for the admission of both," (the Cathari and Paulianists) "if they should offer themselves, and the letter were re-baptized." Ibid. Notice: The heretics noticed in the first council of Nice were "the Cathari and Paulianists." Mr. Ray denies that these "Cathari" were "Novatians," and impugns my motives for saying they were. But this council says nothing about any other Cathari but the Novatians. Note that Mr. Ray. Search the canons and see if that is "fraud." The 8th canon of "the council of Nice" declares, that the Novatians who return to the church, may continue in the clergy after they have received the imposition of hands." "The 19th ordains, that the Paulianists shall be re-baptized who return to the church." Du Pin's Eccl. Hist., vol. 1, p. 600. These are the same two classes that Robinson calls "the Cathari and Paulianists." Note that. Innocent I. states the same. Idem, vol. 1, p. 359. Dr. Boyle, speaking of the council of Nice, says "the eighth canon of the synod relates to the eight canons of the Novatians, who were called Cathari, that is the pure." Appendix to Eusebius' Eccl. Hist. p. 25. Note that also. In referring to the acts of the council of Nice, Ringham also calls the *same two sects* which Robinson describes as "the Cathari and Paulianists," "Novatians and Paulianists." Bingham's Antiquities, vol. 1, p. 145. Note that. This a reference to the acts of the council of Nice prove the *N. utans* to be Robinson's "Cathari," who, he says, baptized "by trine immersion." This monument of truth is invulnerable against all my opponent's reckless assertions and false charges of "historical fraud." It shows just where the fraud is, and sweeps his whole accusation scheme from under him. The early Catholics always accepted the baptism of trine immersionists like the Novatians, Donatists and Waldenses, but such heretics as the Eusebian, Praxians and Paulianists who denied the divinity of Christ, and offered to dip only once, they re-baptized. Notice: 1. I have proven the Novatians to be trine immersionists. 2. Mr. Ray says "the same people called Novatians, in Rome and Italy, were called the Waldenses in the valley of Piedmont." Bap. Sac., p. 145 3. Therefore the Waldenses were trine immersionists. My facts remain supported by incontrovertible witnesses.

Mr. Ray tries to deny his ecclesiastical parentage with Spilisbury's church. Sep. 12, 1638, and huris his malicious charge of "fraud" again. I know it hurts, but I will gently lift the mask and let the reader see the guilt. Mr. Ray supposed both ends of Crosby's article which he quotes.

Crosby speaks of "an ancient manuscript," said to be written by Mr. W. Kiffin, who lived in those times, and was a leader among those of that persuasion.

"This relates," he says, "that several sober and pious persons belonging to the congregations of dissenters about London, were convinced that believers were the only proper subjects of baptism, and that it ought to be administered by immersion, or dipping the whole body into the water, in resemblance of a burial and resurrection, according to 2 Colos. 2: 12, and Rom. 6: 4. That they often met together to pray and consider this matter, and consult what methods they should take to enjoy this ordinance in its primitive purity: that they could not be satisfied about any administrator in England to begin this practice; because though some in this nation rejected the baptism of infants, yet they had not, as they knew of, revived the ancient custom of immersion. But hearing that one in the Netherlands practiced it, they agreed to send over Mr. Richard Blount, who understood the Dutch language. That he went accordingly, carrying letters of recommendation with him, and was kindly received both by the church there, and Mr. John Batts, their teacher. That upon his return, he baptized Mr. Samuel Blockock, a minister, and these two baptized the rest of their company, whose names are in the manuscript, to the number of fifty-three.

"So," says Crosby, "that those who followed this scheme did not derive their baptism from the aforesaid Mr. Smith, or his congregation at Amsterdam, but being an ancient congregation of foreign Baptists in the Low countries to whom they sent. But the greatest number of the English Baptists, and the more judicious, looked upon all this as needless trouble, and what proceeded from the old popish doctrine of right to administer sacraments by an uninterrupted succession, which neither the church of Rome, nor the church of England, much less the modern dissenters, could prove to be with them. They affirmed therefore, and practiced accordingly, that after a general corruption of baptism, an unbaptized person might warrantably begin, and so begin a reformation." Crosby's Hist. of the Baptists, vol. 1, pp. 111-1103. Next follows Mr. Spilisbury's, Tombs and Mr. Lawrence's apology, showing that "an unbaptized person may in some case baptize another, and he baptize him, being baptized of him." Want of space only prevents me transcribing them all here. I will, however, give the conclusion. Crosby introduces "the honorable Henry Lawrence, Esq., another learned Baptist, who," he says, "has excellently defended the true baptism, and the manner of reviving it in these latter times.

"It cannot reasonably be objected, say, that he that baptized should necessarily be himself a baptized person; for though ordinarily it will be so, yet it is not necessary to the ordinance; for 'not the personal baptism of him that administers, but the due commission he hath for baptizing, is alone considerable to make him a true minister of baptism. And here that expression holds not, one cannot give what he hath not, as a man cannot teach me that wants knowledge himself; because no man gives his own baptism, but conveys, as a public person, that which is given us by Christ. A poor man, that hath nothing of his own, may give me gold, that is, the money of another man, by virtue of being sent for that purpose. So if a man can shew his commission, the writer and seal of him that sent it, it is enough here. Else what would become of the great baptizer John the Baptist, who had a fair commis-

sion to baptize, but was not himself baptized that we read of; or if he should be, which cannot be affirmed; yet the first baptizer, whoever he was, must at the time of his administration of that ordinance be unbaptized. Though these things, continued Crosby, "were published at different times, I have put them together to end this matter at once. It was a point much disputed for some years. The Baptists were not a little uneasy about it at first, and the Pedobaptists thought to render all the baptizings among them invalid, for want of a proper administrator to begin their practice; but by the excellent reasonings of these and other learned men, we see their beginning well defended, upon the same principles on which all other Protestants build their reformation." Crosby, vol. 1, pp. 105-107.

Look at this testimony again. If we accept this manuscript about Blount's mission as perfectly reliable, 1. It does not suppose the statement that Batts's church were ancient Waldenses. That's a far-fetched conjecture. 2. It does not state that Batts's church was even very old. 3. Crosby's statement, founded upon this manuscript, about its being "an ancient congregation," is no more authentic than a similar observation would be from a Baptist living now. He calls the document "an ancient manuscript," yet it is no older than the 17th century. 4. Crosby shows that "the greatest number of English Baptists" believed that there was no such thing as "uninterrupted succession." 5. Nothing in the manuscript proves Baptist succession. 6. The manuscript itself is doubtful. (1) It lacks authority. It was only "said to be written by Mr. William Kiffin." This language is not positive, and leaves its authorship rather uncertain. Slender threads by which to prove succession from the ancient trine immersion Waldenses. (2) It has no date. Mr. Ray says the church began in 1633. I suspect this a conjecture only, and therefore call for the evidences. It was Spilisbury's church that began in 1633. 7. Circumstances are contradictory. 1. Why did not Mr. William Kiffin, by whom this story is said to be written, who "was a leader," do not honor Blount's mission, and receive his baptism? Instead of this, five years after the organization of Spilisbury's congregation, Mr. Kiffin left the Pedobaptist and joined them. After the account of Mr. Spilisbury's church (see my 9th and 11th negatives) Crosby adds: "In the year 1638, Mr. William Kiffin, Mr. Thomas Wilson, and others, being of the same judgment, were upon your request, dismissed to the said Mr. Spilisbury's congregation." Crosby's History, vol. 1, p. 149. (2) Why did they not deny the Pedobaptists' charge of having started a new baptism? (3) When the Pedobaptists charged that all their baptisms (upon the ground that adult immersion alone was true baptism) were invalid "for want of a proper administrator," why were they "uneasy about it"? Why didn't they tell the Pedobaptists plainly that they were old Waldenses? show their credentials, and show their succession through Blount's ministry? 8. Why did they defend their beginning upon the principles of a Protestant reformation? Why did "the largest number of English Baptists" affirm and "practice accordingly," that after a general corruption of baptism, an unbaptized person might warrantably baptize, and so begin a reformation? Remember the "hegemony" of the denomination of which Spilisbury's

congregation was "the first (see Crosby, vol. 1, pp. 147, 148), was not defouled upon any succession plea, but the apologies of Spilsbury, Tombes and Lawrence show conclusively that they believed (1) That all baptism had become corrupted and had perished. (2) That it was right for unbaptized persons to restore it. (3) That they "practiced accordingly," as Crosby asserts.

**THE POWER AND MAJESTY OF TRUTH.**

BY JAMES EVANS.

**M**O'THER, are we Christians? Such was the earnest question of a bright girl of twelve summers whose beautiful curls fell in profusion on her neck, and whose person was adorned and set off in the latest and most approved style. A dainty hat sat obliquely on her head. Lace ribbons, rings, earrings, plumes were not wanting to beautify the outer man or perishable form. Her mind was trained in select schools, who taught Miss Aramatha the varied arts and accomplishments of elegant life.

The mother had just returned from attendance at divine service in the stately edifice of the first Presbyterian church in the handsome village of B. It was erected at a great cost, and was considered an ornament to the place. Its architecture, its embellishments, pews, stained windows admitting only a soft mellow light, its rich and beautifully carved pulpit were of all the highest order. Elegance and luxury were seen in the most imposing form among the worshippers in the gorgeous temple of man's art and device. A handsomely dressed preacher extemporized certain set phrases called prayer. There was apparently no fervor in these utterances,—the desire seemed to be to pray according to the rules of delivery and elocution.

The lady in question was a regular attendant and communicant at this temple of fashion. Her person was attired in the latest style. A rich shawl worth several thousand dollars had just been laid aside, leaving her person adorned with silk, jewels, and all the numerous things which the lust of the eyes and the pride of life suggest as essential to a fashionable life, or to one moving in an upper sphere.

She had just returned, as stated above, from morning services, and was seated in a luxurious chair in an elegantly furnished room, and was revolving in her mind the question whether the Senator's lady was not more exquisitely attired than herself. The well read sermon to which she had listened was fast fading from her memory. The theme was, "The Beautiful in Nature and Grace." He dwelt with peculiar grace on the elegance of nature when improved by art. The cultivated rose has a richer fragrance and more beautiful tints than the wild rose in a state of nature. He said some very handsome things on the sweet, attractive grace and softness of women. She was the sunshine of life, and queen of hearts. The blushing rose was only a type of what a beautiful woman with a cultivated intellect is. When her delicate fingers, bedecked with gold and gems, touched the well tuned keys of the organ, she called forth such sweet sounds that subdued every other thought and filled the enraptured ear with notes almost divine. When woman is decked in all the beautiful things furnished by art, she corresponds with the beautiful sunset, the hly of the fields, or rainbow splendor. He had little to say on the

beauty of holiness, the ornaments of meek and quiet spirits. He remarked some on the power of converting grace and inward piety, but no consciences were disturbed; the votaries of fashion felt justified in appearing as elegant as possible, so as to correspond with nature in all her loveliness. The inner graces of the heart which regulate the outward appearance and throws a modest appearance around the whole person, was at a discount among these elegant people who sit in cushioned pews and seemed to be very condescending to bow even their heads in prayer.

"Why do you ask such a question?" replied the mother. "Are we not members of the most respectable church in this section of country? Have you not seen me at church almost every Sunday unless prevented by more important business? I have been a member of the church for many years, and you, my daughter, were baptized in the old church in which we worshipped before we built the new one at so great a cost."

I remember when the new church was built we had some very nice parties, balls, bazars, fairs, oyster suppers and strawberry festivals, concerts all of which procured us lots of fun. Yes, my child, I was a prime mover in many of these parties, and we all made ourselves to help on the good work. But why did you ask if we were Christians? Well mother, cousin Thomas, as you are aware, called on me this morning and asked me with your permission to ride out into the country to hear a very singular man preach who is making quite a stir. Did you learn where he received his education and theological training?  
(To be continued.)

**SOCIAL MEETINGS**

BY G. W. MOALE.

**B**y social meetings we understood a place where the church or the people of God assemble to gether to worship God; coming together in union and many being perfectly bound together in Christ Jesus; the place to offer up prayers to God in behalf of the church and one another; to engage in singing praises unto our Heavenly Father, in reading the scriptures, meditating upon them, exhorting one another to be steadfast, unmovable, ever abounding in the work of the Lord. Paul tells us in Hebrews 10:25 not to forsake the assembling of ourselves together, as the manner of some is, but exhorting one another so much the more as ye see the day approaching. I can say amen to Brother Lemuel Hillery's view of this subject in his letter to the B. AT W. vol 5, No. 16. Brother Lemuel likes to see lively members in the church; he doesn't want to see religion locked up in the heart. If a man is a Christian, he is a praying man. If he is a Christian, he will love to talk about Jesus. Brethren and sisters, if we want anything of a temporal nature do we not have to ask for it? Not only that, but we have to plan our work that we may be successful. We are not afraid to tell about it, and we like to tell it, and this is right, too, for man must make his living by the sweat of his brow. If it is necessary to labor and study how to obtain temporal things which are perishable, should we not be engaged in studying the scriptures that we may be able to tell why we serve God? Peter tells us to sanctify the Lord God in our hearts, and be ready always to give an answer to every man that asketh you a reason for the

hope that is in you with meekness and fear. 1 Peter 3:15. Paul says to his Colossian brethren in describing the excellent nature and office of Christ, "If ye continue in the faith, grounded and settled and be not moved away from the hope of the gospel which ye have heard and which was preached to you." Col. 1:23. Where shall we go to obey the truth? No better place can I think of than to go to the place where the brethren and sisters have met to worship God; a social or a prayer-meeting where we instruct each other out of the word of God. Oh, may the time soon come when there will be more social meetings among the brethren.

**THE DEBATE.**

BY J. F. REEBOLD.

**D**EAR brethren, this may be ucalled for, but I cannot help expressing my satisfaction at the way the debate is terminating. It certainly must be very humiliating to the author of "Baptist Succession" to have proved to his own people the fact that the ancient Novatians or Waldenses with whom he claims organic connection held and practiced the same views as the people he is now condemning.

Mr. Ray seems to think that "riding donkeys" might be held as a church ordinance with the same propriety that some of the other absurdities (as he is pleased to regard them). Very well, let him produce the Scripture demanding it, and I do assure him that our brethren will be the first to get astride of the animal that reposed implicit obedience in an imperative law, being assured that he who blessed the errand of the blind man to the pool of Siloam will richly reward those that put their trust in him.

The Lord bless Brother Stein in his effort to present the matter in an impartial manner.

**MY CATECHISM.**

**T**o whom do I belong? Ye are not your own; ye are bought with a price. (1 Cor. 6:19).

What, then, does God require of me? Therefore glorify God in your body and spirit. (1 Cor. 6:20).

How can I glorify him? Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. (1 Cor. 10:31).

In what manner of spirit should I illustrate this teaching?

Whatever thy hand findeth to do, do it with thy might. (Ecd. 9:10).

As I, then, to depend upon my own might to glorify God?

It is God who worketh in you both to will and do of his good pleasure. (Phil. 2:13). Our sufficiency is of God. (2 Cor. 3:5).

But there may be great difficulties and dangers in my way; and my fears may get the better of me; what then?

Be strong, and of good courage; fear not, nor be afraid of them; for the Lord thy God, he is that doth go with thee; he will not leave thee nor forsake thee. (Deut. 31:6).

Will this prevent me from having affections and trials?

Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; and we are made as the filth of the earth, the offscouring of all things. (1 Cor. 6:11-13).

What if I do not see much, if any, apparent good results follow my religious labors?

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord. (1 Cor. 15:58).

What should be my motive in thus laboring?

Not with eye-service as men please, but as servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord, and not to men. (Eph. 6:6, 7).

Am I to expect any reward for all this? Whatsoever good things may I find in death, the same shall he receive of the Lord. (Eph. 6:8). Rejoice and be exceeding glad, for great is your reward in heaven. Matt. 5: 12.) Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward. Matt. 42.)—The Baptist Weekly.

**SCRAPS**

BY D. C. BOOMBY.

Many so called ministers of the gospel would do themselves and the cause of religion a valuable service if they would commit the immortal couplet of Dr. Franklin to memory. I have sometimes heard and always found that an empty barrel makes the loudest sound.

It makes devils laugh to have members of the church speak reproachfully and magnify the natural imperfections of ministers of the gospel in the presence of uncovered people. Every such offender should be promptly brought before the bar of the church on the charge of a grave misdemeanor.

Let there be a greater emphasis given our religious profession in the home circle and our preachers will herald a greater gathering of precious souls. A child that breathes nothing but a secular atmosphere at home will hardly develop into a lover of Jesus.

To-day "our Willie" put in the petition for a half holiday. It was granted on the condition that he would commit to memory the first two verses of John 13th chapter. The condition was accepted. Brethren, go and do likewise.

The missionary thermometer is a correct instrument with which to ascertain the quality of a spiritual heat or profeness of religion possesses. How much have you got clear, brother!

It is said that a church which does not manifest a concern for the salvation and evangelizing of the world is not a church of Christ. Who can say the charge is not true?

It is thought by some very fastidious people that an uneducated man who works with his own hands to support himself and his family is not qualified to preach the gospel. Verily times are sadly out of joint. Oh, spirits of the apostles, wake up the sleepy bones!

Some persons are so fearful of sanctifying the rising generation that they will not inculcate denominational doctrines till the children are old enough to choose for themselves. Oh, yes, follow out that line of policy and the Lord will have them fast enough long before that time.

Mark the reason which the apostle assigns for gentle proof. Consider thyself lest thou also be tempted.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. EISENLMAN, J. W. STEIN, J. W. HAMILTON, Editors.

CARDINAL PRINCIPLES.

FOR SERVICE AT HOME in an unassuming address of fraternal Christianity... CARDINAL PRINCIPLES. FOR SERVICE AT HOME in an unassuming address of fraternal Christianity...

BRETHREN AT WORK, Lanark, Carroll Co., Ill.

LANSER, ILL., WEDNESDAY, JUNE 8, 1889

NORTHERN Indiana will make an effort to have A. M. in 1891.

We have now sent out all orders for Basher and Bergstresser Debate.

PAUL WYDEN's address is now Grundy Center, Iowa, instead of Mt. Carroll, Ill.

MUCH of the frost was blown from the trees and vines Friday morning during the gale.

No doubt mistakes were made and some of our readers failed to get the DAILY. If so, send for them.

PARTIES will please remember that our terms are cash unless other time or promises are acceptable to our creditors.

NEARLY \$2000 worth of books were sold during A. M. Whether sufficient was obtained to pay expenses we cannot say.

We have yet to send a number of dollars for each day of meeting which we will send to any address post paid on receipt of 20 cents.

Just before going to press we learn that the great contest in the Chicago convention is over, and that James A. Garfield of Ohio has been nominated for President.

Bro John B. Mosher of Mogadore, Ohio, is still with us. We would have been pleased to see many other members in order to have a pleasant interview with them.

It is not as all improvable that amidst the rush and crowd of business during A. M. that some mistakes have been made. These we shall gladly correct when notified of them.

ORDER to great workmen of mind and body were unable to give the usual attention to this number. We present a lot of items from the DAILY which may interest our readers.

J. B. Hays' report of the Primitive Christian in H. Holmberg of the Progressives, H. B. Basher and J. H. Ward of the Brethren and S. Z. Sharp of the Young Disciple attended the meeting.

The superintendants of the Dining tent say that the girls who assisted in waiting on the tables, as well as all others, did their whole duty and deserve the thanks of all for their labors.

Bro D. N. Workman preached in the Lanark meeting house last Saturday evening and Sunday at 10 A. M. and on Tuesday J. J. Ledyard was his evening. Two were baptized, one brought in from Franklin Co., Pa.

In Brother Balmough's article in No. 22 last line read "out" instead of "cut." Be sure you think of "o" instead of "c" when you read it.

We printed an extra number of the DAILY hence can supply them to any one's address for one-fourth of a dollar, containing a synopsis of A. M. proceedings.

EDWARDINE was paid the vote of thanks tendered us people of Lanark at our meeting on Sunday last. We shall hold this people in lasting remembrance for their unselfishness during our great meeting.

Bro D. E. Brubaker writes us from Louisa, Iowa on the 4th stating that immense volumes of water fell in Eastern Iowa Thursday night. The train on which he went home was water bound at the above named place.

The following named brethren were appointed as Trustees of the Abiram Camp: I. L. Gray, H. H. Miller; Eachus Ely; D. E. Price; J. V. Leliman; J. W. Stein; M. S. Newcomer; D. L. Miller. Bro. Casel made the appointments.

On the night of the 7th a number of brethren and sisters met at the house of brother J. R. Roy in the city and observed the ordinance of God's Word. Bro. Ely was in debt on his health, and wished to get the blessing of God's institutions at that time. His brothers and sister were present, and it was a joyful time to all.

Bro. Daniel Brower, of Salem, Oregon, says: "I have succeeded by baptism and two more baptisms. Would be glad to see you at our District Meeting, to be commenced the 18th, 19th, and 20th inst. May you bless and crown your laborers both as ministers and publisners." Would be happy to bring you with you to our D. M., but cannot be there.

Bro. Daniel Waters, of Hudson, Iowa, of the 5th inst. "We arrived in Waterloo, Ia. and had rain storm passed over the country, coming from the southwest at 10 o'clock. Every one with whom I have talked, expressed himself as being pleased with the meeting and being very grateful to the people of Lanark for their kindness."

NUMBER four of the Progressives Christian in speaking of "Our Colleges" says: "What is the attitude, practically, of each college toward the idea of the A. M. to be universalists, to the three questions?" "Punctilious!" What kind of creature that? We can not follow such progress as fast, and we call for the question posing our beloved "oh" will give us Punctilious in plain English, or ordinary German.

We were detained just now (5th inst) at the special train which left here Chicago on the 4th, was however just in time to see our Convention. We regret this very much; and cannot understand why it was thus. We shall have the matter investigated, for we do think it very annoying to be thus detained. We did all we could to avoid such things and make all happy and comfortable; but as we do not own any railroads nor any part of a railroad, we can do so more than express regrets.

The people of Lanark deserve the lasting gratitude of Brethren for generous hospitality and goodness during A. M. They opened their homes freely and lodged and fed hundreds of the weary and hungry. If we were able to do all these things, we would be most cheerfully done. The meeting tendered them a vote of thanks; and we believe it will be remembered as one of the grandest occasions ever had at this place.

We regret to part with our esteemed Children of '88; for we still cherish a very tender regard for it from the fact that we were very intimately associated with it at one time. But it seems brother Moore thought it best to part with it, hence it goes to Ashland. We do not like to see so many changes in papers, and think it does not always augur well, but in this we hope a wise step has been taken. The B. & W. has as we thought of moving or selling, being contented and happy in its work and mission.

DECEASE the Annual Meeting at this place the following number of tickets were sold at the stations named: Freeport, 367; Shannon, 358; Mt. Carroll, 380. The great majority of these were purchased and presented by dry tickets. 350 return tickets were sold in Lanark, and 75 excursion tickets. The Chicago, B. & W. has as we thought of moving or selling, being contented and happy in its work and mission.

ANNUAL MEETING NEWS.

FROM THURSDAY'S DAILY.

About seven hundred persons arrived on the 29th, and were housed on the 30th.

Yesterday nearly 1000 persons were seated at the tables in the dining tent in less than 20 minutes.

Bro. Jesse Colvert preached in the Abraham Lincoln Tabernacle evening to a large and attentive audience.

Brother Silas Hozer preached in the Tabernacle yesterday at 10 o'clock a. m. About three thousand persons attended the very logical and edifying discourse.

Brother John A. Wood arrived on the freight train on the 6th inst. as he had not come out on the 10:15 p. m. as he had thought that she could not work, and was therefore carried from the car in a chair to Mt. Tremont's, where she is kindly cared for.

We have received a copy of Der Bruderbote, the German paper published by Bro. George Ackermann, of Vadon, Iowa. Now let our German brethren take hold and give it a living patronage.

Brother Basher spent a week with the Danville church, Ohio, just before starting for A. M. and seventeen were added to the saved. One of the five confessed and returned to the Lord since spring.

Brother John Harshbarger's address is God's Mills, Va., instead of Cross Keys, Va. Persons who refer to almanac for his address should remember this. J. J. Good, Cross Keys, should be taken out of the almanac as he is deceased.

Bro. Wm. Wrenshaw's name.

A child died very suddenly of Dr. Ely's yesterday.

About one thousand six hundred persons ate breakfast at the tent yesterday morning.

Knock Ely, John Wine and John Metzger assigned to duty in Urbana church, Ill.

Brother D. L. Williams, of Brownsville, Mo. is very much afflicted with the rheumatism.

J. J. Wood, editor of the Frontier, preached in the Congressional Church last night.

Brother J. W. Stein preached to about three thousand persons in the tabernacle on Monday afternoon.

Seven persons were here baptized in Denmark since Easter. The Lord worketh courage.

Brother D. N. Workman preached to a large audience in the Congressional church Monday evening.

Brother John Forsney was at Ogden, Utah, on the 26th ult. Look for interesting news from him.

The church at Astoria, Ill., has been given R. H. Miller, Jacob Negley and J. R. Gish to assist in restoring peace.

About 1000 thousand pounds of beef were delivered to the A. M. camp yesterday, and six thousand pounds of bread.

Sister Brower, of Erin, Ind., who received slight injury stepping from off the coach at Logansport, Ind., is better.

Two thousand six hundred persons at dinner at the tent yesterday, and two thousand were entertained in the evening.

Mr. Stagg of Indianapolis, a skillful stenographer has been engaged to make a full report of the deliberations of the Council.

There were about 10,000 persons in attendance at the Conference yesterday. The day was calm and pleasant, and the order very good.

The Centenary and Johnstown churches, Pa., have secured James (Dexter) John W. Brougham and Lewis Kimmel to assist in adjusting difficulties.

We had the pleasure of hearing brother H. R. Holsinger in the Lutheran church Monday evening. The exposition of Matt. 7: 21 was ably and forcibly presented.

The Standing Committee have assigned Knock Ely, John Wine and John Metzger to labor with the Urbana (Ill.) church in the latest of gospel love and peace.

Early after dinner yesterday, the tabernacle was filled and the time spent in scripture reading and preaching. J. W. Stein and John Metzger earnestly addressed the people on the importance of preaching the gospel.

Miss Charlotte M. Blake, scholar and collector for the Protestant Orphan Asylum, Chicago, was at the Annual Meeting grounds yesterday in the last part of that institution. Bro. Holsinger introduced her to the meeting in the morning. She gave a description of the work and character of the Asylum, after which a collection was taken - which resulted in \$126.44

Brother David Emmert, the actor, is on the ground. Brother E. is a diligent student and we take pleasure in becoming acquainted with him. No doubt he will give us some good sketches of the A. M. grounds and surroundings.

Illustrations of the Annual Meeting tents and grounds, will appear in Frank Leslie's Illustrated Newspaper of June 16th. The Brethren's meeting-house in Lanark, as well as the orbicular scene and the interior of the tabernacle, will be the council in session will appear. Pictures of our camp. Send orders to H. at W. office, Lanark, Ill. The profits shall go into the mission fund.

FROM THURSDAY'S DAILY.

Yesterday's issue said that 13,000 persons were on the grounds. It should have been 10,000.

J. H. Gish, E. Ely and J. J. Emmert have been named as a committee for Rock Creek church, Ill.

Would it not be more edifying if apologies were entirely discarded in council and in public proceesings?

The morning, a rare spent by the multitudes in singing in the Tabernacle. Who does not love to sing with the Brethren?

Eight coaches from Freeport filled with passengers for the Conference arrived yesterday morning. Seven coaches came in also from Saravna.

Everybody has burned his house into a hotel this week - many have taken lodgings in churches, barns, sheds, or any convenient or inconvenient spot.

The Arnold Grove church, Ill., has been given in the following committee: E. Ely, D. E. Price and Daniel Dierdorf.

During the progress of the meeting yesterday, one of the tent poles fell, slightly injuring Peter Ledyard and frightening many others.

The lumber, pump, brick, shaver, etc., used for the Annual Meeting, will be sold next Monday, June 14. Sale to commence at 2 P. M.

Lost - On Saturday, a sum of money, either in Hamilton's or Crozier's store. The finder will please return the same to the Gazette office and be liberally rewarded.

Bro. S. H. Basher preached in the grove at 2 o'clock P. M. to a vast congregation, on the "Conversion of Paul." It was red hot but heated in the right fire.

The Brethren editors behaved pretty well yesterday. Bro. Holsinger looks in a debate, and seems to be ready at short notice to give his views. We opine he likes discussions.

A man lost his wife last Monday and came to the Tabernacle meeting and had the fact announced. The couple are quite old and feeble and in the great crowd became separated.

Brother B. J. Jackson, one of the editors of the Frontier Christian, is attending Conference, and no doubt will be glad to see the readers of the P. C. and many others who should be.

"I just want to make one remark," is a common way of commencing a speech in the Tabernacle. Every word costs money, you will be glad the remark without giving notice of the intentions?

Miss C. M. Blake requests us to tender her heartfelt thanks to the friends of the orphan, for their generous contributions. It is the Blake is a devoted mother for the poor friends ill, the walls who have been left to the charities of the human family.

FROM FRIDAY'S DAILY.

About one thousand pieces of baggage were handled at the baggage rooms yesterday.

There was an Indian brother at the Annual Meeting yesterday. He lives in the State of Texas.

We return thanks to brothers Sharp, Basher, Gihon, Holsinger and others for assistance on the daily.

In yesterday's issue, on page one, column five, last twenty-two, the word "views" should have been "views."

God bless the loved ones who were with us May all safely reach their pleasant and cheerful homes.

Brother Martin Neher, of Kansas, and Landon West, of Ohio, preached in the orchard at 9 a. m. yesterday.

Another district has been acquired by brethren removing into Texas and organizing churches. One is B. J. Jackson. Bro. Berkeley represents the church from last State.

Brother Jacob Berkeley, of Texas, was admitted as a member of the Standing Committee. There are about fifty-eight members now in Texas. There ought to be thousands.



"Ya" editor of the *Progressive Christian* stopped with us during the A. M. and behaved himself admirably. We pronounce him a good social companion, and wish his good days, much peace and an abundance of tempered progression.

Brother Daniel Shively addressed the people in the tent yesterday morning on singing. Uplifted people to follow the leader and cultivate the voice. Should stand aside well, and not sing lively tunes at funerals.

We are glad to hear our brethren express themselves as pleased with our country and the people. We thought they would learn to love as very dearly if they would give us a fair trial. Many thanks to them for their affectionate remarks.

The cooks at the eating tent did their part well. They dealt out about 4500 gallons of coffee, 4000 gallons of tea, 10,000 pounds of bread and 12,000 pounds of beef during the meeting. We hope none went away hungry and thinking.

The appointment of a Home and Foreign Mission Board by the A. M. is one of the most important movements made by our church for many years—a consummation for which our evangelists have long looked and prayed. This we regard as the more important, since it unites the various elements that have heretofore been independent and less efficient.

We now have on hand several hundred copies of "Close Communion" by *Lawson Wood*. The book sells at 50 cents per copy. It is certainly on a very practical subject. Its object is to set forth clearly our fellowship.

1. For enclosing those out of our faith from our communion—for not fellowshiping them.
2. For not communing with and accepting fellowship from those of a different faith.

We now have on hand a full line of all the Brethren's Hymn Books and Tune Books. We also expect now very soon to be able to mail the "Bible School Evidences."

A VOTE OF THANKS.

**R**ESOLVED, That the thanks of the Lutheran church be tendered to the citizens of Laramie and vicinity for their exemplary hospitalities in entertaining and caring for the visitors during our late Annual Meeting. Also to the different churches for their kindness in opening their houses of worship to our ministry.

The hospitality of our citizens toward all visitors will live long in the memories of the thousands who attended the Conference and now take pleasure in speaking of the happy hours enjoyed among the people of Laramie.

By order of the church in Laramie.

J. H. Moore.

THE BODY OF CHRIST.

Someon delivered by *Thos. W. Stein* in the A. M. Tabernacle May, May 31st, 1884, at 2:30 P. M. from 1st Cor. xii. 12-27.

The Church of Christ has been represented in it in different ages by various types and shadows. Foreshadowed by Israel with its divine law, as a generation chosen by God, and separated from among the nations as a nation with holy laws and ordinances—as a people peculiar in life, character, experience, habits, customs, privileges, equipments, and rewards. It was typified by Jerusalem as a city chosen by God as a place in which to put his name, designed for his service, subject to his control, and distinguished by divine privileges and immunities.

It was set forth by the tabernacle and temple in their divine conception and design, in their construction, continuance, and use.

It was prefigured by a bush in the desert, enveloped in flames, but preserved by the dwelling of the divine presence.

Its parts have been incidentally alluded to by a variety of figures calculated to make one think of a ship at sea, sometimes in a calm, but often in a storm. Inspired by the fury of the tempest, threatened by the fierce lightning, and rocked by the rattling thunder, but directed by an omnipotent wind and protected by an almighty hand.

The Church is the Lord's garden, his plantation, his vineyard, his flock, his family, his house, his habitation.

The apostle set it forth in our text under the striking similitude of the human body composed of many members, related as parts of a common whole, arranged and adapted to each

other according to his wisdom and will, united by one bond of fellowship, all needed to one another and to the body, and united by the bonds of mutual care, concern, sympathy, and affection. This body is composed of Christ as its head and all its members however separated by time, space or circumstances, who have believed the Gospel, repented of their sins, and in one spirit have been baptized into the one body, and have been made to drink into one Spirit, though they be Jews or Gentiles, bond or free, male or female. Such a oneness of the members of Christ is comprehended in the very idea and design of the Christian religion. It is fully contemplated and expressed in the Savior's last, earnest, touching prayer on earth for his people. Alluding to his immediate disciples he says: "Neither pray I for these alone, but for them also that shall believe on me through their word; that they may all be one, as thou Father art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. He further prays that they may be made perfect in one that the world may not only believe but know the Father who sent him.

To deny that this prayer was heard and will be realized in his faithful children, is to suppose his divine Messiahship, his truthfulness, his very least merit, his success as a Mediator, his prevalence as our Intercessor, and virtually to deny that he is the Christ of God. To admit the success of his prayer is to admit that all who are truly united to him as his head are united to one another as members of his body.

Thus we see that every member of Christ is joined to the body as a part of it, and hence is under obligation to the body. This is true of the most humble subject of God's saving grace. "If the foot shall say, 'Because I am not the hand, I am not of the body'; is it therefore not of the body? And if the ear shall say, 'Because I am not the eye, I am not of the body,' is it therefore not of the body?" If the whole body were an eye, where were the rest of the members? If the whole body were an ear, where were the rest of the members? If the whole body were a hand, where were the rest of the members? But now see how many members, yet but one body. I care not how humble, how obscure, how despised, may member of Christ, he is a part of the body and the body needs him. "The eye cannot say unto the hand, 'I have no need of you.' Nay, much more those members of the body which seem to be more feeble are necessary; and those members of the body which we think to be less honorable, upon those we bestow more abundant honor; and our uncircumcised parts have more abundant comeliness.

I have heard of persons who thought they could be Christians and have nothing to do with the church—could live a Christian life without being identified with those whom they recognized as the true people of God. I am sure such people have never drunk deeply into the spirit of God, have never felt a pulsation of that divine life which throbs through every member and manifestation of Christ's body. If they are Christ's, they are parts of his body. The same bonds which united them to the head united them to the members wherever they find them, whether isolated from the whole or associated in local organizations called churches. It would be just as reasonable to demand of a living tree that it should have no vital connection with the rest of the branches, as to talk of a true Christian not being a member of Christ's body. The very description of the body necessitates the recognition of this law of united dependence. Christ's law is that those who will not hear the church shall be regarded as a heathen and a publican, if he said to the fig-tree, 'Be fruitful to thy body,' 'Whatever you shall bind on earth shall be bound in heaven, and whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall bind on earth shall be bound in heaven.' Again, I remark, as God has set the members of the human body, so he has set the members of his true children as according to his all-wise purpose and will set in his divine body. Look at the eye, ear, hand, foot; are how admirably every member is adapted to its respective function. What wisdom and beneficence are

displayed in the arrangement of all! Thus should teach us resignation to our sphere of duty. Though we pass through tribulation we can rejoice in them, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. If we do our duty, if we love God supremely, if all our desires and purposes, enjoyments, relations, engagements, and undertakings subordinate the purpose of our love, then we can appropriate to ourselves the promise that all things shall be wrought for us. God works all things work, men work, devils work, evildoers work, all things work for good to them that love God, to them who are called according to his purpose. If we are subjected to some temptation, it will be to prove us; if through the furnace, it will purify us; if chastened, it will improve, develop and help us. No good thing will God withhold from them that walk uprightly.

Again, I remark that all the members of Christ's body are united by one bond of fellowship. We do not have to be united to one another here simply to the celebration of the eucharist and the blood of the Savior's body and blood together. Communion is not simply worshipping in the same house, sitting on the same benches and eating at the same table. It is the spirit and life of Christ flowing from the head through all the members who have been made to drink into one spirit and uniting them into one spirit, and by one faith and by one hope. The conditions of this fellowship are the conditions of union with Christ. If we love him we love his people. There are certain marks, however, which forbid the interchange of this fellowship. The apostle says, "We beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. We command you in the name, i. e., by the authority of our Lord Jesus, that you withdraw yourselves from every brother that walks disorderly and is not according to the traditions which ye have received from us." John says, "If any man come to you and bring not this doctrine of Christ receive him not into your house. Of course we are to take our enemies, even, and to share our bread with our heathen—God him if he is hungry, clothe him if naked, etc.; but if a man brings to me a Christian teacher, a brother, brings not this doctrine, we are not to receive him as such into our house nor bid him God speed, for he that hideth him God-speed is partner of his evil deeds. We are not to be partners of other men's sins. There is danger here, however, of fanaticism in the application of this principle of the apostle. I remark there is danger of neglecting our subject, and hence the need of an inspired preceptor or example. A brother, or body of brethren is not to be cut off for a misstep which may be corrected. The amputation of a diseased limb is the last resort of a wise surgeon to save the body. Look into what grievous disorder the church at Corinth had fallen. Each one used the provisions which he had brought and which should have been appropriated to the common feast, for his own supper, and thus they ate their own suppers merely to gratify their own appetites in the place where the Lord's supper should have been eaten, and one was hungry and another drunken etc. Besides they had fallen into other dangerous practices which have not been mentioned. Paul had asked this way last evening, what would be our feelings toward her. What would be the decision of this council in reference to her case? What was Paul's course with reference to the Corinthian church; did he treat them as heretics? No; for they had brought in no strange doctrine. They had introduced no new ordinances. Did he regard them as evildoers? No, for they were not. They had no design to subvert or interfere with any gospel principle or institution. But in their human weakness they had become disorderly. Yet Paul addresses them as "The Church or God at Corinth," as those "in Christ Jesus" called to be saints." He commends them for keeping the ordinances, but in love and faithfulness as evildoers. No, for they were not. Their errors, and effects of reformation for which he can afterwards congratulate himself and them. A want of Christian forbearance, truthfulness and charity has often led us into danger of reacting in schisms, an excess—

erud which is justified in the members of Christ, truly, on no just ground or principle whatever. Separation is justifiable only from those who cease to be Christ's, who desert his truth. It is those who have withdrawn in the body. Discipline in correcting and putting away bad members is needful to the body, but schism strikes at the foundations of all, paralyzing the whole, and defeating its mission. It is a prolific source of skepticism and infidelity, the most formidable enemies of the gospel, and sends thousands and millions of souls stumbling into the abyss of doubt and unbelief. General Washington with reference to our federal government, "United we stand, divided we fall." But a greater than Washington has taught us that "A house divided against itself cannot stand," that "A kingdom divided against itself must come to desolation." The same would be true of the body, the church or every local congregation formed by its associate parts. With what did Alexander compare the world? Not a mighty host, but a little phalanx of united men whose brilliant spears formed an invincible wall of defense against the armies of the nations. In vain did Darius marshal his vast numbers, his elephants and horsemen, when they came in contact with his consolidated body; they turned back dismayed, terror-stricken and slain. God's truth alone has been divided; defeat would have ensued, and Alexander in all probability had never reached the dominion of the world. Schism arrays the despotic strength of contending parties against each other, and the body falls by its own efforts, whereas the strength of all its parts should be united and concentrated against the coming of Satan.

Again, I remark that all the members of the body of Christ are needful to one another and to the body. "The eye cannot say to the hand 'I have no need of you,' nor again the head to the feet, 'I have no need of you.' All are intended to discharge important duties. This is especially true of her ministers. The office of the gospel minister is fraught with responsibilities of the most momentous importance and consequence. A minister of the United States to a foreign nation has an office at once honorable, solemn and responsible. The honor and interest of a mighty nation are in a certain sense entrusted to his hands. But what is his mission compared to that of a minister of Jesus Christ, of *Ambrosy God*, an ambassador of *Isaiah* to a lost world, upon whose efforts the destiny of infinitely precious souls is measurably depending. His work is at once the most honorable, solemn and important ever committed to mortals. It is indeed enough to occupy a scrap of heart and fill an angel's heaven, but has been committed to *earthly vessels* that the excellency of the knowledge may be seen of God and not of men.

But the work of every member is likewise important. The members may co-operate with the minister, enable him to preach, and then share his labors and rewards.

"If you cannot be the watchman Standing high on Zion's wall, Pointing out the way to heaven, Offering life and peace to all; With your prayers and with your loudest Ye are our strength and our defense, You can be the faithful Arose, Holding up the people's hands.

The teacher's influence, the parent's charge, the widow's offering are all important elements of Christ's work. His little child may be the strength of every other, and all may needed. All will have their reward.

Again, the members of Christ should all have a mutual care, concern, sympathy and affection for one another. In this respect they must resemble the members of the human body. "If one member suffereth all the members suffer with it; if one member be honored all the members rejoice with it." The members of Christ should be mutual and their walkings, sympathy and love should be reciprocal. The law of love to God and his people is the first of all commands. It is *above* every other, and *loves* every other, and *above* every other, and *behind* every other, and *around* every other, and *within* every other. It is the *center* of every other, the *base* of every other, the *strength* of every other, the *compass* of every other, the *glory* of every other, the *surety* of every other, the *object* of every other and without which every other command would be as "sounding brass or tinkling cymbal." Let us therefore love one another as he gave us commands.



OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell!"

This department is designed for setting out an interesting question, and for inviting you to give the whole of the Truth, all questions should be left - and studied in simple language - and answers should be written out by you, and sent to the editor.

Why was it that Moses could not enter the promised land? Was it because he did not love God, or because he did not love his people? ... D. BORDMAN.

Will some one please tell why Christians of the present day cannot do so well as the fathers? ... N. W. B.

Will some one please explain Revelations 21: 12? ... A. B. HERRMAN.

Will some one please explain the 20th verse of the 11th chapter of St. Luke? ... H. L. SEYMOUR.

To there a legend of the Holy Ghost? What is the testimony of Jesus Christ, and who has that testimony as defined in Rev. 19:10? ... S. M. CLARK.

Will you please explain how it was that the Lord came down in the form of a dove? ... C. A. ALLEN.

Will some one please explain the 11th chapter of 1 Cor. from the beginning of the 10th to the close of the 15th verse? ... W. H. BROWN.

Please explain Genesis 4th Chapter and 6th verse. And it repented the Lord that he had made man on the earth, and he grieved in his heart. ... W. H. BROWN.

Is it an independent, self-existing, eternal principle of power, or was it created? ... J. B. HANCOCK.

Please explain 1st Corinthians 14: 24, which reads thus: "Let your women keep silence in the churches: for it is not permitted unto them to speak." ... W. H. BROWN.

"NO HELL."

YESTERDAY, as I was traveling on a train, the news agent proposed to all of us a book entitled "No Hell." ... Well, I thought, those who preach for America may become ashamed, but the ministers of Jesus Christ, those who preach for Jesus, will never become ashamed of the teaching of Jesus.

Well, I thought, those who preach for America may become ashamed, but the ministers of Jesus Christ, those who preach for Jesus, will never become ashamed of the teaching of Jesus. ... The whole thing reminded me of a fable, heard when I was young.

There was a very dry season. Surface water was all dried up, and the animals held a consultation to know what to do for water, and they decided to dig a well and all the animals to have the privilege of drinking at it. ... Well, they were like Boh is with him, has no nose.

Well, they were like Boh is with him, has no nose. But the rabbit, being thirsty, was not going to be frightened by a man in his way; so he walked up to the man and said, "Go away, here, or I'll strike you." ... "Let me go or I'll strike you. I can kick much harder than I can strike."

"Let me go or I'll strike you. I can kick much harder than I can strike." And he kicked, and he, and behold, his foot stuck fast. He kicked a second time, and it was his great astonishment he was held fast by all four.

They thought it was better to be careful. Boh, how you kick on this matter, or to your utter confusion and shame you may get in and not be able to extricate yourself.

JOHN WALK.

EASTERN LANDS.

HANOVERIAN VILLAGE LIFE.

BY WALTER WOODHOPE.

I ought to have explained before, that the village, besides being a collection of people assembled together for protection and to assist church and school facilities, is also a community in the sense that it is a distinct corporation with all the powers of self-government and self-protection. The village can and does own property, and may do village work, as, for instance, to take care of the cattle owned by members of the corporation.

In the earliest times a single family held all the land in its common. At that time all the land was divided, as it still is, into three parts, to provide for the alternation of crops and the resting of the soil. Each family received his share of the land for a year only, a reversion being made at the end of each season. As time went on, the term for which land was allotted increased, until gradually the principle of leasehold tenure was introduced and the ownership of land became fixed. But this change did not affect pasture or forest land. The result of all this has been the retention of the communal title in regard to the so-called village rights which belong to the citizens of E. but not to all its inhabitants. There are only six or six of these rights, and this number can not be increased or diminished, so that only a small part of the six hundred inhabitants of E. are citizens. Each one of the rights has a bearing upon the holding of the privileges of the possessor, but the subdivision can go no further. Each right gives its possessor the privilege of grazing a certain number of sheep, cattle, geese and swine on the common, and also the right of cutting wood-land, and of getting stone and clay for building from the village pits, besides a considerable amount of wood each year from the communal forest. Village rights have thus a considerable value, and are sold at prices ranging from two hundred and twenty-five to three hundred dollars each.

In order to possess a right a man must own a house in the village, and he must not own more than one right unless he increases the number of houses he owns on the same property.

Since the number of rights can not be increased, and since each one can only be held, there must, of course, be numbers of people in the village who are not corporators. Such persons have none of the privileges belonging to the right, but they are permitted to work on the common pasture when they have paid by the commune authorities a fixed price per head for each animal that fed; nor have such persons any vote when communal affairs are to be passed upon.

E. is entirely independent of the neighboring city of G., but off-sets against the law as tried by its inferior court sitting in the latter place. An man in E. who has attained the age of thirty years, and who is not a pauper or criminal, has a single vote in the election of those officers who are to govern his village. These officers are, first, a Buermeister, having the combined powers of sheriff and town clerk; under him are two deputies and the rest of the officers are a justice of the peace, the Buermeister, who is generally one of the wealthiest and most intelligent of the citizens, keeps the village accounts; makes the lists and military reports; registers the marriages, and deaths, also sales and makes the rental of all places eligible, and is in safe keeping; receives applications from the village poor; gives notice of the commencement of military service, to which each young man is bound; and reports to the state as regards the time spent on common and village affairs. He is also President of the Council and of all Village meetings. For all this hard work he receives only forty dollars a year, and his assistants get nothing but the honor's honor of election. One of the six citizens of the state office who has control of a number of villages. Provincial and village taxes are collected by an officer elected for a term of six months.

E. has two foresters appointed by an imperial forester, under whose control they are. These officers receive about forty-five dollars a year, and for this sum must decide all matters in regard to the cutting or planting of trees. They see that no wood is stolen, and during the wood-cutting season must prevent any cutting more than his share, and see that only marked trees are cut. They must, moreover, preserve all the game in the forest for the use

of that person to whom the right to kill game has been left.

The pastor of E. is supported by the rental of two hundred and eighty acres of land, belonging to the church, and his income is continually increased by marriage, burial, and oblation fees. Since the marriage and burial oblation fees in the village, he has of course great influence over all village affairs, and acts as peace-maker in all disputes or quarrels. To him each farmer comes on occasion demands for advice or instruction, but his power varies in its scope, except when severe illness or death calls for his good offices, nor have I ever seen a peasant refer the parsonage, except when called there by business. This total separation of the pastor from his flock seemed to me to make the church a mere formal affair incapable of doing the people much good, yet I could not wonder at the refusal of an educated man to associate with the peasants. Village ministers are appointed by the church consistory, and hold their places for life, and the church has a church rule or presch law doctrine. They are always university men, and are generally well read, but their views are apt to be narrow—Darwin being looked upon as an arch-heretic, and science, in so far as it touches matters of revelation, as the enemy of the Bible, as "science, falsely so-called." They revolve in a little circle, independently of all the secular world, around some bishop or church dignitary. Their social life consists of meetings of afternoon and evening calls, at which coffee is drunk, and the world, the flesh, and the devil, discussed in a very innocent way; occasionally this monotony is interrupted by a birthday party or a church celebration. The latter are, however, a delusion and a snare to the mind, and lead to the ruin of a man or two in his pocket and with his mind made up to read them. As a consequence of this, and of the German peasant's love for sermons, I once stood in a crowded church from a quarter of seven o'clock until ten o'clock, at which service for dinner, listening to an endless series of sermons, varied only by a change of speakers! I left the church at five, but was afterward told that there was an evening session and that the preaching went on for three days.

The pastor is president of a board of trustees, consisting of four church-members, by whom all church expenses are settled, and also of a school board, of four clerics and laymen, who have the supervision of the school. The members of these boards, with the exception of the minister and teacher, are chosen for six years by the votes of all the church members. The schoolmaster serves in one position the duties of teacher, grammar-school, and hall-keeper. All teachers are first passed an examination held by the state, for which they are prepared by some year's study at preparatory schools in Hanover. In order to enter these schools, the applicant must be eighteen years old and be able to pass a written examination in German studies. Teachers earn from one hundred and twenty-five to two hundred and twenty-five dollars a year. In E. the teacher received eighty-seven cents a year from each of his one hundred pupils, fifteen dollars a year from the church for his services as school, besides fifty cents for each adult's and twenty-five cents for each child's grave dug by him. From the state he got eighty-four dollars, and from the village seven dollars and fifty cents a year, with six dollars for his house. He had also a small number of the locks and maps law were of the most-obliterated sort, and the teacher was drunk whenever he had money enough to buy schnapps. The church consistory appoints and dismisses the pastor, and the Buermeister is a poor man. Teachers are not considered socially equal to nor do they associate with ministers. With the teacher ends the list of village officers, and next come those communal servants for whom I have no room for comment.

In what follows, the distinction between village electors and commune citizens or corporators must be borne in mind. Those that I have called electors comprise all males over thirty who live in E., while there are only thirty-six citizens of the village. Electors have the right except that of voting for village officers, while village corporators possess many valuable privileges, a list of which I have given above. Communal servants consist of a shepherd, a cooper, a cooper, a cooper, a cooper, a cooper, and a cooper, who, in addition, is town clerk, and runs on errands for the Buermeister. All these men are elected yearly at a meeting of the corporators. Such posts are much sought after, and do not descend from father to son. Each full corporator may send out daily with his herd or cows, six sheep without haws, four pigs without coats, and twelve geese. The animals are collected every morning at eight o'clock by the herders, who go

with the storks playing peculiar are on the shoulders of the animals, which the corporators who wish to send their animals and turn them into the street to be collected. In the evening the animals are brought back from the pasture by their herders, and turned loose in the village, and their heads are cut off. However, as not returned to their owners that night in this way, but remain with the herder during the summer season. For their labor the herders receive very little money, most of their earnings being paid in agricultural products. Each of the herders receives a house and a quarter of an acre of land from the commune. In addition, the shepherd has the privilege of pasturing fifty sheep of his own, and receives seven dollars and a half a year from the commune and about fifty dollars yearly in grain from the citizens. The cow-herder makes about forty dollars a year, and the goose-herder receives a hundred pounds of bread from the citizens and twenty-two dollars in money from the commune, for which he must do all the town-crying and go daily for the orders of the Buermeister.

THE NORTH AMERICAN REVIEW.

THE June number of North American Review contains "Popular Fallacies about Russia," by W. H. Stoughton, or Minister to Russia; "The Russian Revolution," by W. H. Stoughton; "Allen's McClellan's Lost Services to the Nation," by George Talcott Curtis; "Has the Southern People Taken?" by Dr. F. A. Shopp; "Caste in West Point," by P. S. Machin; "Some Thoughts on the Question of the 'New York Times' Interest Publications," by M. W. Harrison. This number closes the 120th volume and 65th year of the Review. During the last few years this magazine has made a most remarkable advance in popular favor. Many of its numbers have passed through several editions, and its permanent circulation has increased more than sixfold. The New York Sun says of it: "It is full of masterly disquisitions on the great questions that occupy the minds of the world. The Brooklyn Times" "It is the crown of the nation's thought." The Albany Journal: "It is the representative of the best American thought and culture. The Hartford Courant: "It is interesting from cover to cover." The Boston Journal: "It is not a page which an intelligent reader can overlook." The New York Christian Observer: "It is a rich feast of intellectual enjoyment." The Troy Times: "It is endowed with unprecedented elements of popularity." The Cincinnati Times: "No other magazine has such a faculty for getting hold of the best, most interesting contributions." The London (England) Academy: "It seems to have no difficulty in keeping its position at the head of the periodical literature of the United States."

THE UNLARNED PROFESSIONS.

BY EDWARD ATKINSON.

IT may be said that the pursuit of wealth needs no incentive, it will always have its rewards, but yet may often be an utterly ignominious calling. Too true may it be, and yet for that very reason the more should we find fault with the capitalist be defined, the public treasury for the accumulation of wealth be mastered, and the profession of manufacturer and merchant be provided for in our method of education as a profession of equal dignity, equal rank and equal respect with the professions of the minister, the lawyer, the doctor, or the scientist.

It is very true that these pursuits may be ignominiously followed, but not more so than many others. The man who spends his life in the pursuit of gain for his own sake, irrespective of the service that he renders, and even ignorant of it, yet save substance that must be used in order to give it value to him, and in those others are asked who might have been followed had the student who knows his life in the mere pursuit of knowledge for its own sake only, making no effort to spend his power for the good of his fellow-men, leaves naught behind, and has been supplied by others, rendering no service in any way to the world. The student who goes to school to look after his own salvation in a future life may so wholly ignore his right service in this one as to become a less useful member of society, a less righteous force, than another, who may have spent his life in the study of the law, but whose great, unselfish heart, good will to his fellow-men, and kindly words and deeds more than those for his survivors.

The capitalist who applies unscrupulously and saves men from the law, and is every in the true law reformer.—Jane Atlantic.

FROM THE CHURCHES.

Asp they that be wise shall shut themselves out from the brightness of the transient, and they that be wise...

PENNSYLVANIA.

Waynesboro. May 25th. The Falling Spring congregation held its lovefeast. Large attendance... June 1st. We are having most delightful weather...

OHIO.

Palmer Creek Church. Although I feel like reporting some news which have made my heart glad, and probably will have the same effect upon others...

Rene Church. Our communion of May 23d is now among the things of the past. It was indeed a feast of love...

INDIANA.

Flora. Our communion is among the things of the past. The meeting passed off very pleasantly. We truly had a feast of love...

MEMBERS OF ANNUAL MEETING.

Table listing members of the annual meeting with names and locations such as Eastern Pa., Middle Pa., Western Pa., etc.

Table listing members of the annual meeting with names and locations such as Middle Iowa, Southern Iowa, Northern Iowa, etc.

THOUGHTS ON ANNUAL MEETING.

At our A. M. it was frequently stated that it would not cost less than one hundred thousand dollars. In this estimate is included the expense of preparing grounds, tents, furnishing board, the expense of coming, the time spent...

almost to entertain all who come, there were, notwithstanding, a great many who had to undergo exposures which detracted much from their enjoyment by depriving them of their rest and repose. It is almost needless, especially so during long and wearisome journeys, such as most have to take who attend A. M. Besides this, it taxes the minds and bodies of those who entertain so much that they get very little time to spend with their friends when they desire to do so...

now is an opportunity for every member to do something towards preaching the Gospel to every creature. This work is under the supervision of a Board selected by A. M. and the members amenable to that body for their work...

- New Year and Epiphany Card - Half lozenge, single post, 15 cts. For details, by express \$2.00.
Brethren's Reports - Prepared especially for the use of our people. They contain, neatly printed on each page, a complete summary of our position as a religious body...
Brethren's Epiphany Cards - Marston, single copy, post paid, 15 cts. For details, by express \$2.00.

CHILDREN AT WORK.

THE WEEKLY Brethren at Work ONLY SIXTY CENTS FROM ANNUAL MEETING TO JANUARY 1st, 1881. Address BRETHREN AT WORK, LANARK, ILL.

BIBLE SCHOOL ECHOES.

This is the name of a new musical book prepared by Brethren D. F. Elyfor use in the family, in Bible schools and wherever people desire to gather God by singing with the spirit and with the understanding.

THE GREAT MEETING IS PAST.

ON Saturday, Sunday and Monday, the closing days of May occasional showers, hazy and unpleasant weather; but the sun shined brightly, the weather, which blessing was bestowed, and on Tuesday, Wednesday and Thursday the cool, pleasant air was truly enjoyable. But on Friday morning a severe gale sprang up, blowing down the canvas tents, blowing tent and some what damaging the "Tubermore" before could be lowered. About 81000 of queans was destroyed in the dining tent, and the canvas billy tent. The meeting was concluded in the Brethren's meeting-houses in Lanark about 10 A. M. Friday. The only things before this closing session were the H. D. Davy case, the announcement of committees and a change in the ticket business. Sisters and female friends will be required to pay 50 cents each for a season ticket, an addition to the \$1.00 and the 50 cent tickets, meal tickets for 15 cents each will be issued.

- One dozen, postpaid, ..... \$5.00
Two ..... \$5.00
Single copy, postpaid, ..... 40
One dozen, ..... 4.00
Two ..... 7.50
Address BRETHREN AT WORK, LANARK, ILLINOIS.

W. U. R. TIME TABLE.

Table listing train schedules for W. U. R. with columns for Train, Day, and Time.



# retail at Lanark, Ill.

### GENERAL AGENTS

### FOR THE BROTHERS AT WORK AND TRACT SOCIETY.

H. B. Brewster, Lincoln, Ill. H. B. Mottet, Warsaw, Ill.  
 E. W. Hill, Leota, Ill. David Vanhook, Union, Ill.  
 G. E. Oliver, Creston, Ill. J. F. Perry, Langdon, Ill.  
 W. O. Taylor, Mt. Sterling, Ill. Jas. McHenry, Cornsboro, Ill.  
 E. M. Mahan, Corvallis, Mo. J. M. Shadrach, Ill.  
 A. H. Tice, Mulberry Grove, Ill. S. Brewer, Adams, Oregon.  
 A. W. Bradshaw, Grandville, Ind.

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THIRD PAGE—A Speech by G. R. Beagle in a Discussion at Bethany Church in December 1879. Administering Justice. Live for Jesus.

FOURTH PAGE—Praise Notion. Review of Annual Meeting of 1880. A Few P. C. Eds. and Comments.

FIFTH PAGE—The Designated form of Christian Baptism. A Call for Broad. News From our Exchanges.

SIXTH PAGE—The Prophet and the Life. Warning to Mothers. Purity. Indebtedness. Girls. Learn how to Cook. A Sad Accident.

SEVENTH PAGE—Explanation of Matt. 18:17. Fire Baptism. The Return. Inauguration Village Life. Memoriam.

EIGHTH PAGE—Valley View, Virginia. Waynesboro, Penn. Ashland, Ohio. Walnut Mt. Ark. Bachelor Run; Lapsort, Indiana. Mulberry, Oregon Hills. Quarry Libertyville, Va. Maple Grove, Ontario, Canada. Grand College, Tennessee. Danish Mission Report.

### COMING WITH POWER.

BY C. H. BAIRDAPPOE.

To Elder Daniel Brewer, of Oregon.  
 "Exceeding great and precious promises are given unto us, that by these we might be partakers of the Divine nature." 2 Pet. 1: 4.

**D**IVINE COMING FAITHFUL. "I trust not now." "He is faithful that promised." Heb. 10: 23. "He is not slack concerning His promises, as some men count slackness." 2 Pet. 3: 9. His "sayings are faithful and true," and "His word is forever settled in Heaven." Rev. 22: 6, P. 119: 89. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified sevenfold." Ps. 12: 6. The promises are not all in the form of promises. An implication is tantamount to a positive declaration. When God hints it is enough. He tells us to pray "thy kingdom come," leaving us to infer that the prayer means promise. He is always whispering out of His gospel, and out of all events and providences, that "the kingdom of God will come with power," and so to them, in us, and lastly by us. No one will know who Jesus is till he sees Him on the Mount of Transfiguration, and gets a glimpse behind the veil of flesh. The apostle saw what Jesus did in His miracles on others, but did not really see Him till He wrought a miracle on Himself, and permitted a fore-glimpse of His glorified humanity, and ours. Christ "took up His past before us, and gave what is holy unto dogs." By His undesired life He brings himself to our appreciation, so that by the time he stands revealed we are educated for the meaning of the apocryphes. He takes no Judas Iscariot into the inner chamber of miracle, or as the Pivotal of Divine manifestation. Not even common disciples understand the pearls of Christian experience, or the Patmos of celestial discourses. Why? They disregard the Divine method and discipline. Patmos scenery is too barren, Patmos life too isolated, monotonous, and dreary. Not to God's John's. Those who lie on the bosom of Jesus, glorying in the brotherhood of life, derision, persecution, and crucifixion, will be vociferous real-living, soul-saving revelations of the Word, and in the most rugged discourses, far except from visible communications with saints, where the Divine Presence turns all objects into emblems,

of righteousness, and fills the wilderness with the aroma of the Upper Eden. "The kingdom of God comes with power," but not hap-hazard. God is a law unto Himself, has given law to all existence, from the Archangel to the all but inorganic amoeba, and respects the laws of all things and atoms He has created. This leads us to look for rigid conditions as essential to the coming of His kingdom, "whereas we do well that we take heed." "God is not mocked." Seated on the seaside is quickly derided by the ravens of the pit, and rocks allow no root, and thorns choke even the planting of Jesus, however great the natural capacity for a plentiful harvest may be. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4: 23. "Kept by the power of God." 1 Pet. 1: 5. The Lord is "thy keeper." Ps. 131: 5. Self-kept, Christ-kept, doubly kept, safely kept, then comes the kingdom of God with power. Not to dream, not to self-please, not to amonon-worshippers, not to formalists, but to those whose "life is hid with Christ in God."

The sun was made to shine, not to be covered with a bushel. "In Him was Life, and the life was the light of men." Here is the king, dem. "Ye are the light of the world." First a Babe in a manger, then a youth in subjection under parental training, then a man at the carpenter's craft, then a fleeing Prophet, then a bleeding victim, and lastly a glorious High Priest, Lord of lords, and King of kings. "The kingdom of God is within you," because Christ is there. But there is also an objective kingdom. Life must have had support and expression. The sun is ninety-three millions of miles away, and yet practically there in the light he sheds upon and around us.

So far as we are known Jesus should be known. His whose life does not mean Emmanuel, is "none of His." The kingdom of God is not a theory, or philosophy, or notion, or tradition, but "a thing that is set out in salvation." Where the sun sheds his beams every germ is quickened. God awakens and vitalizes us all in that we allow Him. We are to the world "in Christ's stead," sending out in rays of love and holiness the life of God, calling in works and aid, and "be ye reconciled to God." "The kingdom of God comes with power," but "without observation." The work of the Holy Ghost is not subject to the analysis of reason. It takes reason captive, employs, unfolds, and sanctifies it, and ever remains above its grasp. Only Christians are truly rational. Skeptical philosophers are fools. So testifies the Bible Ps. 14: 1. "As many as received Him, to them gave he power to become the sons of God." How little we realize this Divine inheritance. "Ye then gave he power." The offspring of such Pivotal must needs be "a peculiar people," "living epistles known and read of all men, written with the Spirit of the living God, in Seely tables of the heart." 2 Cor. 3: 3. Power to speak with tongues of fire, power to cast out devils, and take up serpents and drink poisonous without harm, power to strain the gales of hell and vanquish the legions of Aholyn, power to conquer ourselves in body, soul, and spirit, and represent Almighty God to the world. To this end "the kingdom of God" must in very deed "come with power." "Who is sufficient for these things?" Our sufficiency is of God." 2 Cor. 2: 16, and 3: 6. We must be "loves of God," "filled with all the fulness of God," "strong in the Lord, and in the power of His might," "more than conquerors through Him that loved us." "The kingdom come." So it comes, or not at all. "Endued with power from on high." "Mighty through God to the putting down of strongholds."

How much does all this mean for Oregon? Much, very much, I hope. The life of the saints there must be the answer. The kingdom must come, "more than conquerors through Him, the universal condition of success. The Divine Dictionary is so compact and deep and seminal,

that we need sanctified eyes and hearts for its study. Baptism is infinitely more than time immersion. It is to be feared this is often overlooked. "I am with you always, even to the end of the world." Glorious promise. The "always" includes our century and year, and "the world" takes in all latitudes and longitudes. Not the "and Lo," that precedes the promise, conveys it with conditions that cut through soul and spirit, marrow and bones, the thoughts and intents of the heart, like a two-edged sword Heb. 4: 12. The teaching that prepares for baptism lays bare the heart of God in all its fiery righteousness and unutterable love. "Cure all nations" means the exhibition of the Cross in all its sin-hating, sin-conquering, wrath-administering, hell-smiting fervors.

The kingdom of God must come with power to condemn, apprehend and slay, as well as to redeem, heal, and beautify with the Divine life and likeness. This must be effected by the church; by the ministry and the influence of personal holiness. This can be done only by such concentration as invites the free, unaided occupancy of the Holy Ghost. Without him we are powerless. The execution of His will is dependent on our purification "from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1. When I contemplate this high standard and profound work, I am ashamed of the cry of progress which means so infinitely less that it is not worth the ink spent in its advocacy. Whether the saints in Oregon are all conformed to a strict, indefeasible pattern of dress, I know not, and care not. But if they are temples of the Holy Ghost, and Emmanuel in character and life, they will be "holy, harmless, undefiled, separate from sinners," and "higher than the heavens" in spirit and aim and destiny. Heb. 7: 26. Non-conformity comprises the whole man. We cannot have "the mind of Christ," and the vestments of Belial. We must "present our bodies as living sacrifices." Dress is only a small part of this requirement, but it cannot be left out of account. There are other physical abominations against which the church jilts not a finger. There are ways of "walking after the flesh," where there is no restraining authority but the inner individual appreciation of the high, pure, sweet, self-crucifying life of Jesus Christ. Here is room for progress, in preaching and practice, and it progresses that does something. When "the kingdom of God comes with power," the fertile acres of the church will not be desecrated by needs that pollute body and soul, manna will not chortle the Lord of His titles, our swordsmen will not be shrines of idleness, our ballies will not be our gods, and we will learn to "append and spend" for those who are and about us, "liking unto Jesus" in one "Alpha and Omega," meekly, tearfully, yet gladly "reduced the cross and despised the shame for the joy yet before us. May the Kingdom of God come with power in Oregon, and every where, and may there be "mighty shaking among the dry bones of the house of Israel, so that we may be wroth to the devil and his angels, and the light and salt and salvation of the world."

### DIVINITY OF CHRIST.

BY E. A. OSB.

"But made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men."  
 It is not here asserted that Christ was a servant, but that he was ever made such by His Father, but he says he himself took upon himself the form of a servant. We are human; therefore created. We are created; therefore by virtue of our creation we are subject to the exercise of our Creator. Not so with Jesus Christ, for he took upon himself the form of a servant, therefore to us, neither can be a

creature. What is not created must be creator; therefore Christ our Lord is Creator. God is the Creator, therefore Christ is God. God is Deity himself, therefore Jesus the Son of God is divine.

Phillypian, Mo.

### OUR PROFESSION.

BY N. S. JAVIS.

"LET us hold fast the profession of our faith without wavering; for he is faithful that promised." Heb. 10: 23.

The above text is a command to us that we should hold fast to our profession, that we make to God. We have promised to God and man that we would covenant with God in Christ Jesus to be faithful until death. And how many of us dear brethren and sisters, have come short of the profession we have made to God, as we do our duty to the cause of our Master? The apostle would say, "let us consider one another to provoke unto love and good works; not that we should love ourselves together as the manner of some is. But exhorting one another so much the more as ye see the day approaching." It is necessary that we examine ourselves day by day and see whether we are in the faith that was delivered to the saints; and those that hold fast to their profession will receive that promise: for he is faithful that gave us the promise. Christ has done all in his power for us, now it behooves us to obey the injunction of our blessed Master, for yet a little while and he that shall come will come, and will not tarry.

### SEWING DRAGON'S TEETH.

[The following]

NEW England was recently visited by the lightning that a young man—hardly more than a boy—in the state of New Hampshire, had shot and murdered his son, and then lodged a pistol ball in his own brain. Though his apparent heedlessness cast discredit on the latter portion of the story, yet in a few days a sudden change occurred, and the murderer suddenly died from the effect of the bullet, as was proved by a post-mortem examination. A short time before his death he ceased positively denied having had any trouble or cause of quarrel with his son, and as his death occurred without official investigation, a strange mystery overhangs the case; but from disclosures made by the prisoner, the sheriff is said to have announced the statement that "the motive of the crime was to satisfy a morbid curiosity, which had been created by long-continued vicious habits, and the reading of sensational, vulgar, and criminal literature."

Four days before his death he was asked casually by an attendant if he ever read novels, which he replied that he did; stating in quite a surprised manner, that among other preferences he had a decided liking for the "Yellow Peril," that the reading thereof gave him great satisfaction; this incident showing that his penchant for yellow-covered literature was the ruling passion.

These are only fresh instances of the demoralizing and damning effects of the circulation of the vile trash that is sent through all the land. The world has gone astray after lies. From the pulp novels and Sunday School reads that pervert the taste of the youngest youths, and the romantic love-stories that ruin the morals and wreck the lives of godly girls down through all the reeking dregs of brutal licentious abomination, which stimulate to robbery, outrage, murder, and ultimately to the trial of the old serpent is on the literature of the age. And while people are neglecting the circulation of wholesome reading matter, the venacious staff is going everywhere and carrying death wherever it goes.

## A HYMN.

SINGERS, perhaps this note to you  
May have no weight although 'tis true,  
The carnal pleasures of the earth,  
Cast off your thoughts and fears of death.

The aged singer will not tarry,  
His heart so hard he cannot mellow,  
Such hanker that the filly's neck,  
It will not break through Jessa's knock.  
The blooming youth all in their prime,  
Are counting up their length of time,  
They utter say, 'tis their intent,  
When they get old they will repent.

But oh, the sad and solemn state,  
Of those who waken and come too late,  
The foolish virgins they began  
To knock, but could not enter in.

Oh, how will parents tremble there,  
When they've raised their children without prayer;  
Melinks you hear the children say,  
'I never heard my parents pray.'

O, parents, take a solemn view,  
Of you dear children, dear to you;  
How can you hear to hear them cry,  
And fault you in their misery.

When Christ the Lord shall come to reign,  
In solemn pomp and burning flame,  
Saying, "Behold, ye see, ye see the sound,  
A voice ye never hear on ground."

Good Lord, what grows, what solemn cries,  
Will thunders rolling through the skies,  
Your sinners sinking in despair,  
While Christians shouting through the air.  
Selected by D. G. CORCORAN.

## STEIN AND RAY DEBATE.

Prof. 23. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirm.

D. W. STEIN, Denies.

**T**HROUGH Mr. Stein plead "not guilty" of the crimes of which he accused the Baptists on account of war, yet, as the trials has progressed, he pleads "no exemption from the guilt of war as a Baptist soldier." Now he has confessed his guilt of all that he charges upon Baptist churches on account of war. Therefore he confesses that he, as a Baptist soldier, by his own confession, was guilty of the following crimes:

He persistently accuses Baptist churches with granting "legal licenses" to do "the works of the flesh," he charged that Baptist churches "hold that we may do evil, fight and kill;" he charged that Baptist churches are guilty of the "crimes of perjury," and he charged Baptist churches with justifying the "rapacious, cruel, fendish," "unbridled carnal lusts and passions."

If he was guilty of such crimes when a Baptist, what may be expected of him as a Tunker, with all his prejudices aroused? Our voters may judge as to the weight of his bitter charges against us and the Baptists.

Mr. S. makes utter confusion of history in attempting to overthrow the Baptist succession. Nothing more is now needed to convince the unbiased reader that the ancient Novatianists and Waldensians were not true immersionists than to restate the undisputed fact that in all the writings of these people they neither advocate true immersion nor state it as a part of their practice.

It is absolutely impossible to suppose, on principles of reason, that churches would practice three immersions for over a thousand years and leave no record in favor of it.

But if the charges of Mr. S. were true, that the Baptist churches had their origin, like the Tunkers, in modern times, this, according to his own views, would not form any objection to their church claims. We have been pressing an argument which he does himself regard as valid! He cannot be sincere in his objections.

However, it will be observed that Mr. Stein has utterly failed to notice our leading historical arguments, based upon the Bible promises. While those arguments remain untouched, his objections are unavailing. We restate the argument:

First: The Tunkers have admitted that the Bible teaches church succession. Second: They deny that any Pedobaptist church—Rome or her branches. Third: They honestly confess that the Tunker church originated in 1708. And, as there is no other church, holding immersion, that has any claim to the Bible succession except the Baptist, therefore, even the Tunkers themselves must admit Baptist succession or be driven into infidelity.

Will Mr. Stein attempt to tell what church has the Bible succession? *He dares not try to tell.*

## RECAPITULATION.

Our proposition affirms that "Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ." This proposition is denied by but few outside of the church of Rome. In denying our proposition, Mr. S. must deny the salvations of any Baptist, because he holds that there is no salvation except in the true church. He thinks that all Pedobaptists and Baptists (including his mother and sister) must be lost unless they join the Tunkers. Of course he has done his best to overthrow the Baptist church claims.

We defined the word church in our proposition to "describe local congregations" of baptized believers, observing the laws and ordinances of the gospel. Also, the word church, (by common figure as when one is used to represent a class) is sometimes used in the New Testament, to designate the gospel institution—the sum of the local churches covering the extent of the kingdom. The word church is evidently used in this sense in Matt. 18: 17; Gal. 1: 13, and Eph. 5: 24. And in the Bible Union translation (Acts 9: 31) reads: "The church, therefore, throughout all Judea and Galilee and Samaria had peace," &c. This reading is sustained by the ancient manuscripts, as well as the best Biblical criticism. Therefore in this sense we may use the term church with the same extent as kingdom.

While a local church is the executive in the kingdom, as regards its membership, it sustains the same relation to the kingdom as a part to the whole. A local church is an integral part of the kingdom of Christ. There can be no local churches without the kingdom, and no kingdom without local churches. Therefore when we establish the perpetuity of the kingdom, we prove church succession, and when we prove church succession we establish the perpetuity of the kingdom.

In support of our proposition we stated our first characteristic thus: "Baptist churches possess the Bible characteristic which demands spiritual regeneration—the new birth—and spiritual life as essential to baptism—and church membership."

Prof. 1. We showed that repentance into life precedes baptism and church membership, Luke 3: 7-8; Acts 2: 38; Acts 11: 18. (1) Repentance precedes baptism and church membership. (2) Repentance reaches into spiritual life. (3) Therefore, spiritual life precedes baptism and church membership. This was but a feeble effort to meet this argument.

Prof. 2. We showed that faith with

the heart must precede baptism and church membership, and that those possessing such faith have forgiveness and are the children of God. Acts 10: 43; Gen. 15: 6 with Rom. 4: 3-5; Gal. 3: 6, 7. Also, Jesus testified that the believer is saved, and is a child of God, Luke 7: 30; Jno. 5: 24; Jno. 3: 15-18, and Rom. 10: 9, 10. We stated this argument thus: (1) Every one must possess heart-faith prior to baptism and church membership. (2) But every one that possesses heart-faith has regeneration and spiritual life. (3) Therefore every one must possess regeneration and spiritual life prior to baptism and church membership. In spite of the doctrine of his church, Mr. Stein was compelled to surrender this point and admit that none but the "re-generated" should be baptized. His attempt to support the doctrine of baptismal salvation was confused and contradictory.

Our 3d argument in support of our first leading characteristic was based upon the fact that none are to be baptized and admitted to church membership till they love God. Jno. 14: 15; 1 Cor. 16: 22 and Rom. 13: 10. Also 1 John 3: 14; 4: 7. "Every one that loveth is born of God, and knoweth God." 1. Every one must love God prior to baptism and church membership. 2. But, every one that loves God "is born of God and knoweth God." 3. Therefore, every one must be born of God and know God prior to baptism and church membership.

This argument remains unremoved. The idea of baptizing a child of the devil to make him a child of God is too absurd. Our 4th argument was based upon the fact that none except "lively stones" are to be built into the spiritual house of the church. 1 Tim. 9: 15; 1 Pet. 2: 5; 3: 6; 1 Cor. 3: 13. The plentiful id of putting unprepared—dead—stones into the spiritual temple to prepare them is childish.

Argument 5th was based upon the fact that Christ made disciples and then baptized them. Jno. 4: 1, 2. 1st. Disciples, made by Jesus Christ, are the children of God, and Jesus made disciples before baptism and church membership. 3d. Therefore, Jesus Christ received the children of God to baptism and church membership. But our friend would baptize those who are not the children of God to give them spiritual life! This makes a Savior of the administrator!

We based our 6th argument for this first fundamental characteristic upon the fact that men must be "dead to sin" prior to the burial in baptism and reception to church membership. Rom. 6: 1-7. In the sense of this Scripture, "he that is dead is freed from sin." 1st. Every one must be "dead to sin" prior to baptism and church membership. 2d. But, in this sense, every one that is "dead is freed from sin." 3rd. Therefore, every one must be "freed from sin" prior to baptism and church membership.

Our 7th argument for this characteristic is based upon the fact that the new birth does not depend upon the will of man, but it is of God, as the direct product of the Holy Spirit. Jno. 1: 11-13.

To make baptism and church membership essential to the new birth, "the will of man" must be consulted so that no one can be born of God without the physical act of some man. According to the doctrine of Mr. S., no one can be born of God without the will of a Tunk

er to put him into a Tunker church!!

Our 8th Arg. in support of the fundamental Baptist characteristic that demands spiritual regeneration, the new birth—and spiritual life as essential to baptism and church membership—was based on the fact that salvation, in the sense of Paul, is by grace without works.

"Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4: 3-6.

Paul did not oppose good works, but he did oppose works as a condition of pardon and salvation.

"For by grace were ye saved, through faith; and that not of yourselves; it is the gift of God: Not of works lest any man should boast." Eph. 2: 8-10.

Baptism and joining the church are included in "good works," but salvation is "not of works;" therefore our doctrine that none except spiritually saved persons are entitled to baptism and church membership is sustained.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and receiving of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior. Titus 3: 4-5.

Being baptized and uniting with the church are "works of righteousness which we have done." Our friend's doctrine contradicts Paul by making salvation by baptism and church membership.

The idea of shutting salvation up in the Tunker Church, which had its origin in 1708, is too absurd to be entertained by any except deluded fanatics. In the light of the above eight Bible arguments; our first leading characteristic is fully sustained. Baptist churches possess the Bible characteristic which requires spiritual regeneration—the new birth—and spiritual life as essential to baptism and church membership.

## SCRAPS.

BY D. F. BROWMAN.

When a member of the church habitually absents him or herself from the weekly or monthly meetings he has passed the best mile post on the backsliders road and is on the public highway to hell. What do you think of it, O you Loosidians?

Who's a congregation of Christians do not meet for devotion often than once a month when they could meet often, their faith may be founded in unacceptable proximity to zero far below the post line and as a factor in the cause of universal mis-works, they perform the profitless office of a left hand eipher. Forward, legged to the front.

That was a time of great refreshing from the Lord that I spent with the disciples at Troutville in Boontzoot Co., Va. There are earnest workers there and they do my plainly by their actions that they do not mean to sell out body and soul to Satan for the trashy baubles of this world.

In that congregation I first saw the great light of the world and first bowed the knee to the yoke of the Savior, and most of the members were the intimate companions of my youth and the partners of my youthful follies and indiscretions. We were wrong then, dear brothers and sisters, but we are dear

now. Let us push forward and victory is ours.

It is not a remarkable coincidence that as soon as a man becomes self-willed and heavy and will not submit to church rules which do not suit his peculiar notions and whims, he wants to reform the church or work up a separate organization.

**A SPEECH BY G. B. REPOOLE IN A DISCUSSION AT BETH-ANY CHURCH IN DECEMBER, 1873.**

**PROPOSITION;** Secret societies are injurious to religious influence.

In entering upon the discussion of this proposition I suppose we are agreed that whatever is contrary to the Bible is injurious to religious influence. As no one answers I suppose there is no dispute on this point. Upon this basis, then, we propose to join issue with secretism. I begin with their plea of benevolence. This is the principle upon which they lay their claim of beneficence.

It amounts to about this: A member pays certain installments at specified times. He is then entitled to certain benefits. If he ceases to pay such installments according to the rules of the lodge, he is then deprived of such benefits, and loses all that he had previously paid.

Is that benevolence?

It is precisely like an insurance company on the "mutual" plan. You pay so much per year. If you fall in a single payment, you forfeit your claim of protection against loss. It is a matter of bargain and sale.

Will you call that benevolence?

If it is not, then their claim of benevolence is false. But suppose we were to admit it for the sake of argument. Then we ask: Has not the church a better system of benevolence? Let us compare. Secret societies confer benefits upon those *only* who pay for them. But the Christian System is as broad as the universe. It reaches everybody without partiality and without hypocrisy.

But you will say that the churches do not thus practice. I will answer that they are perverted by the influence of secretism. Many of the church members who are, or have been members of secret orders are constantly teaching their selfish—one-sided—mis-called charity in the churches and spoiling the churches in their vain desire. We see then that the churches are poisoned by the virus that flows in the veins of secretism. This religious influence is not only injured but religion itself is prevented by the harmful influence of secret order members.

It is a well known fact none but alibedied men, or those who have ample means of procuring a livelihood, are admitted to the order. Hence it becomes a society of benevolence for the benefit of merchants, bankers and millionaires. Actual paupers have no admittance there. Away with such mockery!

Does heaven exclude paupers? Does the church exclude paupers because of their pauperism? Does the christian system exclude paupers? Here again, secret orders are at variance with the christian religion. Christ sought out the poor, the maimed, the halt, the blind &c., and extended to them the charity that is so inherent in the christian religion.

Masons reject the poor altogether, and the maimed, the halt, the blind &c., unless they have plenty of money.

Money is the test of membership. "The love of money is the root of all evil." In order to make their institution attractive to the sin-cured lusts of the flesh and of the flesh, they have adopted a system of hippicries and hummeries and gewgaws and trimmings which they call "symbols." Truly they are symbols. Symbols of vanity and carnality.

Nothing more can less. They claim that Christ and several of his apostles were masons. We challenge the proof, and charge them with a libel upon God's son and his holy apostles. A falsehood without the shadow of foundation in truth. Did Christ and his apostles ever engage in such hummeries and fooleries? When men are thus trifled with over falsehoods, are they in a condition to receive the truth as it is in Christ? Are not such unfounded falsehoods, made in apparent good faith, injurious to the influence of true piety?

Their grips, passwords, &c., are merely by the cogwheels in the machine, linking together the working parts, giving them power and opportunity to work together in their secret designs. Every Mason is thus armed with a dagger and walks about in this secret darkness, ready to stab to the heart anything that dares to oppose their "works of darkness." Witness the case of Mr. Morgan about fifty years ago. Murdered by the Freemasons, at the dark hour of midnight, for the crime of publishing to the world the workings of a so called beneficent (?) society.

Paul says, "Have no fellowship with the unfruitful, works of darkness, but rather prove them, for it is a shame even to speak of those things which are done of them in secret." Eph. 5:11-12.

Diabolical murders by a society of which holy men of God are claimed to have been members are not injurious to religious influence? Are they? Or are they not?

Gentleness please tell us.

Now let us hear the testimony of the Son of God. "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil 1 John 3:19. So it was with Masons in the days of Morgan. They could not bear the light because their deeds were evil. They would rather have the guilt of murder upon their souls than that their deeds should be made known. Masonry is the same to-day that it was fifty years ago.

Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. John 3:20.

The Masons here thus proved that their order is opposed to Christianity, as their workings are in direct opposition to the teachings of Christ the Son of God. Can it be possible that men of sane minds can for a moment believe that that which is so palpably contrary to the teachings of God is not injurious to religious influence? As well might they affect to believe that light is not opposed to darkness, or, that Satan is working for the salvation of mankind.

Hear the Savior again. "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:21. Do the members of secret orders do this? Nay verily. But they *swear* never to reveal by word nor act, nor by sign, nor by anything whatsoever these secret workings of the order. They have "Masters," "Worthy Masters," "Grand Masters," "Past Masters" "Past worthy Masters," "Past grand Masters," &c. &c.

Christ says, "call no man master up on earth; for on is my Master, even Christ, and all ye are brethren." Matt. 23:8. James says, "My brethren be not many masters, knowing that we shall receive the greater condemnation." James 3:1. Here we see they are in direct antagonism to Christ and his followers. Christ says, "He that is not for me is against me, he that gathereth not with me scattereth abroad." Luke 11:23.

Secretism is against the Christian religion; therefore its influence is to scatter abroad, to disperse.

Their claim of morality is of the same piece with their claim of benevolence. "I affirm that I know and testify that I have seen that many of their members are notoriously immoral. Drunkards, licentious and gamblers are alike in standing in the lodge, provided they pay their regular installments. Christian professors, deists, atheists, infidels, pagans, mohammedans, heathens and idol-worshippers are alike good "brothers."

It is written, "Be ye not unqually yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? or what communion has light with darkness? or what fellowship has Christ with Belial? or what part has he that believeth with an infidel? and what agreement has the temple of God with idols?" 2 Cor. 6:14-16. Fraternizing with the wicked and unbelieving is a violation of the above text, and is therefore injurious to religious influence. We are commanded to come out from among them and have nothing to do with them.

The apostle Paul says, "come out from among them and touch not the unclean thing. Here we learn that he who is joined to this harlotry cannot be a child of God. "What, know ye not that he who is joined to an harlot is one body." 1 Cor. 6:15. One with the harlot. So he who is joined in alliance to an infidel is one with the infidel. He who is joined to Belial is as with Belial. Brotherhood and amonism with infidelity and the devil not injurious to religious influence? Is it? or is it not? Will our opponents please answer?

To sum up, we have seen that all the principles and workings of secret societies are of a worldly, flesh-pleasing order. Know ye not that the friendship of the world is enmity against God? Jas. 4:4. Can enmity against God be otherwise than injurious to religious influence, to holiness, to piety, to truth, to the conversion of sinners? God works openly. The devil works in secret. The church seeks the light. Masonry and its kindred associates—dark darkness. The first is in harmony with the Holy Spirit of God. The latter is in alliance with the spirit of evil.

**ADMINISTERING BAPTISM.**

BY L. J. BOWEN-PHILIPS

THERE are but few occasions in life, I witnessed with more anxiety than in the baptismal scene; and this is the burial of the old man of sin, and our coming forth from the watery grave, to walk in newness of life.

While fathers and mothers, sisters and brothers, and the saints on earth, are united in the song of thanksgiving on the return of the precious prodigal, the angels in heaven are also represented as being united in the same happy song. It is therefore an occasion of anxious solemnity, irre-petitive of our familiarity with the scene; hence it is gratifying to see the occasion calm and in order; thus

re-voiding the tongue of criticism, which is usually close by. We therefore submit the following suggestions:

As the congregation is usually worn and fatigued on arriving at the water, we suggest the singing simply of a verse or two, followed by a short prayer suitably directed. It is an impressive scene to see the congregation kneel with the administrator and applicant at the water-side. Applicants frequently have but little experience of being in water, hence it is well previously to instruct them, to be firm and strong, putting their trust in the Lord.

A handkerchief is sometimes given an applicant, as they pass into the water; this, however, they have no use for. The hand in cup form gently placed over the mouth, so as to close the nasal cavities, will effectually suffice. The applicant just before being submerged should inhale, inflate the lungs, so that on emerging they will exhale; there will thus be no occasion for struggling.

As water has a strong buoying tendency, it will aid much for the applicant to be firmly on his knees; the administrator holding the applicant with a downward pressure, especially when emerging, thus preventing the applicant from rising to his feet until the proposition.

A complete immersion will be obtained more easily by the administrator standing at the side and a little in front of the applicant, the effort of the administrator being to pull the applicant forward rather than press downward; there is then but little resistance that applicant can offer.

Some of our most skillful administrators, engage the three dips without any cessation, instructing the applicant accordingly.

Brethren sometimes in their prayers, in the "laying on of hands" ask the Lord to baptize the applicant with the Holy Ghost. To this we take exception. Baptism of the Holy Ghost was engaged in the day of miracles; followed by a miraculous power, but as the day of miracles is past, we conceive that the baptism of the Holy Ghost, its consolatory effects. See Acts 2:38; also Acts 8:17.

**LIVE FOR JESUS**

PERHAPS you are especially anxious for the soul of a parent, brother or sister, or some dear bosom friend. Take that soul in the arms of faith to the throne of grace. Pray earnestly and in confidence, that the promise, "Whatever ye ask in my name, believing, ye shall receive," is for you. But let not your labor cease here; strive to show that friend that you long to bring him to the kingdom of heaven with you. Seize every opportunity to speak of Jesus, and entreat him to be reconciled to God.

If you have grown cold and lost that sweet communion with Christ which you once enjoyed, here is an efficient means of banishing your lukewarmness. Set yourself about praying for some soul who has never tasted the joys of pardon; forget self; throw your whole soul into the effort to bring that friend to God, and surely he will bless you in your own soul. Your heart will be made glad; the cloud will vanish, and you will once more bask in the rays of the Sun of Righteousness. Look to Jesus. Live for him and soon you will live with him, when your work is done.

Of all companies, an ungodly man feels likeliest that of his own conscience.





and our brethren are thus brought to think and speak even when it could be avoided. Principles, not men, should be discussed. We think that this doctrine of the principle in this matter is the manifestation of wisdom; for in all queries of human judgment the majority should yield to the minority.

2. Adultery and fornication received some severe blows; and the committee to whom the matter was referred, Resolutions Art. 11868 and recommended indefinite postponement, which recommendation was accepted by A. M.

3. Gospel authority was demanded for holding A. M. The question was stated or tabled, therefore we shall continue to hold Annual Meeting as usual. The right to hold a general conference is based upon Acts 15, and we presume that to legislate on these matters is not held for the purpose of pleading for usurpation of authority and fashionable *arbitra*, the divine pleasure will not be withdrawn from them. That there is opposition to A. M. is no marvel to us. My presence is to handle sermons, prayers, worship and lordlyism without gloves; and where evils are checked or laid bare, there will be opposition. Let us not look for anything else; for if we do we will be disappointed. We are for Annual Meeting on principles of right, charity and justice.

4. Evangelistic work (received a gospel) endorsement. The work of the committee to whom the question was referred, is so acceptable to us that we give it cordial approval.

We recommend this Annual Meeting appoint five brethren sound in the faith and fully alive to our missionary interests to superintend the work and for Foreign Mission work, one of our General Brethren.

5. That those five brethren appoint out of their number a committee of Sec'y, Treasurer, &c. as the nature of the work requires.

6. That the brethren be instructed to interfere in no way with my proper discharge of my duties as our missionary effort among our brethren.

7. That Annual Meeting advise that any domestic or Foreign Mission work of a general nature, such as Denmark, etc. now under the care of District Council be committed to the superintention of this board.

8. That this meeting recommend that the fund now in the hands of the Board of Evangelism be committed to the treasury of the board of the General Conference.

9. That this board be instructed to proceed no further in its appointments, &c., than the means in its treasury will justify.

10. That the officers of this board be required to make an official report of their work, its condition, operation and results, to each session of our General Conference, and that said report go into our resolutions.

11. That every church in the Brotherhood be requested to appoint a solicitor nisi upon congregational funds for the support of their work, to be sent to the Treasury of this Mission Board at least every six months.

12. That this board be instructed to proceed to its work as best on opportunity permits.

13. That the Smuggling Committee of A. M. be required to file any vacancy that may occur in their office, from time to time; and that its members be elected every four years.

5. The fifth subject referred to unannounced, unlearned, disrespectful ("young official brethren and youthful editors") It seems that those "officers" have been crowding aged brethren back from the "honorable" position in which they are now wanted to be more cautious in the future. Young John, the beloved destined leper on Jesus' breast without rebuke from the good Master; but down here in 1880, a young John dares not lean on the breast of the Standing Committee without public rebuke. Things get reversed down here sometimes. Let your words be weighed in the S. C. scale, with the hope of procuring news for our readers, but we had not been there five minutes before we learned that we were in danger of being signed to death, and forthwith made our way out and sat under an oak tree on the bank. We ventured not back the second time; nor did we for one think of presenting our grievances to A. M. We were not "grievous" that hard. My patience be yours, after brethren, while I am sure that this constant distinction be tween "old" and "young" only widens the breach, and fails to infuse that respect for each other which the Scripture requires. We advise age, and hope we may ever repeat it; but when we must assert itself with decisions of A. M., we fear it will not receive the attention R. D. demands. I think you all wish to see me in Palestine in A. D. 30-35 what place would they occupy if age were the standard? They were about all forgotten this. Goodness not age wins at the

gate of the city. Let us rise far above class distinction and be sons of God.

6. Related to questioning applicants for baptism. "Can any man forbid water?" This question was also involved. We think the putting of this question to applicants without putting the whole of it as expressed by Peter is wresting the Scriptures out of their connection. Hence the Scriptures. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Acts 10: 47. Now we insist that it will not do to repeat only a part of this verse in order to get a pet notion. If it is worth anything in defense of a position we must accept the entire verse; but we claim that it is not a proper question to ask a congregation of people here, any more than it is proper to insist that a man must receive the Holy Ghost prior to baptism because Cornelius did. Suppose a man should say, "Go and teach all nations, baptizing them," and then refuse to quote the rest because he did not wish his pet notion, would we regard it as fair? Would it be just and right? Would we regard him as an honest teacher? Friends, if you be a gentleman in Acts 10: 47 in defense of a practice, quote it all, for the Holy Ghost is given to all together in a question which we dare not deny.

In regard to public examination, we favor it, because it comes under the head of preaching the gospel; and the gospel is not to be hid, only to them which are lost. 2 Cor. 4: 3 "Whatever shall make manifest is light." Eph. 5: Light should not be hid—should not be put under a bushel, a box, or a barrel. By no means should applicants be examined openly, and there are valid objections to the case he made known. As for ourselves, we would rather state our objection before the applicant than in secret. There is so much danger of doing injustice when we do things secretly that our very soul recoils against the custom. Surely if we have the truth we ought to be held in being it.

The practice of holding public objections at the dedication of meeting-houses we object to by A. M. Dedication of meeting-houses is something new to us, hence we are hardly qualified to venture an opinion either for or against the collection part. We have often thought it would be well to induce the people to dedicate their hearts, their lives, their all to the Lord, and make less fuss about the word, the stone, the glass, the brick and the iron, of which the house is composed. But they say this is the weakness of the creature. He is sure to love the higher for the lower, the spiritual for the natural. And as for the collection, perhaps they let it be taken before the house is built. We dissent a you until next week.

M. E.

### THE DESIGN AND FORM OF CHRISTIAN BAPTISM.

Baptism into the name of each person of the Holy Trinity.

Who deny that "into the name" belongs to "and" of the adjunctive elements connected by "and" is to deny that these elements are similar, and virtually destroys the office of the coordinate conjunction. Bro. Tester makes the following very appropriate remarks here: "The principle 'baptizing' is modified by the compound element in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit." A compound element has two or more simple elements. In this case the compound element is made up of three similar, simple elements: first, in the name of the Father; second in the name of the Son; third, in the name of the Holy Spirit. Now if baptizing were modified by a simple element instead of a compound one and the commission would read:—"Baptizing them in the name of the Father, leading them to obey all that we command them to do," would this not constitute Christian baptism? Certainly simple immersion. Well then, if a simple or single element requires one immersion, certainly a compound element requires compound action or immersion. Or if one simple element requires one immersion, three simple elements require three similar immersions." Thus we see from true immersion, P. A. Young, a physician in Illinois once said to me "When I was at school at—college, I wrote on the black board in the recitation room of the grammar class, this sentence: "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." The professor

who was a single immersionist, after ascertaining who wrote the sentence, asked me why I did it? I answered, "to see to it that by the class under your supervision; when rubbing it out he said 'that will never do.' It will make the last one of these boys Dunkards." I am aware that there are those who are immersionist enough (although they use Bible ellipses themselves) to accuse us of adding to the word of God, because we observe the force of the ellipses, in this construction. We deny the charge however as both unscriptural and unchristian. Every Bible ellipsis belongs as much to the full sense and construction of the language as the words written, and he who denies them in their proper place in any Bible construction, is the one who invades and mars the beauty, sacredness and truth of the holy oracles and presumes to take from the word of God by denying and perverting the sense of the language which he has revealed his will to men. Take for instance the text, "Jesus baptized not; but his disciples (did baptize)." John 4: 2. Here I supply in parenthesis the words "did baptize" which has been omitted by ellipses. Is this adding to the word of God? Can any one readily deny the sense of these two words? It is to take that sense from this passage without taking from the word? If not written on them in the one of any other Bible ellipses? But, I ask our opponents (bearing out the ellipsis) if they can express an action into the sense of each of three persons, or into each of any distinct names of persons or things more clearly and concisely at the same time than Christ has in the above sentence? Without counting important relations? J. W. B.

### CALL FOR BREAD

The brethren and others where this comes I presume. Pursuant to a late call made by the people of our vicinity, there was a meeting held on the evening of the 24th inst. to ascertain the circumstances of the inhabitants of this new and fertile part of country; and upon such investigation it was discovered that there is a great dearth of the proper amount of rain fell up to this time, our crops of vegetation thus far are a failure, into which disappointment leaves nearly all the citizens here destitute of any sustenance whatever; nearly all of us having come here inside of one year and with very little capital at that, which now is consumed, and no prospect of a crop upon which here to subsist; and further, as we all have come from other parts of our families, and have emigrated from where we formerly lived because we were not able to make homes, and also because this is a good and handsome part of country, therefore we nearly all desire to remain here and hold our claims, and can do so if aided by our beloved brethren and liberal friends of the East.

Dear brethren and friends, will you do good to the hungry now as you have heretofore? We organized an aid society here to be known as the "Maple Grove Society of Norton county in Kansas; and this society is entirely within the control of the church here; all of its officers being members of the church; and if we are entrusted with any aid, we shall try to have it applied to the actual needy only.

Our officers are: H. M. Blue, Secretary; P. Blue, Foreman of a distributing committee of L. V. Miller Co. Sec. M. Lightly; all of Bell, Norton county, Kan. Should there be any cash raised for our relief it should be sent to our Treasurer by draft or letter. We desire that those who are not members of the church or colony shall share with us in whatever is sent to us; therefore we solicit aid from all who have felt this world's goods to spare. Do brethren, we hope that some of you will begin to say as some have said, "Let them come back Eastward here." We are too poor to do that, if we could we would; and hence this we desire to cite you to the reports of what the Lord is doing in the conversion of souls. God moves in a mysterious way his angels to perform in us whatever he pleases, and he doth and will do those things which shall come to pass; and all goods shipped by rail so as to reach us as early as possible be consigned to Maple Grove Aid Society of Norton Co., Kan. in care of W. Miller, chief distributor. Either to Arapahoe, Neb., on the B. & W. R. R. or to Logan, Kan. on the C. B. & W. P. R. R. We have the promise of free transportation on most of R. R.

but not unless we first certify each Gen. Frt. Agt. when and wherefrom such shipments are to be made. Therefore when you are preparing to ship a load, inform the Gen. Agt. of the fact and be certain to consign as above stated and write to W. W. Miller, Bell, Norton Co., Kan., at the time of loading and send him the bill of lading on all occasions; otherwise the goods will be sold by freight and the needy remains bareheaded. Send your bills by draft or registered letters to C. M. Blue, Bell, Norton Co., Kan.

Maple Grove Church, Norton Co., Kansas, June 9, 1880.

Will not the elders of the different arms of the church please take immediate action in the matter, and report favorable at once? Remembering to the pastor is leading to the Lord. The countries east of us are about six years ago are now helping a little, but cannot do all we need. Submitted by N. C. Workman Elder, M. Lightly Co. Sec., Aid Society—Etc.

### FROM OUR EXCHANGES

The Christian Union, edited by Henry Ward Beecher and Lyman Abbott, expresses its belief "that the judgment day has already arrived, and that there is no resurrection of the body, and that the dead pass immediately from death to judgment."

John W. Coatsworth's statistics on tobacco are nothing other than we should have expected. The Yale classes are divided into divisions according to scholarship, the first division containing the best and the fourth the poorest scholars. In the first division 25 per cent were tobacco, in the second 48, in the third 70, in the fourth 85. Tobacco and brains travel in inverse ratio.

John Wesley always preferred the minding and lower classes to the wealthy. He said, "If I might choose, I should still, as I have done hitherto, preach the Gospel to the poor."—Preaching at Monkton Church, a large, ruinous building, he says: "I suppose it has scarce had such a congregation during this century. Many of them were gay, genteel people, so I spoke on the first elements of the Gospel; and on the next day I preached to the poor. It is to be shallow enough for a public audience" and the statement is good this day. The style and show which clamor for a "stir" preacher would be entirely bewildered under anything like a blaze of sentences.—Meth. Recorder.

If there was nothing true in Christianity but some beautiful sentiments common to Jesus and Aurelia, then the fanatics who gave their lives to establish the church were the most misguided of fools. Christianity is the work of God, and it also includes historical facts in the life of Christ. Christianity accepts the ethics of Nature, justice, truth, mercy, above all others, and first enjoins them by authority, and then enforces them by the most tremendous arguments that can be brought to bear on the human soul. It tells by revelation a God, of Heaven and Hell. It declares the incarnation, the sacrifice and death of His Son of God. Its message is one of warning, and that of good news; what one may do and must do to be saved. Christianity is not like the Hindu myths of storm-clouds, or the Homeric tales of nymphs and naiads—mere pretty conceptions, to look at and enjoy. It is stern, serious, solemn. It promises; it threatens; it commands. It will have obedience or death.

### NOW.

Now, for time is short and death is near, and judgment is threatened. Now, for it clearly it will be too late and your very next step may land you there! The only safety in which you can work it now! The purpose may not last till tomorrow, fulfill it now! Fresh difficulties will flood the channel to-morrow; made it now! The chain of evil habit will bind you more closely to-morrow; snap it now! Religion is a work for every day; begin it now! Sin exposes you to great miseries; escape them now! Your Creator commands: obey him now! Holiness confers present joys; seize them now! A God of love entreats; he reconciled now! Ten Father from his throne invites; return now! The Savior from his cross beseeches; trust him now! The Holy Spirit is striving to purify you; yield now! Behold, now, is the accepted time; behold, now is the day of salvation.—Zion's Watchtower.

HOME AND FAMILY.

Husbands, love your wives. Wives, submit yourselves to your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath...

THE PRAYER AND THE LIFE.

Do I mean the prayer I offer— Do I feel the work I do? When before my heavenly Father I kneel down from day to day—

WARNING TO MOTHERS

MOTHERS, have a care that a passion for dress and personal display be not generated in the hearts of your daughters. How many lives have been blighted, how many souls dragged into the depths of sin by craving for dress.

PEACE.

WE are out on the voyage of life and are often tossed-landed and driven by fierce winds. The billows are sometimes turbulent and our experience as voyagers with our frail barge is uneasy.

as gives it abiding and prepares the soul for the dark hour of trouble and sorrow. Come what will, there is no fear, for peace supports the soul under the most depressing circumstances.

INFIDELITY CONQUERED.

"The weakness of God is stronger than man." OF us our friends in Christendom, whose most ardent I wish to be Christ, was called in God's providence to hold a meeting in a small town.

On reaching home he astonished her by saying, "I am an infidel, and don't at all believe what I heard this evening." He pressed her request, and she, being a mother of experience—just as tangible—

GIRLS, LEARN HOW TO COOK.

MUCH of the harmony of married life depends upon dinners. The condition of the stomach is about as important a factor as a man's ability as the state of the heart. It is but for a moment's work, we know that he can't make a cheerful home than to talk Greek.

WANTS.

The rich in general want—the common feelings of humanity. The merchant wants—cash customers and extension of credit.

Printers and editors want—every man to do what is right, and give them their dues. The mechanic wants—plenty of work, good spirits to do it, and prompt pay when it's done.

In conclusion, we believe it will be admitted by all, that every description of people want—fortitude to bear with the life of labor, and that every man will find sufficient skill to best precisely along the current of prosperity.

A SAD ACCIDENT.

A SAD and heart-rending accident occurred on the morning of May 30th, about six miles north-west of Sakhita, Neenaha Co., Kan. Brother William Litch was throwing some straw out of his horse stable when his little son ran past the stable door and was accidentally struck by the fork in his father's hands.

ANNOUNCEMENTS.

Notice should be sent and written on separate paper from all other notices. The Brethren of the Barren Church, Barren county Michigan will hold their Love-feast on the 26th and 27th of June, six miles north-west of Buchanan, at brother James Wenzel's, commencing at 5 p. m. There will be tents at the depot at Buchanan to receive all that come by rail.

FALLEN ASLEEP.

On the 26th of June, 1890, at 10 o'clock, brother Paul Dale, 31 miles south of Cornell, Texas, coming to the depot at Cornell to receive all that come by rail. A. E. KINOSLER, Clerk. A communion meeting will be held in the Grand River District, Iowa, June 26th and 27th, at the residence of M. Myers, in Madison Co., four miles south of Mechanicsburg and ten miles north of Arton.

OUR BUDGET.

—God is good. —God is merciful. —God cares for all. —God loves all men. —God can save only the willing. —God's children follow Christ. —Faith keeps people loyal to his commandments. —Faith is the key to the door. —The fruit we bear is proof of the kind of tree, good or bad. —"By their fruits shall ye know them," has always been true.

—The Presbyterians have 613 members in North China, of whom 32 were added last year. —Success comes to those who work. Work may place will succeed in missionary fields or in the home church. —United work is what we need everywhere, in all our fields. We have the truth, and we ought to be loyal to it. —How many preachers have resolved to be better, and more useful preachers? Go forward and carry out your resolutions. —Not backing down from the gospel; no entering to Liberalism; the plain old gospel story; if not, there is room for us as a people. —He that knows a little of the world will admire it enough to fall down and worship it, but he that knows it most will most despise it. —Do not take away from most any opinions that render him happy. You cannot give him better ones. —The American Bible Society is now making nearly 15,000 Bibles per annum each year. That is more than seven each minute of working hours. —I believe I have never awakened from sleep in sickness or in health, by day or night, without my first waking thought being how best I might serve the Lord. —Hannah Moore says that there is one single rule on which to suppose all the will any argument of infidelity, that no man ever persuaded of Christianity on his death-bed. —Some of the domestic evils of dressmakers are gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners. —No man can lift himself above the world under the heaviest load of something higher than the world; he cannot lift himself out of himself unless he grasps something higher than himself. —One of Brigham Young's daughters, who has quit the Mormons, says: "A religion which breaks women's hearts and ruins them is the best of all that the world has ever known." The Great Teacher says: "By their fruits ye shall know them." —The West point Whittaker Court of inquiry has concluded that Cadet Whittaker committed himself, and the findings of the Court have been forwarded to the War Department at Washington. Whittaker has been placed under arrest. —Cypriana's Needle, the gift of the Khedive of Egypt to the United States is ready for shipment, and expected to arrive this summer. Wm H. Vesterhills pays the expense. It is valued at \$2,500 value, and its inscriptions are, as yet, untranscribed. —"Everything around you, rightly viewed, would remind you of Jesus; he is the way to God; the City of refuge; the House of defense; the Tree of Life; the plant of renown; the Rock of salvation; the Wall of fire; the Stone of stumbling; and the Gate of His Kingdom." —You meet in this world with false faith as often as with false grace; the glaring hypocrite is not a more uncommon character than a grating one. As much light discourses comes from a heavy heart as from a hollow one, and from a full aim as from an empty head. —I have lived more than threescore and ten years, and have studied the principal religious systems of the world; I have read much, thought much and reasoned much; and the result is that I am persuaded of the simple and unadorned truth of no book but the Bible. —The Supreme Court of California has, as a result of hearing, or pronounced, Daniel Keeney guilty of the imprisonment to which he was sentenced by the Police Court of San Francisco, reversing the judgment of the Supreme Court of that city, which sustained the sentence. The discharge of Keeney is equivalent to a declaration that his imprisonment was illegal; and if, then, of course, he ought to be discharged.



FROM THE CHURCHES.

As we they that be wise shall shine as the sun in the brightness of the life; they that turn away from righteousness, as the star forever and ever.—Ezek. 1:15.

VIRGINIA.

Valley Pike. We, the brethren and friends, met at the Valley Pike Church on Sunday, May 24th, at 2:30 P. M., to organize a Sunday-school. After singing several hymns it was announced that the time had arrived for us to organize, and that the first in order would be to select a chairman. One of our ministering brethren was then nominated and elected. After a few brief remarks by Brother Samuel D. Street (chairman) the following officers were elected: William H. Spigale, Superintendent; John W. Leely, Assistant; Samuel D. Wizzle, Secretary; Philip Goehmann, Treasurer; George S. Gochsauer, Librarian. All of the officers are members of the Brethren Church. After forming classes we adjourned to meet again on the next Sunday morning at nine o'clock. School opened with twenty-three scholars, and has steadily gained in numbers until this writing. At our last meeting we had fifty-one scholars. We hope by diligence and attention to make this school a bright spot to look back to in after years with veneration and gladness. SAMUEL D. WIZZLE, Secretary.

PENNSYLVANIA.

Waynesboro. My 23rd. Service at Prio's meeting-house. Our bishop, Jack Price, who is in his seventieth year, was present to-day, not having attended meeting since last November on account of bodily infirmity. After services we resorted to the stream near by where one was baptized in baptism. O how true it is to see sinners surrender to Christ and the church! Can any sight be more touching to the beholder than a true penitent, before following in the first footsteps of his Lord and Master? May the comforts of the religion of Jesus be fully realized in the experience of sister Littleboher, and at last, notwithstanding our trials and afflictions, may we meet in "the house not made with hands." LAYMAN, Yesterday, June 7th, we had regular services at Prags. Seven persons were baptized, one quite young. May they be faithful unto the end. D. B. MENTZER.

OHIO.

Ashtand. I just returned home from a visit of one week to the Danville church, Knox county—While there seventeen were added to the church by confession and baptism. Our meeting should have been continued several days but owing to a business pressure at home we could not remain. Over 100 people have been added to the church at that place this Spring. Here at Ashtand we are having some additions by letter and baptism right along. Professor Huber, Professor of French, Latin and German, at the college, was baptized a short time ago. The churches in north-western Ohio were never in a more prosperous condition than at present. Between three and four hundred have been added during the year. This is the wheat with the chaff left out. S. H. B.

INDIANA.

Wabash. The church here met in council and disposed of all business brought before the meeting; one received by baptism. T. M. ACKERMAN.

Morion. The Marion Congregation is progressing slowly. On the 23rd of May we had the pleasure of receiving three young men by baptism. May the Lord stand by them and may they prove faithful unto the end, in our prayer. J. C. FISKE.

Bachelor Run. Our Love-feast was held the 37th of May, and a feast of love was to see brethren and sisters, from far and near, surround the sacramental boards and partake of the broken symbols of our loving Savior. Our hearts were made glad to number back to our last communion, where many since that time have felt the cold messenger of death upon his pale horse and have been called home to bask their way souls in seas of paradise. On how glad that we ought to be that Jesus has spared our lives in preference to so many oth-

ers who were far better by practice than we are. Affectionate and loving friends who stand outside of the fold of Christ, please give your attention for one moment. Did you ever think solemnly upon the following: "Agree with thine adversary quickly, while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison: Christ meeded and he says, and how quickly we can get in possession of the judge. I plead with you, dear friends, not to put off Jesus any longer, because your sister or brother (a flesh) Jesus. Let us never be led into the hands of the devil, but let us be led into Christ immediately and try to persuade them to come in and partake of the rich blessings which Christ has in store for them. Now I trust in Jesus to bear of more precious souls turning to our Savior to live faithful unto death; then followers of Christ, who say in spirit and in truth: Sweet soul, we leave thee to thy rest, Enjoy thy Jesus and thy God, And may the Father and Christ be praised, Spring out and climb the shining road."

MARTHA HERRING.

Laporte Co. Our communion came May 29th; and although not less than eight or nine ministers were notified, not one responded to our request. A reply would doubtless read, "My Brother: Things seem to inform you that other engagements prevent me being with you, as I have promised to go to the—communion." We do not go from three to a dozen more ministers at the communion that we produced your presence here than we would. But I gave you this time because we had good company. The spirit of Christ came and assisted the home ministry, and ruled throughout the meeting, not only solemnizing the hearts of our dear brethren and sisters, but his holy influence was very manifest in the large number of converts, evidenced by the good order and interest manifested. O how we thank our good Father for ordering such a state of good things, instead of permitting the evil spirit to prevail, causing confusion and disorder. Fifty-eight members of our own and eight of adjoining churches were seated around the Lord's table, and with solemn joy came more partook of the holy emblems, and observed the sacred ordinances. None were baptized, but such joy felt in the hearts of those who ate of the table of the church was called in counsel and informed of the request of a brother who had been standing out as a disowned member for twenty years, to be taken back into fellowship. The circumstances were well known to the other communicants upon his hearty acknowledgement and open request the church forgave him, and amid tears received him back again. Had meeting the next day at same place, when a very large and interesting audience gave us the presence of their hearts in our communion season with us had gone, and by some of us never to be forgotten. Although the absence of help from abroad is somewhat mortifying, we are not despairing, but as a little band of brethren and sisters on the north-western out post of Northern District of Indiana, by the help of God, will struggle on in our isolated condition. Pray for us. THURSDAY MILLER.

ILLINOIS.

Mulberry Grove. Our Love-feasts are among the things of the past. I must say I enjoyed myself as well as I ever did on such occasions. The brethren and sisters are very kind to me. I am poor but they do not slight me because I am poor. We have no team, no way of our own to go to meeting, but the brethren always have a way for us to go. O I thought while at our Love-feast, how strong the love of God is to kind our hearts together in love and union, so that they care so for me an unworthy creature as I am. I feel myself one of the least of the brethren's children. The new friends invited at the Hurricane Creek Love-feast, in this (Bond) county. How pleasant to see the young "bared with Christ by baptism." I thought while standing by the waterside, Did not the angels in heaven rejoice when such souls I can express my feelings as I saw those tender lambs in love to baptismal water. They were all quite young—the oldest not fifteen years old the other three past twelve years. There was a large attendance on Sunday. Some thought they were at an Annual Meeting. O what will be that remarkable company when the children of God all get home to heaven. That will be a happy meeting. Will it be there that will see? O brethren! I am glad to see you for the first time on the holy table of Mount Zion above. NANCY WIZ-

LOWA.

Quarry. I attended the Love-feast near Brooklyn on Saturday the 5th. The meeting was held in a small open barn and a large crowd of people in and around the barn. Very good attention to the word spoken. Preached several times. Made my home at Bro. J. Snider's. On Monday morning I attended the service at Mr. Mack's, thanks to this family and all the members for their kindness. I am now with my relatives in Marshall county. SAMUEL MURRAY.

Libertyville. We, the brethren of the Libertyville Church, commenced our term on the 12th of the second Sunday in April, at the Brethren Meeting-house, to organize a Sunday-school. After singing and prayer the following officers were elected, James Glatfley, Superintendent; Joseph Beach, Assistant; Francis Glatfley, Joseph Thorne, Secretary; Assistant; Laura McCleary, Secretary. Six teachers and about forty scholars, with an increase of scholars and spectators up to the present. Hops the Lord will crown the effort that all may learn the good old way. JOHN H. EBERHART.

KANSAS.

Maple Grove Colony. Came here the 14th of May. As it was the first time I was ever on the prairie I found things somewhat different from my expectations. As to the lay of the country it is beautiful judging from what I have seen, and the soil is wonderfully productive. Found the colony in good cheer and much encouraged as to their prospects. The Brethren mostly have native birth houses, and are contented in seeing their comfort and durability. Wood costs about \$2.00 per cord. Their wells are from 12 to 175 feet deep.

The church is in the best condition, perfect union, and a happy prevailing. I have been in the church eleven years, but I never enjoyed myself as I have since I have been here. Perhaps it is because here we are all on a common level. Aristocracy has no room. We do not have five hundred dollar carriages. We have solid meetings every week, and preaching nearly every Sunday. We had a communion last night and preaching to-day. Three precious souls came forward for baptism. This was one of the most pleasant meetings of the kind I have ever enjoyed. I felt as if I were in communion with union. Brethren, pray for us that we may be kept humble and stand above the enmity of the wicked one.

There has been no soaking rain here for eight months, no rain since the last two weeks. There are potatoes growing very well. What will be a perfect failure, and the grass has not yet beautified the earth. I have conferred with brethren who say they have never known of such a state of things for eight years. Dear reader, can you appreciate the condition of things? There is a total stagnation of business. The old settlers are as hard off as the newcomers. Some who came here last spring have as high as eighty to ninety acre brack. They have now plenty of winter and spring wheat and the seed of both are lost if it does not rain soon. Corn and potatoes are planted. There are many other things I might give but they may suffice. I have given these to you merely but simply as facts. God may have a good design in it. I have no desire to frustrate our claims and I have heard of no case that determines the financial condition of its members. You will hear of its results in the future and to give relief through some source if needed. You will hear of its results in the future.

I will close by saying to the brethren East, though we have the best of meetings and Sunday school here, I should like to rat of the crumbs that fall from the table of their sanctuaries. May the good Lord help you to remember myself and family in our present condition. May your encouragement cheer us to endure the trials of this life and prepare us more fully for that eternal change, in my prayer. MOSES KRAVON.

ASHLAND COLLEGE TRUSTEES' ELECTION.

THE first regular election of Trustees for Ashland College will take place June 22nd, 1880, between 10 and 12 o'clock A. M. in the College Chapel. The term of office is for three years, five for two years, and six for one year. All the brethren and sisters who donated \$50 and upwards to the College will have one vote for every \$50 donated. All who are interested to lay a ground, but those who cannot be present, can vote by proxy. H. M. KRZYWICKI, Secy.

DANISH MISSION REPORT.

Table with 2 columns: Location and Amount. Includes Annual Meeting fund, P. Berkey, Falls City Church, Nebraska, Western District of Pennsylvania, Jugchukville Church, Pa., etc.

Total \$1,000.00 C. P. HOLLAND, Treasurer.

Lowell, Ill., June 5th, 1880.

Brethren at Work ONLY SIXTY CENTS ANNUAL MEETING TO JANUARY 1st, 1881.

W. U. R. R. TIME TABLE.

Table with 2 columns: Train Name and Time. Includes The Evening Star, The Morning Star, The Day Star, etc.

# Brethren

Vol. V.

Lanark, Ill., Tuesday, June 22, 1880.

No. 25

## GENERAL AGENTS FOR THE BRETHREN AT WORK AND TRACT SOCIETY.

J. B. Bowman, Bristol, Ohio. E. L. Meador, Vinton, Va.  
S. F. Lewis, Ill. Daniel Wallace, Virginia, Ill.  
R. R. Gibson, Columbus, Ill. W. J. Perry, Longport, Ohio.  
W. G. Taylor, Mt. Vernon, Ill. John Morgan, Cairo, Ohio.  
A. P. Miller, Louisville, Ky. J. C. Felt, Boston, Mass.  
John Van Montgomery, Ohio. H. B. Brown, Brown, Oregon.  
J. W. Woodhead, Louisville, Ind.

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FOURTH PAGE.—To and from Lost Nation, Iowa.  
FIFTH PAGE.—Review of Annual Meeting of 1879. Design and form of Christian Baptism. From our Exchanges.  
SIXTH PAGE.—Home. The Old Loves. Content. Self-interest. Our Budget.  
SEVENTH PAGE.—Concerning Moses. Revelations To A. To Adam. How. To S. T. Bressanin. A View of Aims.  
EIGHTH PAGE.—Waterloo. Brooklyn. Iowa. Wash. H. Maple Grove Colony. Kansas. St. Louis, Missouri. Appleton. Arkansas. Echo; Salem Oregon, Utah. Williamsport. Oregon. Denmark. Europe. A Letter. Annual Meeting in Cities. German Paper.

### STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. R. RAY, Affirms.  
J. W. STEIN, Denies.

J. W. STEIN'S RE-NEGATIVE.  
MR. RAY complains that I have not noticed his leading succession argument. I have, showing that all churches that believe and obey the gospel regardless of ecclesiastical ancestry, are in the true line of succession and show the truth of the divine promises. Matt. 7: 24, 25; John 14: 23, 24; John 2: 27; 1 Cor. 15: 14. But I have shown that Mr. Ray's church disregards many of Christ's commandments, and hence does not belong to this succession. His efforts to establish an *uninterrupted* succession of his church has *signally failed*. He can't find his church prior to Spilbury's congregation in 1833. This "first" church of his succession line was self-constituted, and he says such a church can't be the church of Christ. See his self-related position. He has been completely overwhelmed by a number of competent, clear, and united witnesses, proving the true inheritance of the ancient Northans, Waldenses, &c. B-sides these, his own argument, if it be an argument, may be turned against him thus: "Nothing more is now needed to convince the unbiased reader that the ancient Northans and Waldenses were not single immersionists, that to rebuke the disputed fact that in all the writings of these people they neither advocate 'single' immersion nor state it as a part of their practice."

#### SUMMARY REVIEW.

Mr. RAY's 1st Arg. that repentance reaches into spiritual life before or independent of baptism, is refuted by the very extravagance and absurdity of his position which taught that repentance which changes the mind and heart, and reaches into life prior to faith in Christ See (his 1st Neg) Thus his same logic pale into this life before he believes in Christ, John's "baptism of repentance" (Mark 1: 4; Luke 3: 3; Acts 13: 14) was not only for (his, *inter* or *sub* to) remission, but was itself repentance ("penance") reformation! He! John said: "I indeed baptize you with (his) water, unto (his) repentance." Matt. 3: 11. In reply

to his 2nd Arg., we showed that none of the passages of Scripture which promises remission to *believers*, coupled the promise to those who believe only. Many of the rules of the Jews believed on him." John 12: 42, and yet were not pardoned. Christ said to certain Jews who "believed on him," "Ye are of your father the devil, and the lusts of your father ye will do." John 8: 21-44. This shows that faith only will not do. James says, "Faith if it hath not works, is dead, being alone," and "By works a man is justified and not by faith only." James 2: 17, 24. His 3rd Arg., failed because it assumed that every one who was *baptized* (or that is the proper rendering (and knew and loved of God, knew and loved him as a *pardoned* child. He might assume the same of every one who believes that Jesus is the Christ, which proves too much for him. His theology fails to discern between *baptizing*, which may be *obscure*, and *actual birth*, between the process of *generating* and that of *deliverance*, between the condition of *death and resurrection*, between *knowing* and *loving* and in *prospective* relations and *knowing* and *loving* one in *actual* relations, as may be illustrated by the relations of marriage and citizenship.

His 4th argument, founded on the pattern of the temple, failed because it not only changed the *false* inscription, that we disregarded the necessity of spiritual preparation, but it also ignored the necessity of a building process. Each part, however, thoroughly prepared and *built* in, as it never becomes a part of God's temple; "God's habitation." Note 1. Baptist teach that all most become temples of the Holy Spirit of God before and independent of baptism. 2. They teach that no one can become a part of the church, God's temple, "the habitation of God through the Spirit," without baptism. 3. They therefore virtually teach that "temples of the Holy Spirit" are no part of God's temple, "the habitation of God." Rather true position.

His 5th argument failed, because it assumed that all disciples of Christ were *children* of God. Christ chose Judas Iscariot to be a disciple. (Luke 6: 13; Matt. 10: 1-4) and who was "a thief and a devil." John 6: 70-71; John 6: 6. A disciple is simply a scholar, a learner, and hence must be such before he can be truly *repent* or *believe* in Christ, and hence before he becomes a *child* of God.

His 6th argument failed because it confounded one's own death to sin, with his participation in Christ's death. It misapprehends the apostle's doctrine and would free one from sin by virtue of his own death, instead of Christ's death. Thus Paul says, "He is dead that is freed from sin." Rom. 6: 7. He speaks expressly of justification of believers, who after dying to sin had been *baptized into Christ's death*, where his blood flows "for the remission of sins." Paul limits the application thus: "So many of you as were *baptized into Jesus Christ were baptized into his death*," etc. Rom. 6: 3, 4. His 7th argument, limps by overlooking the fact that man's will and all the instrumentalities of his redemption are subject to *God's will*. Being made willing by God, and submitting to his authority, is not being born of the will of man.

His 8th argument failed by confounding the Savior's requirement to be baptized with works of righteousness under the law by which no flesh can be justified. He thus emphatically contradicts the apostle James who says of the doctrine of faith, "By works a man is justified, and not by faith only." James 2: 24. In stipulating the conditions of salvation from sin, or pardon, Christ himself declares, "He that believes and is baptized shall be saved." Mark 16: 16. Here faith and baptism are related to salvation precisely alike. They are united in one common design, one common end. Thus faith reaches in through baptism. Peter said to the Prefectians, "Repent and be baptized every one of you in (his), upon or by the author-

(ity) of the name of Jesus Christ, (his *apostolic* authority) for the remission of sins." Acts 2: 38. Here repentance and baptism are united in one common design. Both are required of the same people, in answer to the same question. Both are related to remission precisely alike.

One precedes remission, so does the other. If one follows remission, the other does also. This design of both is expressed in the identical language used to express the design of the shedding of Christ's blood. "We are shed for many (his *apostolic* authority) for remission of sins." Matt. 26: 28. Mr. Ray has been compelled to admit this last expression *namely in order* to remission.

While repentance (*metanoia*) and faith and hence being *born* "by the word of truth," are prerequisites to baptism and church membership, we have shown that Mr. Ray has failed to sustain his 1st characteristic not only by his arguments, but in that his church's standard of repentance and faith and hence of *remission* is *superfluous*.

Baptist repentance does not involve that thorough hatred and abandonment of sin which the gospel requires. It *consists* to the persistent violation of Christ's positive prohibitions of acts of confirmation. Matt. 6: 33-37; James 5: 12. It *consists* to *war*, which Mr. Ray has not been able to deny; necessarily involves "hatred, variance, emulation, wrath, strife," (Gal. 1: 20) and of which Paul says, "They which do such things shall not inherit the Kingdom of God." (vs. 21.) How then, can Baptist churches be truly *repentant*? Bible faith which "works by love" and "overcomes the world." John 5: 4. If such was the Baptist standard of life, how could they ever consent to go to law one another before unbelievers, or to kill even their enemies in war, let alone their brethren. 1 Cor. 6: 1-5; Matt. 5: 38-45; 1 John 2: 9; 2 Cor. 10: 4. How could they regard and sometimes admit the most opposite expressions of christian love and fellowship, i.e., the salvation of the Holy Spirit: Rom. 16: 12; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 20; 1 Pt. 5: 14; Acts 20: 37. How could they permit to put away what the apostles left in the church, the *law* (Jud. 12) without divine authority? How could they conform to the world in its mode of clerical life? (Matt. 23: 8) in its extravagant and vain fashions? (1 Tim. 2: 9, 10; 1 Pt. 3: 3, 5; Lev. 13: 15-24; Rev. 17: 1-4); in its worldly and wasteful institutions, with all their *horrid* death penalties that shrink from the gaze of the public eye and civil justice? 1 John 2: 15. If the Baptist standard of love to God was what it professes to be, it would obey Christ. He says, "He that hath my commandments and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." John 14: 21, 23. If the Baptist standard of love to what Christ requires, why are so many of his precepts disregarded? "This is the love of God, that we keep his commandments and his commandments are not grievous." 1 John 5: 3. Those who hear Christ's sayings and obey them not, are only building upon sand. Matt. 7: 26, 27. "Ye shall know them by their fruits." Matt. 17: 16. Thus we have shown that the highest standard of repentance, faith and love which the Baptist churches hold is not thorough enough to qualify persons properly for christian baptism, much less to insure salvation and independence of it. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father who is in heaven," etc. Christ. Matt. 7: 21-23.

Are you a wanderer from the fold of Christ? Know then that the Good Shepherd still seeketh thee in the wilderness. Oh, listen to his gracious call. He loves you still, he calls you still. Heed then his calls, and return to him, saying, "Truly I am the Lord's," will wander from his home."

## A FEW THOUGHTS TO JOSEPH MYERS ON THE APOSTLES AUTHORITY FOR CHOOSING ONE TO FILL JUDAS' PLACE.

BY COLONEL GILBERT.

I THINK the prophecy was direct to them. There was one to be chosen in Judas' place, and he was to be a witness of Christ's resurrection. Consequently had to be one that had been with Christ and the apostles all the time—going in and out among them. It appears that found these two brethren were witnesses to all he said and done, and that they saw him after his resurrection. Now it appears they had a choice between the two brethren; as they lacked knowledge of God's choice they prayed and cast lots; now he was numbered with the eleven apostles and was waiting for the promise, and took part in the ministry with the eleven. If they had lacked one it would not have been a full jury or foundation to build the church upon, as they were now to declare the gospel; and as the number referred to in the other case mentioned—seven—and they made choice of them, but their choice was to be men full of the Holy Ghost. So it is yet; if we make choice of men who are not full of the Holy Ghost we only make a mistake, and his labor will not amount to much; for the Holy Ghost is to lead into all truth.

## FREE MASONRY.

BY E. UNBROCK.

To Brother Isaiah Hauer.—  
BELIEVED in Christ, my heart is filled with joy at the thought that there are those among us who are unwilling to make any reserve whatever in favor of the principles of wrong. This, my dear brother, is *realistic*. If a principle is opposed to any doctrine or precept taught by Christ or his apostles we must either receive a little sympathy for that principle or else be realistic. "What shall we choose?" The editorial in the BARNABAS at Work is correct in saying that our people as a whole are strongly opposed to secret societies. Your recently colleague has, however, been more than once importuned to become a member of these organizations. Upon a particular occasion it was said to me, "Come into our lodge and I will guarantee the impossibility of the fact ever being discovered by the Danmarks. This shows at a glance that one of the principles of masonry is to never expose its Danmark members. I was told by the same man that if I did not become a master mason within three years from the time I joined the lodge he would give me his farm, and he has a good one on a large brick house on it. This contract he agreed to make good by written agreement. I heard a brother say, "masonry is not the worst thing." Another brother said, and a minister too, "No one who knows anything about masonry will say a word against it." Another brother, a deacon, said, "If brethren as a church oppose masonry we will meet with pre-emption;" while another Paul said, "All that will live godly in Christ Jesus, shall suffer persecution." 2 Tim. 3: 12.

Persons of Morality.—On one occasion, out of one hundred and twenty candidates for the ministry, gathered together under one roof more than one hundred had been born by a mother's prayer, and directed by a mother's counsel to the Savior. The pious watchfulness and earnest prayers of parents may seem for a time to be fruitless; but in the education of children, experience usually verifies that whatsoever a man sows, that shall he also reap. The holy impressions made in childhood are seldom erased in manhood.

## NEVER DESPAIR

NEVER despair! the darkest cloud  
That ever loomed will pass away—  
The longest night will yield to dawn—  
The dawn will kindle into day.  
What if I recede by lonely way?  
Breaks force and bids the waves of sorrow,  
Stretch every oar! their load ahead!  
And thou wilt gain the port to morrow.

When fortune frowns, and summer friends,  
Lace hands that fear a storm, depart,  
Some, if the heart hath tropic warmth,  
Will stay and nestle round thy heat;  
If thou art poor, no joy is won,  
No good is gained by sad repining,  
(Sense buried in the darkened earth,  
May yet be gathered for the sowing.

There is no lot, however sad,  
There is no roof, however low,  
But has some joy to make it glad,  
Some latent bliss to soothe its woe.  
The light of hope will linger near,  
When sunset beats the heart's emotion,  
A talkman when breakers roar,  
A star upon the troubled ocean.

## E FLURIBUS UNUM.

BY C. H. BALSBRUGH

To Brother Cyrus Wallick, of Michigan.

THIS is not so pertinently the motto of the United States as of the church of God and the system of Divine Truth. Many in one is the grand fact of the universe. In God all things come to a unit. In many members, one body; many satisfactions of truth, one central Sun; many worlds, one composite system; many forms of Divine wisdom, power, and love, one God. This argues Omnipotence, Omnicience, and a providence so minute and circumstantial as to include every hair of our heads, every sparrow, every worm and insect, every leaf and spike of grass, every rain drop and snow-flake, every atom of matter in the Universe, every act and thought of every sentient being. Here is multiple and yet variety exceeding all human and angelic enumeration, summed up with out effort in the Great One.

A distinguished English Essayist has recently said, "Blessed is the man who finds his place." A sentiment glorious and comprehensive enough to take in the E Fluribus Unum of the Almighty All-owner. All the trouble and unrest and collision and misery that ever occurred in Heaven, hell, and earth was born of the misplacement of personalities, and through them of things. The church would long since have ushered in the millennium, were there not devils to interfere, and sin-corrupted human wills to fight against God and their own highest interests. We need not go outside of our own individuality to discover how the harmony of the Divine E Fluribus Unum has been shattered. All souls are conscious of being out of joint. We all bear about with us the sudden conviction that we are far below our possible altitude of goodness and moral nobility. Where is the savior who can pass twenty-four hours in the flow of Divine impulse on which the breath of sin does not fall in thought or feeling? For are we such souls. And yet this state of positive freedom from all taint of sin is our only God-given ideal in the manifestation of Himself in human nature! According to this the solemn, all-determining ground-truth of Revelation, is it all surprising that the world has gained on the church instead of vice versa, and that so much "wood, hay, and stubble" is mixed with the "gold, silver, and precious stones" of the mystical edifice? We practically ignore the E Fluribus Unum of the All-sovereign. We take for granted the Divine Insuperability, as

though to crucify the Son of God fresh meant no more to Him than a figure of speech. The sensibilities of the infinitely sensitive are deep and thrilling beyond all finite conception. When a being of absolute goodness is obliged by the very necessity of His perfection to demand the death by stoning of a poor mortal whose offense was only the gathering of a few sticks on the Sabbath day, we may judge of the feeling which sin occasions in the Divine Being. Num. 15: 32-36.

Emanuel is the study of the ages and the Eternities. To know Him is to know all and more than all the colleges and universities ever taught. What can the profoundest philosophers and scientists tell us but the reason of things? and what is Jesus but the embodiment of all reason? The involution of Deity must precede the evolution of the scientist. All the investigations and explorations of science are but a superficial unravelling of the Divinely originated, Divinely arranged, and Divinely maintained E Fluribus Unum. Every stroke of the geologist's hammer, every combination and divorce of elements in the chemist's crucible, every new physiologic discovery of the naturalist, is but a fresh pronouncement of the awful Name, Emmanuel. Did the church of God really believe that Christ is the "Alpha and Omega," that "by Him all things consist," and that "without Him was not any thing made that was made," and that every law in the Universe is the expression of His life, and that absolutely nothing can exist without His immanence in the form of law; did we in very deed believe this solemn truth, what a people would we be! dare talked into the all-compassing E Fluribus Unum as Father, Son, and Spirit constitute a Trinity. No tobacco would be born from Dan to Beer sheba. The broad, fertile acres of the Brotherhood, instead of waving with the aureous, body and soul-polluting weed, would roll with golden harvests to feed the destitute, and be presented as a "heave offering" to the Lord of Sabaoth. Holy kisses would not be given with lust stained lips, and prayers and sermons would not be born of carnal, unnatural stimulation. Life would mean Emmanuel, and the whole circle of relations, duties and acts would harmonize with the great E Fluribus Unum. This should be the one, supreme, undivided object of life, and not to amass money, or "make a fair show in the flesh," or revel in carnal gratification. God does not put such a low estimate on His law as that we may live as we list. "We are not our own, for we are bought with a price." Life must have to us a mighty signification: no less than it has for God. "To me to live is Christ," Phil. 1: 21. Here is the philosophy of Christianity. This is the best way "earnestly to contend for the faith which was once delivered to the saints." Verbal preaching is of meagre account where the life means passion, self-seeking lust, mammon-greed, and levity. To walk as Jesus walked. 1 John 2: 6. This is religion. This is salvation. This is the exhibition of truth that "commendeth us to every man's conscience in the sight of God." 2 Cor. 4: 2 This is what makes "the Gospel the power of God unto salvation." Rom. 1: 16. A living Jesus in the Throne, a living Jesus in Revelation, is the Holy Ghost the life of both; this is Christianity. All else is delusion and damnation. Let your life, in all its details, spell Emmanuel. It is the summit idea of God. Let your neighbors see what is signified by the E Fluribus Unum of Eph. 1: 10, and

Col. 2: 10. God offers Himself in all His fullness to offer every niche of our personality, and clothe us with his majesty and beauty.

## ANNUAL MEETING AND MISSIONARY WORK

BY E. H. B. B.

SINCE the year 1852 the question of a greater and more general effort in the Brotherhood for the spread of the gospel has been before our Conference some twelve different times; and every time received its approval and hearty encouragement; and while in the meantime there was a steady growth in the interests of the missionary cause among us, no very definite or extensive measure have ever yet been adopted until our late A. M. Districts have been recommended to labor in that direction, and many of them have done well, and we are glad to notice a constant growth in the interests of the missionary work; and especially were we pleased to see our late A. M., for the first time take hold of the reins in good earnest, and adopt a system, which if carried out, and worked up to with the enthusiasm the cause demands, and which becometh the children of God who have the salvation of the world committed to them, will certainly work well and accomplish much good. But the best system in the world will amount to nothing if left to itself. In a parable of the Savior it is said, He gave the keys to his work, and commanded the porter to watch; and it is to be hoped that every man will be to his post in the noble work, and occupy till the Master comes, both with words of encouragement, and also means according as God has prospered him. Especially those to whom the A. M. has entrusted the financial part of the work should at once go to work and not delay; namely, that every member of the Standing Committee see that each congregation that he represented at A. M., has a good solicitor or more than one if thought best appointed in it, and either receive the donations and forward them, or order said solicitors to forward them at once to Brother James Quinter, Huntington, Huntington Co., Pa., who is the treasurer of the new missionary board appointed by A. M., who will receive and acknowledge all funds for general missionary work, especially remember, the Danish Mission funds must now be sent to him instead of Brother C. P. Rowland, of Laramie, Illinois.

And I would heartily recommend to every elder, or overseer to go to work at once, and appoint some one to solicit for that purpose, so that every member who wishes to give may have an opportunity. Many warm hearts are beating for the salvation of precious souls, and would hail with joy the privilege of contributing something, be it much or little.

And I would further remark that should the members of the Standing Committee neglect their duty, let the elders and overseers not stop on that account, but go to work at once, and I feel safe in saying you will offend no one or Standing Committee, for we like to see the work move on without juggling cheerfully, and if others and overseers should be negligent, as sometimes is the case, let a deacon or lay member who feels an interest in the cause, and to whose trust the members would feel to commit their donations, go to work and gather all he can and send it to Brother James Quinter as a matter of

charity, so there be no gathering when it is needed. As Brother Hope cannot obtain sufficient work to support his family he is dependent upon our charity, and some funds are needed immediately to meet his present daily necessities. We earnestly hope and pray there will be no delay in this matter.

I often think of the cause in Denmark, and view its success with pleasure. Eight more precious souls have been added to their number since their feast in April; but on the other hand my pillow could bear witness to my sighs and groans, and even tears, when I think that we have a brother there with an extraordinary constitution, and a weakly wife and three children to support, and no work to perform, if they had even time and ability to perform it. And after sacrificing all his time, talent, and strength as a servant of the church, and not able to meet one half of the demand for preaching, that he must offend be without one cent at his command to buy bread for his children, forced as a stranger to borrow money to pay back as soon as it comes from here; and our delay often wearing the patience of those from whom he has borrowed; and then when it does come he may be forced to use it for his own support. These are facts, my dear brethren and sisters, which we were made to experience more or less when we were there, hence know what I am saying. Brother Hope is not getting a salary as some suppose; he is getting a very meager living, and would be glad to labor and earn his living if it could be so. But as it is, we are forced to either stop the well begun and successful mission in Denmark, and bring Brother Hope and family back, or give him our small support. Will we do the former? We think every brother and sister will say, no. Then let us do the latter cheerfully, and in a way that God and his great cause for which we are laboring, may be honored.

The required amount will be small if we would all do our duty as a church; but as some may not do that let us do all the more and we will reap the reward in time and in eternity. Amen.

Count times.—Count what? Why count the mercies which have been quietly falling in your path through every period of your history. Down they come every morning and evening, angel messengers from the Father of lights, to tell you of your best friend in heaven. Have you lived these years wasting mercies treading them beneath your feet, and consuming them every day, and never yet realized from whence they came? If you have, heaven pity you! You have murmured under your afflictions; but who has heard you rejoice over your blessings? Do you ask what are these mercies? Ask the sun-beam, the rain-drop, the stag, or the queen of night. What is life but a mercy? What is the propriety of stopping to play with a thorn-bush when you may just as well pick sweet flowers and eat pleasant fruits? Count mercies before you complain of affliction.

Who are the consecrated ones? Are they those who, like Ananias and Sapphira, bring (with a lie in their mouth) but a part of the sacrifice, to lay at the feet of Jesus? or are they those who, like Paul and a thousand others, lay down their lives, their time, their talents, and all that belongs to them, to be Christ's in time and eternity. "More would Christ have if they had more." These and these only are the consecrated ones.

WOMEN PROPHEYSING.

WITHOUT a doubt there were women worthy of this honor of the church in the apostle's time, as well as in the Jewish dispensation. There were them with Miriam the prophetess in the beginning, and Anna at the end. How many existed between their periods we have no knowledge; and they were both old. We have Anna's given, and judge Miriam's age by that of Moses and Aaron. God who knew the heart of man knew that when a woman serves in the capacity of wife and mother, there is but little chance to serve him in a different capacity. Therefore we can understand why Paul gave such plain instructions who should be honored with the title of prophetess.

Those who oppose the plain fact that women may prophesy, say that he was speaking in 1st Timothy 5, of supporting old widows. Would that be an honor? May God deliver us from the honor of a church paragon. Others say that there was some kind of a *Widow's Order*, but that he would be erecting something beside the church of Christ, and we have no hint of any thing of the kind in the whole New Testament.

The question is, cannot a woman exhort and still be under obedience? If she cannot, then 1st Cor. 14: 34-35 would seem to say she might as well stay at home and ask her husband what the preacher said; for if she goes has she not as quick conceptions as her husband, that he would be able to explain to her after they got home? That itself proves that she may not debate or dispute publicly, or even offer resolutions in the public assembly. Among those mentioned as prophetesses are Priscilla, Phoebe—the daughters of Philip. Tryphena and Cloe, all of them may be as old as Paul requires a widow to be, to be eligible to the office. Priscilla and Tryphena were with their husbands no doubt, and having devoted their lives to the service of God they were under obedience to their husbands, as every Christian woman must be. Therefore Paul tells the younger widows what is the safest path for them to take, saying plainly if you do your duty in that capacity you will be in no danger; but if you are placed in the office of a prophetess, and become dissatisfied, or are flattered into accepting another husband, you will forfeit your right to do anything which is unpleasant to your husband; and but few young men could endure a preaching wife.

In 1st Timothy 5: 3, Paul seems to speak plainly of playing widows in a position of honor in the church. Verse four requires that they must have been four years among their children as pious women. In verse five he says that a widow that is desolate, trusteth in God and continueth in supplication and prayer night and day. (In Apocrypha we have Judith a sick widow who was desolate, who fasted all the days of her widowhood until after three years and four months when she saved her people from destruction—after that she remained a widow and was a hundred and five years old at her death—and increased in honor until the time of her death). In contrast to that, he says, "she that liveth in pleasure is dead while she liveth." Now he can have no reference to destitute widows, as they would not be in danger of living in pleasure. But that their devotion may not go in the direction to make them depend on others to support them, when they are able to support themselves. He goes on in

verse eight, to say, if any provide not for himself, and especially if they have others depending on them, and they neglect them, they have denied the faith and are worse than infidels, which proves that no amount of devotion will support either man or woman in idleness. In the sixth verse he gives the age which a widow should be; and in the tenth verse he names the other qualifications. In the thirteenth verse he seems to refer somewhat to the nature of their duties; as he says the younger ones learn to be idle, wandering from house to house which seems to indicate that the duties of a prophetess consisted partly in visiting families and holding services where they were needed, as in poverty or in sickness, where the mother and children are often prevented from assembling with the church for months together. Who can tell what good might be accomplished in this way? In the sixteenth verse he speaks of relieving widows that have no relatives in the church that are able to assist them, and don't give any further directions, as none are needed on that subject. It being absurd to require them to be very old or very full of good works, to make them fit to be helped by the church.

In conclusion, I will quote the 21st verse, namely, "I will charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

N. J. R.

ARISING FROM THE DEAD.

BY JOHN FORNEY.

"If ye then rise with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3: 1.

I WOULD not have the reader understand from the words heading this essay on rising from the grave; but arising from the death of sin unto which Christ died once and is raised, to die no more. Rom. 6: 9-10.

Here in this resurrection a living Christ came forth and death can no more have dominion over him. "Like-wise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." So we see that the sinner must be made alive through Jesus Christ. For outside of Christ there is no life promised, neither is there salvation in any other name under heaven given among men where by we must be saved. Acts 4: 12. Then the subject of this new life, and arising with Christ should deeply interest every mortal being on earth. And I will ask the reader, are you risen with Christ? Have you got this new life? Did you bend the death of Jesus? Have you passed from the death unto life? Have you become a new creature in Christ? Are old things passed away? Paul says "therefore if any man be in Christ he is a new creature."

How did we get into Christ? This is an important question that every one should be able to answer for himself. Can we answer as Paul did, Gal. 2: 20, 27, "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ? Are you crucified with Christ? Does Christ live in you? The life which you now live in the flesh, do you live it by faith of the Son of God who loved you and gave himself for you? Gal. 2: 20 And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. Rom. 8: 10.

But I fear there are many, yes, thousands in the world, and perhaps some that are rulers in Israel, that cannot say by self experience how these things can be. And will marvel like a Nicodemus, and say how can a man when he is old be born again, or when he is dead be made alive again. But Christ says, "marvel not that I said unto thee, ye must be born again." John 3: 7. There is no one of all the human race since Adam that ever got into this world but by being born into it. And no one that sells his first birthright by sin, can enter the kingdom of God except he is born of water and of the Spirit. See John 3: 5.

God may use diversities of means to convince the sinner and to convict him of his sin. That may greatly depend on the degree of sin a man has engaged in. The youngest son that went far from his father's house was brought into want by a mighty famine. Luke 15. While a Saul of Tarsus was on his way to Damascus when in great agony from the high priest, he was met by the way by a light from heaven, and he felt the earth and heard a voice saying unto him, Saul, why persecutest thou me. The jailer was convicted under a great excitement, by Paul telling him that the prisoners were all there, when the doors were all open. While many on the day of Pentecost were convicted by having the crucifixion and resurrection of Christ preached unto them. So I might go on and adduce testimony up on testimony from the Scriptures. I might here say how many others with myself, became convicted of sin in our day and time, but shall forbear. And will only say here it matters not what the character of your sins may be, or what the means may be employed by God to make his Spirit and grace to bear upon the sinner, not only to convict him of sin, but he must become godly sorrowful, and this must bring him to repentance before he can rise from the death of his sin. He must first die unto sin before he can pass from death unto life; and this life every one must get in the Son of God, Christ must be formed in you, Gal. 4: 19, which is Christ in you the hope of glory. Col. 1: 27. And to this life every one must be born; and it is an undeniable truth there must be an conception before a birth can take place, and there also must be a certain degree of life before the birth, but it is not the full and separate life, exercised and enjoyed by the child, as it is after it is born, for could it ever be an heir unless it is born. So most necessarily a death takes place before a resurrection unto life; but only the body must die, and not the spirit. So also the body, if sin only shall be dead and not the renewed and spiritual mind. When the penitent believer is buried with Christ by baptism into death, and rises to walk in newness of life, like as Christ was once painted, burdened and made sorrowful unto death by the sin of the world, which he bore in his own body to the cross, where he died unto sin once; and when he arose from the dead, he left all sin in death, and he liveth unto God, Rom. 6: 10, sin has no more dominion over him. So the child of God, to be now dead indeed unto sin, but alive unto God, and is sealed with that Holy Spirit of promise. Let us look carefully into the Scripture and learn the example and teaching of it, and learn God's own plan and doings when he was about to deliver the children of Israel from Egypt where they were in bondage under Pharaoh. They were God's people

while yet in bondage. Exodus 3: 7. I have surely seen the affliction of my people. This is a truth that no believer of the Bible will deny. But it is also a truth that cannot be denied that they were not a delivered people until they had obeyed the word of the Lord to a certain extent, and not until they entered through the Red Sea. Here their enemies were left behind them in the sea, when the children of Israel were baptized unto Moses in the cloud and in the sea, and thus the Lord saved Israel. Exodus 14: 30. Then they could sing a new song unto the Lord that he hath triumphed gloriously. Ex. 19.

Paul tells us 1 Cor. 10: 3, 4, and did all drink of the same spiritual rock; for they drank of that spiritual Rock that followed them; and that Rock was Christ. Had they not crossed the Red Sea they could not be delivered from bondage, and could not sing this above song.

So we see of Noah and his family, he found grace in the eyes of the Lord (Gen. 6: 8) before the deluge, but when he was warned of God, prepared an ark to the saving of his house. Heb. 11: 7. Without it he would have perished with the ungodly, and could not be saved by water. (1 Pet. 3: 20), to pass the new world, where God made a new covenant with Noah and gave him great promises and blessings. Gen. 9: 1-17. Peter says, "like figure whereunto baptism doth also now save us, by the resurrection of Jesus Christ. Cornelius was a devout man and one that feared God with all his house, who gave much alms to the people and prayed to God always. Acts 10: 2. Yet he had to send for Peter to tell him words whereby he and his house shall be saved. Acts 11: 14. And while Peter taught them the way of the Lord the Holy Ghost fell on them, and he commanded them to be baptized. Acts 10: 44-48. Saul, the great persecutor, was three days without sight, fasting and praying, when the Lord sent Ananias to him to put his hands on him. He received sight forthwith, and was filled with the Holy Ghost and was baptized. Acts 9: 9-18. When Philip preached Christ unto the Samaritans they believed, Philip preaching the things concerning the kingdom of God and the name of Jesus Christ. They were baptized both men and women; and when the apostles laid hands on them they received the Holy Ghost. Acts 8: 11-17.

The eunuchs of Ethiopia was also up to Jerusalem to worship, and was a reader of the Scripture, like a Nicodemus before he could understand Christ and the new birth, but no sooner did he learn them by Philip he immediately put on Christ by baptism. No one can remain in disobedience when once enlightened, for disobedience is sin. As soon as the Lord opened the heart of Lydia, she attended unto the things which were spoken by Paul. Acts 16: 24. This is God's way, according to his word, and let not man fight against it, nor lay plans and give counsels how God must do with you before you will obey him. You may not be a Saul, nor a eunuch, nor a Lydia, nor a jailer, nor a Cornelius. God may not see proper to deal with you in any of the above ways to convict and convert you. Therefore awake thou that sleepest, and arise from the dead and Christ will give thee light. Eph. 4: 14.

Modesty and humility are the sobriety of the mind; temperance and chastity are the sobriety of the mind.—Witchester.







HOME AND FAMILY.

Husbands, love your wives. Wives, submit your- selves to your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath...

HOME.

Where is the happiest home on earth? The not 'mid scenes of merriment; The home where God's favor smiles bright; Fill'd with His peace and His love...

THE OLD LOVES.

As we journey along the roads of life, and find our time filled up with busy cares and ceaseless work, we are apt to forget the simple things which once gave us such dear delight when the heart was young and tender...

able thoughts and fancies, they will make the world so full of glory and beauty, then will they not bring to you a degree of pleasure and satisfaction, a remnant of their old grace and familiarity...

CONTENT.

Our happiness is not dependent upon outward circumstances. You see people happy and miserable amid all circumstances, in a family where the last lot of bread is on the table and the last stick of wood is on the fire...

I stepped on day on Broadway at the head of Wall street at the foot of Trinity Church, to see who seemed to be the happiest people passing. I judged from their looks they were not the people who went down Wall street...

I believe real happiness often looks out of the window of a humble home than through the opera glass of the gilded box of a theater. I had Nora growing on a throne. I had Paul sitting in a dignified seat...

The wealthiest man forty years ago, in New York, when congratulated over his large estate replied: "Ah, you don't know how much trouble I have in taking care of it."

Byron declared in his last hours that he had never seen so many twelve happy days as his old life. I do not believe he had seen twelve minutes of pure satisfaction.

Napoleon I said: "I am king with anguish from the exercise and selfishness of men. I hold life a horror; death is repose. What I have suffered the last twenty days is beyond human comprehension."

While on the other hand to show how one may be happy amid the most disadvantageous circumstances, just after the Ocean Monarch had been wrecked in the English Channel, a steamer was crossing along in the darkness...

Jesus, lover of my soul, While the billows near me roll, While the tempest still is high, Bid my heart and soul to thee fly.

The heart's right toward God and man, we are happy. The heart's wrong toward God or man, we are unhappy.—Talbot.

SELF-RESPECT.

A GENTLEMAN hearing a common remark of the "good luck" in a man in a securing place, replied that it was not "luck" that gave a boy his rise in life, but something else; and then told the following story:

My father was a chair manufacturer. He was a very busy man, and employed many workmen and boys. He used to say them according to their work, that is, the number of chairs each made was counted at the end of the week, and listed to see if they were doing it well. He had a chair "passed," or met the requirement, the man or boy was then paid for making it.

In our employ we two boys whose names I will remember—Elias Lewis and Henry Melton. Boys worked very well and hardly ever had a chair found to be out of the requirement for the boy's department.

"Now," thought father, "I desire an honest, conscientious boy."

And how do you think he acts about finding one? He examined all the boys in a large room, and told them that each father wanted, no test would be required; each boy should make his chair and at the end of the week obtain his pay according to the number made. At the end of the week he found that far more chairs had been made than usual, but he paid each boy in full; yet unbeknown to them he had the chairs of each carefully marked and placed by themselves. At the end of three weeks they were all examined. It was then discovered that although Elias Lewis had made a larger number, they were just as strong as before, while those of the other boys were more or less defective. "Ah," said father, "Elias is my man," and to him he gave the position.

"Doing right when there is no one to watch you but your own conscience," says the S. S. Visitor, after quoting the above incident. "It is the kind of self-respect that wins the respect and confidence of others, and the smile of God."

—Speak with candor and deliberation on all occasions, especially in circumstances that tend to irritate.

Never reflect on a past action which was done with a good motive and with the best judgment at the time.

ANNOUNCEMENTS.

Notice should be sent and written on paper separate from all other notices.

The brethren of Broken Stone Church, Crawford county, Ohio, will hold their communion meeting at Bro. Michael Snavely's, three miles northeast of New Washington, on the 19th and 20th of June, commencing at 10 A. M.

The brethren of West Pine Church, Richland county, Wisconsin, intend holding a religious conference at 10 o'clock on Wednesday, July 12. We cordially invite all. Those wishing to come by writing to the undersigned stating what time they will get to Richland Center will find conveyance. Post office, West Branch, Richland county, Wis.

The brethren at Woodstock, Richland county, will hold their love-feast on the 27th and 28th of June.

The brethren of the Wabash church will hold their communion September 18, 1890, commencing at 10 A. M. The usual invitation is given. T. M. AUCKERMAN.

FALLEN ASLEEP.

Entered on the land which divides the Earth—Jan. 15, 1922.

Obituary notices should be prepared from the obituary list, written in the most pleasing form, and read. The following notices are in full compliance with the rules generally prescribed to members of churches. 2. Dates and place of birth. 3. Name of mother. 4. Name and date of death. 5. Name of father. 6. Name of wife. 7. Name of children. 8. Name of other relatives. 9. Name of other relatives. 10. Name of other relatives.

JORDAN—Near Tiffin, Seneca county, Ohio, June 15, 1894, Lovell Jordan, aged 47 years, 10 months and 10 days. Funeral exercises improved by the writer from June 16 to 22. S. M. LOCKE.

FORDNEY—In the Big Grove church, Iowa, June 13, 1894, of diphtheria, Mary Alma Fordney, aged 2 years, 4 months and 20 days. Entered by the brethren from the latter part of 1. One. 15. ELIZABETH JOHNSON.

MISHLER—In the Elkhart Valley District, Elkhart County, Ind., May 25, 1894. Announcements by William Mishler and daughter of Bro and Sister Pauline, aged 23 years, 7 months and 21 days. Entered by John Fink and John Fink by the brethren from June 4 to 11.

FORDNEY—In the Yellow Creek District, May 21, 1894, Bro. John Fordney, aged 71 years, 7 months and 14 days. Funeral services by the writer from May 23 to 24.

FINK—In the Bangs District, May 31, 1894, Kunalne Fink, aged 71 years, 2 months and 20 days. Funeral services by James Colburn and the writer from June 1 to 3.

BRUSH—In the Mexico Church, Miami county, Ind., June 10, 1894, Stephen Brush, aged 23 years, 4 months and 10 days. Funeral services conducted by Elder John Wolf assisted by Elder George Brower, from Rev. 14 to 16 a large audience. FRANK FARMER.

KINGEY—In the Beaver Dam congregation, June 2, 1894, Sister Malvina Kingey, aged 61 years and 7 months. Funeral services by the writer and Noah White, from 7 to 11 A. M. 15-14. DAVID HERRINGTON.

OUR BUDGET.

The fields are white, the laborers few, And there is work for all to do; Leave it to God, and he will send.

- Ideas are pitiable. Anxiety is the poison of life. A good heart is worth gold. Originality challenges originality. Patience and protractness are power. Few misers wear out; more rust out. Character is perfectly educated will. Children keep us at play all our lives. Joy is our truest servant as a spasm. Words only live when worthy to be said. He makes no friend who never makes a foe. Things past may be repeated, but not recalled. Each as every one is, inwardly, so he judges outwardly. Try self-bound. It is harsh at the beginning easy in the middle, and most sweet at the end. A good conscience is a continual feast, and a mind at peace through Christ is the outcrop of heaven. That is the best port of beauty which a picture cannot express. The history of many a Christian has for his chief data his so-called holy resolutions. No man has come to true gradations who has not felt in some degree that his life belongs to his race, and that God gives him no gift for his marking. A Pagan philosopher, being asked by what method he had acquired so much knowledge, replied, "By not being prevented by shame from asking questions respecting things of which I was ignorant."

The Boston Congregationalist says: Eight high schools for both sexes in the eight cities within the largest city of the American Republic in Eastern Turkey, and sixteen girls' schools are signs of great progress in a single year. A Turkish Pasha said: "When a girl comes back from a seminary, say not a girl, but a school has come."

A Protestant community has made a gain of about 100 converts in Central Turkey during the year. There is a great work being done by the people in the cause of education. Missions are greatly needed. Ooria, generally regarded as Ur of the Chaldees, and hence the ancient seat of the ancestors of Abraham, is specified several of the places particularly inviting such aid.

No preaching is so effective as that of conduct. There is no intrinsic excellence in truth by whomsoever uttered, that commends it to the hearer, but the best evidence of truth is the fruits of conduct. Actions speak louder than words. The preservation of life is to be believed. The one truth which a man lives in is of more value than a thousand which he proclaims by words. The gospel of salvation is the gospel of work, and work is essential to the maintenance of Christian life. There can be no spiritual strength without work.

Conscience of heart religion in prayer calls forth the fervor and ethical purity. That which lacks the sense of unworthiness, of neediness, and of assurance in coming to God for help, cannot be sincere prayer. How David's prayer (Psalm xxxvii) is strengthened by this conviction: "I have said, I will not fear; for I am poor and needy." Humble faith brings the faith heart to the ear that never answers hoarsely. "Preserve my soul, for I am needy." The eye single to the glory of God, claims the preservation of his sight: "God then, my God, save thy servant that trusteth thee." Trust in God is salvation. "Be merciful unto me, O Lord; for I cry unto thee daily." Continual mercy is the reigning of constant grace: "I have said, I will not fear, and I am ready to forgive thee. In the day of my trouble I will call upon thee: for thou wilt answer me." Past blessings give confidence for future. Now mark the supplicant's integrity of purpose: "I have said, I will not fear, O Lord, I will walk in thy truth." He has chosen the "way of truth," and he is a learner. "Build my heart to fear thy name; I will praise thee, O Lord, my God, with all my heart." Every-thing is upon the stretch of concentration, and the Lord will sanctify the offering to himself. "For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell." Only the real realizing the deliverance can approach the greatness of the soul's mercy. If a child of God lack this realization, does he not lack conscious religion in his petition?





# Free Press

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No. 26

## GENERAL AGENTS FOR THE BRETHREN AT WORK AND TRACT SOCIETY.

**W. F. BRANTON**, Berlin, Ohio. **J. B. MERRILL**, Washington, Pa.  
**W. A. JONES**, New York. **D. G. GARDNER**, Youngstown, Ohio.  
**W. C. BROWN**, Cincinnati, Ohio. **J. C. FLETCHER**, Leipsic, Ohio.  
**W. H. PETER**, St. Louis, Mo. **J. W. BRADLEY**, Columbus, Ohio.  
**W. H. WALKER**, Columbus, Ohio. **J. W. BRADLEY**, Columbus, Ohio.  
**W. H. WALKER**, Columbus, Ohio. **J. W. BRADLEY**, Columbus, Ohio.

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## THE GREAT PROBLEM.

A SERMON DELIVERED BY S. Z. SHARP OF ARLAND, OHIO, JUNE 13, 1880.

"What is a man profited if he gain the whole world and lose his soul or what shall a man give in exchange for his soul?" Mark 8: 36.

TO gain the world is to gain authority over it as Alexander and Napoleon attempted to do. Or to gain his glory and honor as Satan professed he had done when he took Christ upon a high mountain and showed him the "kingdoms of this world and the glory of them." For, if my hope to secure all this, yet nearly all strive to gain everything they can in some pursuit. How to gain the end in view constitutes the great problem of life. The principal objects of human pursuit are; let, Power; 2nd, Wealth; 3rd, Honor and Fame; 4th, Sensual gratification in all its various forms; 5th, knowledge; 6th, The Kingdom of God.

The last few people is born with the instinct. It asserts itself on its mother's knee; the dominant spring, it manifested among the little brothers and sisters and among the playmates at school. There are always those who strive to be leaders on the playground and subtle others. In every form of society this spirit is present. In the political field it is specially prominent. Around every office, from that of the alderman to that of the Chief Magistrate of the United States, hosts of greedy candidates swarm to secure the prize. Promises are made which are never kept, and every species of intrigue is resorted to in gaining the end in view. Even fortunes are sunk and souls perjured to gain that power a public office bestows. But what is the outcome of it all? If there are a hundred candidates for the same office, ninety-nine will be racked with the pains of disappointed ambition, while the successful one is at last dropped to the common level. Though he once was President of the United States, or if he was Alexander himself, pushing his victorious phalanx over river and mountain into the plains of India, and declared himself ruler of the world; yet at the age of thirty-three he lies in his grave, surrounded by his victims, and laid him in the grave to rot with the weary slave and the law-

less avenger of his empire. He made no provision for a future state, none for his empire, or even his family; all was lost—even his soul—for we may know the tree by its fruit. Now we turn to the question in the text: "What will it profit a man if he gain the whole world?"

The second great object of pursuit is wealth. A desire for it increases with its acquisition. While money in itself considered is not only harmless but the agent for accomplishing much good; yet, the love of money is the root of all evil. It corrupts the polls and civil government. It leads me to fraud, theft, arson and even murder. It blunts the finer feelings and closes every avenue to charitable acts and leaving in this condition of the reiner returning from California. Standing upon the wreck of his vessel about to sink, and about to leap into the waves to swim to a rock the Oupian called on him, "Drop the girls of gold or it will sink you to the bottom of the sea." So must every man of wealth. When in the voyage of life his vessel is wrecked, before his souls depart to reach the "Rock of Ages," he must first out the sink that binds him to his wealth. Joshua sold his master and when he had gained his 20 penny he lost his soul. As Jesus said, "I those whom this garment me none is lost but the son of perdition." Lost is a fearful word and nothing to exchange is swept in eternal gloom.

Worldly honor is an object that misleads many. Nebuchadnezzar, standing upon his palace in Babylon and gazing upon the city stretching out to the ends of the earth, said his soul upon the hanging gardens and palaces glittering in the setting sun he exclaimed: "Is not this Babylon which my hand hath built for the glory of my name?" Yet God struck him down and sent him to eat grass with the oxen in the field. His body mingled with the dust. His Babylon fell into ruins. His soul went to Babylon and he shall never live for worldly honor. What can Nebuchadnezzar give in exchange for his soul? His dream is sealed forever. Eternity itself will roll around and find him one of the same of now. So will it find every other one that seeks glory and honor as the primary object of his life, and though he gain all the world could bestow upon him, yet he could give nothing to exchange his soul.

Pressure is the object to which the world is flowing in a mighty stream. Like the Ganges that reaches the ocean through a hundred channels so this human stream is divided into different channels after pleasure. The saloon, the drug store and the beer garden, found in every town and city, are the places of resort for millions on our own land who have no higher aim in life than the gratification of sensual pleasures. The business in the store, the workshop and the farm is employed to get means to gratify this lust. The comforts of the family are secondary. Religion is not regarded. Home, family, means, body and soul are offered a sacrifice to the God Bauchas, and sixty thousand souls are swept every year into the ocean of eternal despair through this channel of pleasure alone. These few friends, you seek to steer away from that channel as your bark floats down the stream of life. The card table is the entrance to another stream of rapid descent to destruction. If you want to judge the character of that stream look at the character of those who indulge in these games. What preparation has a single one made for his soul? The very countenance of these gamblers indicates the absence of Christ's spirit. Nothing to give in exchange for his soul which finally lost.

One of the broadest streams in human life is the one called "Fashionably folly," having its fountain head in Paris, more than half of the world's inhabitants are said to be illegitimately born, and where vice of the deepest dye is practiced without a blush. From this fountain the stream runs to every nation and mingles its filthy waters with every other stream. One of our strongest churches was one hundred years ago distinguished by plainness of dress. Today it can scarcely be distinguished from the stream of pride; and even some of its ministers display all the gaudiness of the dancing master. Another denomination that made plainness of dress a cardinal point of its faith is fast losing its simplicity. While our own church is threatened with being engulfed beneath the same murky stream; page men and women in every denomination are alarmed at the fearful straits this lust for dress and display is making, and everywhere are raising their cry against it. If any one should gain the finest garments made in the world, have it decked with the richest diamonds of the east, yet that soul could weep because it could gain no more. Personal display is an unworthy aim. Not what is on his back, but what is under it gives character to the person.

The young lady or gentleman whose character depends on dress, lately says two things. 1st. That there is something lacking in their being that needs a fine dress to make it up. 2d. If their character depends on their external appearance, what advantage have they at night when their garments are laid by? My young friends you seek to guard against this external display, and seek a higher aim in life.

Knowledge is another great pursuit in life; a desire for it is a God given principle, planted in every human soul. It gives strength and wealth to the haughty. It is natural to learn so it is to breathe. As the body needs the life-giving element in the air, so the mind needs the knowledge of the outer world. God has adapted the mind within to the outer world—the two cooperate. The capacity to comprehend the beautiful is in the soul; because the beauty of the flowers, the fields, the clouds and stars satisfy that capacity. The mind comprehends what is good, hence noble deeds, noble thoughts and principles satisfy that part of our being, and the pursuit of all this is elevating, lifting him up from the low mercenary objects, brings him nearer God. Truth may be sought for its own sake, whether it is in the book of nature or traced in the footprints of the Creator on the rocks; whether to be read in the flowers of the field as God's beautiful thoughts crystallized; or walking among the stars and exclaiming with Kepler, "O God, I may think I try thoughts as rays." Knowledge in itself will never degenerate. No one is held accountable for what he knows; hence knowledge is like the waters of a canal, clear, bright, and ready for any use you wish to make of it. Knowledge, however good it may be, will not save the soul. "Though I have all knowledge," says Paul "It profits me nothing." 1 Cor. 13.

Lately there is something that does profit. "Seek first the Kingdom of God and its righteousness and all other things shall be added unto you." When you have found on the will of God concerning you, and have obeyed from the heart that word of doctrine delivered by Christ and his apostles, and possess the faith as it is in Jesus and are subjects of the Kingdom of God, your higher preparation will come, and pleasure, nor any other creature can separate you from the love of God in Christ Jesus. Then you may have all the power of Joseph, if the Spirit of God is in you; the wealth of Solomon if you build God's temple; the honor and fame of David if you are men and women after God's own heart; the knowledge of Daniel if you fear the God only, and have made the Christ your advocate you can point to him as the ransom for your soul.

## WHICH?

BY C. R. BALDWIN.

*J. Scott Satterly, Dear Brother, Grace and Peace be multiplied—*

"YOU ask whether we are saved by the life of Christ, or by His death? Not possibly by either without the other. The life of Jesus was an necessary antecedent and preparatory to His death, as His death was essential to our reconciliation. "Because I live, you shall live also." Here life gives life. The infusion of His life into ours is the perpetuation of the incarnation, and means salvation. "He shall save His people from their sin." To be saved from sin is to live free from sin. This is possible only by Christ living in us. His life manifested in our hearts and manifested in our department, is salvation from sin. His death works mainly *Godward*, and rectifies governmental relations and prepares a ground of forgiveness. His life personally appropriated puts us in relation to that ground so that forgiveness and salvation are realized. We are reconciled by His death, and saved by His life. Rom. 5: 19. In His death we trust; His life we live. This is salvation. We must walk as He walked, if His blood is to vivify us. 1 John 1: 7, and 2: 6. Life and blood are Biblical synonyms. Gen. 9: 4. This mystery runs back into the very constitution of Deity. Gen. 9: 7. John 1: 14, and 4: 9. In His was life. John 1: 4. "The Life of the death is in the blood." "It is the blood that maketh an atonement for the soul." Lev. 17: 11. "The Word was made flesh." The blood of Jesus Christ cleanse from all sin." The blood was first expressed in Holy communion for our initiation, and then shed for our reconciliation. We are saved by His blood, active and passive, living in our churches, how many would be left to live for our atonement, and yet living even when dying.

## HOW MANY WOULD BE LEFT?

A WRITER asks the following questions— "When the following classes are taken out of our churches, how many would be left? All who will not pay just debts. All who are hypocritical. All who are doubtful, and talk about others behind their backs. All who get into debt without a prospect of paying the same.

All who are proud and scornful, holding themselves above their fellow men, and channing these less fortunate than themselves. All who worship money more than they do their Creator. All who speculate on the ignorance of others. All who are tattlers. All who think more of wicked rich men than they do of a pious poor man. All who appear on the Sabbath. All who make long prayers for the sake of being heard and seen of men. All who are vain and self-conceited. When these, and a good many others that could be mentioned, are taken out, the church will be left without a member. The religion of Jesus does not her; it is the above defects. It makes the true converts merciful, helpful, and charitable; disposed to visit the widow and orphan, and to keep unspotted from the world. It does not make one proud or scornful; but, on the contrary, makes one desirous of doing good, to be meek and humble, and to be kind to all as opportunity may offer.

The General Assembly of the Presbyterian Church adopted resolutions against reading secular papers on the Sabbath; investment of money in enterprises carried out on the Sabbath; sale of intoxicating liquors; transmitting lottery tickets by the United States mail; and rejecting the exaltation of the evils of Mercurianism.

## HARVEST

BY J. M. V. BEVELL.

The harvest is here and the reaper is out.  
The grain of the season is ready to cut,  
The binders are making their bundles or sheaves  
Each heeds his proper attention receives.

There is always a season to reap and to sow,  
As well as a season to plant and to sow;  
For summer and winter in turn re-appear,  
And change all the seasons that come in the year.

The bundles by thousands are bound on the plain,  
But all must be opened and threshed for the grain,  
So also our sheaves that are bound to the end,  
Some time will be opened—our grain will be sown.

There's plenty of labor for each one to do,  
If not at the harvest, there's other work to do,  
And none should be idle, the time is so short  
To pull up the weeds that will grow in the hort.

The hum of the harvester sounds in the fields,  
The harvest is here, and the grain has to yield,  
The tramping of hooves, the hum of the wheels,  
Is heard where the music of industry steals.

What number of harvesters hum in the fields,  
Where crop after crop abundantly yields!  
How many are all those thousands of hands  
Who labor at harvest in civilized lands!

Our fathers who handled the sickles are gone,  
Their harvests are gathered, their labors are done,  
And now they are waiting to reap the reward  
Which the dead will receive at the hand of the Lord.

And there is a harvest awaiting us all,  
That we must attend when the Reaper shall call;  
Our work will be gathered, our wages be paid,  
In the balances all our grain will be weighed.

But there is a Reaper abroad in the land,  
Still having a sickle or scythe in his hand;  
He reaps the green fields, and he reaps the ripe grain,  
His sickle he thrusts, and the blossoms he stains.

This Reaper has reaped the great fields of the earth,  
By day and by night his sharp sickle went forth:  
He reaps in the sunshine, and reaps in the shade,  
And stays not his hand to resharpen his blade.

He also has reaped the red fields of the earth,  
When legions swarmed with banners went forth,  
He always reaps with his terrible blade,  
Where fields of destruction and carnage are made.

## HONEY DROPPINGS IN THE WILDERNESS

BY C. N. BALDWIN.

To my afflicted, Suffering Sister, Mary E. Shelley, of Myford, Indiana:—  
YOU understand the allusion of my caption. Opened eyes, Divine inspiration and panoply, a great victory, and almost a martyr victim of crowded impulse and tyranny. It is not so still! We dip the end of a rod into a honey-comb, taste the Divine luxury, are endowed with wisdom, strength, valor, undertake and achieve a grand campaign against some garrison of the Philistines, and lo, because we have unwittingly infringed some rash, impertinent regal manufactory, we are served with our death-warrant. But common sense and common humanity come in to rescue. When the passionate, vascillating Scull says, "God do so, and more also, for we should surely die Jonathan;" the intuitive sense of right swells in its majesty and replies, "God forbid: as the Lord liveth there shall not one hair of his head fall to the ground." Courage, ye Christ-enshrining, Cross exalting, Truth extending wilderness pilgrims: the "God forbid" is still the strong heart-throb of Israel, and the providence of the Most High is still the shield of the pure in heart." But let not Korah, Dathan, and Abiram presume on functions out of

their sphere. An ovation for the Jonathan, but fire and the pit and an accursed memory for both headed, black-headed insurgents. But for the honey-drops you are a sufferer, a Patmos exile, a living illustration of the sacredness and inflexibility of law. "I am your brother and companion in tribulation," and I humbly trust "in the kingdom and patience of Jesus Christ." Strange words these, "Kingdom and Patience." Reigning through humiliation, suffering, and crucifixion. There is one lesson which we must all learn before we are in the secret of Incarnation, and before we can participate the blessedness of Emmanuel.

Although "He was a man of sorrows and acquainted with grief," His beatitudes were so exalted and intense as His sorrow was deep and agonizing. He could feel as those only can the length and breadth of whose nature is un-interrupted and filial contact in communion with Deity. This made "His soul exceeding sorrowful," and His joy a reflection of the bliss "He had with the Father before the world was." "Learn of me," is the sublime, all-comprehending injunction. "I am come that they might have life, and that they might have it more abundantly." This is the lesson. We know not what it is to live. Our very life is death until we know Jesus. "Because I live, ye shall live also." The incidentals make up our history. But Christ lived the Divine idea and fact in spite of circumstances. Life was to Him the pulse and rapture of God, even in Gethsemane and on the Cross. It had many bitter ingredients but they were not elemental. When clouds draped the sky, the sun was not blotted out. Life was to Him a Divine gift that was to be prized and enjoyed for its own sake. It was instinctively as full of God and God's joy under the scourge and on the ignominious instrument of torture, as in the most glad and triumphant period of His career. This great truth struggled to the surface in that great declaration, "A man's life consisteth not in the abundance of the things which he possesseth."

A man's poverty does not mean rage and ulcers and desolation of material things. Those "of whom the world was not worthy," the "kings and princes of God," "wandered about in sheepskins and goatskins, in deserts and in mountains, and dens and caves of the earth, destitute, afflicted, tormented." These were the rich of the universe, the "heirs of God," "possessors of all things," because they had learned of Christ the meaning of life. The sickroom is an excellent place to test the kernel of our being. Suffering and destitution and isolation strip off the incidentals. Nothing can brighten and sweeten the darkness and bitterness and agony of the sickchamber but the innate, God conferred, God-felt value and grandeur of life. Christ would be Christ in the midst of Hell. He lives: not that death life which is the inheritance of a fallen race, but as God. He that so lives, can find the best hours and grandest opportunities on the couch of pain, and in the darkened cell of seclusion. A tear saturated pillow may be a door step touching the threshold of the Gate of Pearl. We must learn to clip the wings of ambition, and sober the airy imaginations that place us in lofty positions, and come down, or mount up, to the naked fact of life as God has it, and offers to us in Christ Jesus.

This is life—eternal life—to know God, and the Sent One. Not know Him as we know each other, however intimate, but as we know ourselves. A friend can sacrifice his life for us, but God alone can give us His life and recover us from death into fellowship with Himself. This is what we must cherish, and in this find our heaven here and hereafter, and not in circumstances which without this are only a mockery and delusion. Where Jesus is, there is very God in the flesh, and the potency and prophesy of that which God means when He says, "I AM. God not simply is, but is thus. So; and so to live in the Christian sense; and not to be in life, death, here and forever in all the energy of life.

Jonathan was one that lived. His heart was knit with David's, and David's with God's. He avoided through the sharp rocks of difficulty on hands on feet. I Sam. 14. God struck through him. His first onslaught covered half an acre with twenty corpses, and then the fear of Omnipotent vengeance rolled out on all sides till "there was a trembling in the least, in the field and among all the people; the garrison and the spoilers they also trembled; and the earth quaked; so it was a very great trembling." "The multitude melted away" under the terror of an invisible power. The life that made the horse illustrious, also made the Philistines like chaff and stubble. Mighty and glorious lesson of indwelling Divinity: "I can do all things through Christ who strengthens me." "Mighty through God" is the pulling down of strongholds." More than a match for the Philistines, more than a match for the Devil and his fire-armed legions. "Fear not, for I am with thee; he not dismayed, for I am thy God;" "To me to live is Christ," Christ is God, and God is Almighty, we are His, and He is ours, "strong consolation," in visible confidence. In your lonely Patmos of suffering you can wage mighty conflicts and gain grand victories than Nebuchadnezzar, Alexander, Napoleon, Wellington, or Grant, because "Christ is your life," God manifest in your flesh.

## PARTING WORDS.

Delivered by Dr. Bear on Saturday to some Orphans leaving the Asylum.

IN the Proverbs of Solomon, chapter 27: 18, we read: "He who guardeth his fig-tree, will eat its fruit and he who watcheth his Master will be honored."

My children, as some of you very soon will leave this institution in order to enter upon the practical duties of life, I wish to offer you some advice, how to conduct yourselves in your new positions. Above all things endeavor to obtain the good will and affection of that person in whose employ you will be placed. Our texts; "He who guardeth the fig-tree will eat its fruit and he who watcheth his master will be honored." Therefore watch your master, read from his looks what he wishes, from his hints what he desires; take from his satisfaction, from his frown his displeasure. Study the character, the individuality, and the special peculiarities of your future employer and make it your business to please him in every possible way. And as all beginning in the practical sphere of our labor is connected with duties of different kinds, do not consider it below your dignity to do the work of a lower grade. Enter with a full heart into every occupation; be it that your master orders you to dust the counter or to clean the room, be it that he desires you to wash the floor or sweep the yard. There is nothing degrading in labor, every work which we execute

with skillfulness and willingness of heart heightens and ennobles our character. Pay also strict attention to every branch of business with which you are made acquainted; follow by the interest you take in your handicraft that you are anxious to profit by the instruction given you. Whatever branch of trade or science you select, endeavor to master it entirely and in the most perfect manner. Never overstep the special lines in which you are employed. There are apprentices who assume the misu and role of journeyman, and journeymen, who want to play the master. Remain within the sphere in which you are engaged and do not venture "to run" before you are able to "walk." And as you have nothing else to fall back on in life, than your good name, try to keep your character free from every blame, reproach and accusation. Make of honesty a religion and cling to it, whether you are in or out of employ, whether you are in health or in sickness, whether you eat the bread of sorrow or the meal of luxury. Never disgrace your youth second home, by misconduct, for consider well that by your praise we are praised, and by your blame we are blamed. One word more. It is the fashion among some of the young, through want of ripeness of judgment, to boast of their unbelief. Beware of entering the society of such scoffers and let no one deprive you of the God of your fathers. To this God cling, with all the tenacity of your soul and seek to glorify Him within your workshop by the strictest adherence to your duty, and out of it by candid and truthful demeanor and by the performance of actions which at all times will place you among the masterpieces of Creation. Nor do not forget to attend as often as you can, for your own benefit and for the honor of God, our places of worship. May the blessing from above and the good will of man follow you everywhere. Amen.

## AN ANCIENT TESTIMONY.

BY JAMES STANS.

WHEN we quote ancient testimony to prove that for at least three hundred years after Christ there was no other mode of baptism than immersion, some people think that such quotations are either invented or garbled by Unker writers to sustain a favorite practice. We readily acknowledge that our practices is a favorite one for the simple reason that he who thought us with his blood has so ordered it, and if we love him, we will love to do what he has bidden us to do. Our favorite practices are Christ's commands.

We have just been looking into an old work written in the Welsh language in A D 1716, by Theophilus Evans, an Episcopal minister in Wales, and translated into English by a Mr. Roberts in 1834. He knew nothing of the Brethren and what he says to sustain their practice cannot be construed as partial. His work is entitled "A View of the Primitive Age." He has a good deal to say concerning primitive practices.

In future articles we shall lay his testimony before our readers. It is highly interesting, ancient and is a voice from Wales, where primitive christianity was a long time preserved.

Though God corrects his disobedient children, and puts them under the marks of his displeasure yet he does not disinherit them.

AT THE SEPULCHRE.

BY M. M. BISH.

A LITTLE band of weeping women wait  
At early dawn to seek the sepulchre  
Where Jesus had been laid. Sweet songs myrrh  
And precious ointments bringing, all intent  
On loving service. And then, walking, they  
Fell weeping who should roll the stone away;  
When lo, they find the door is open wide—  
But where is he who had been crucified?  
The grave-clothes folded lie, and in his stead  
Two angels sit, with faces like the light,  
And say: "Why seek the visitant among the dead?  
He is not here, but risen as he had said."

Then, while they trembling stood, still heard  
A voice, whose thrilling sound, still heard  
Came

The loving Mary Magdalene, the sinner  
Whose many sins had been forgiven her,  
She, finding not the Lord within the sepulchre,  
Fell weeping in her sorrow and afflict,  
Nor deemed the angels could have told her right.  
When lo, a voice falls on her startled ear,  
Whose accents she no more had hoped to hear.  
With sorrow's flood still flowing down her cheek  
She turns to see her Lord and Master speak.

When weeping o'er some sepulchre of clay  
That hold the one into our souls most dear,  
So to the questioning hearts the angels say,  
"He whom you seek, beloved, is not here;  
Lo, he is risen, but a little way,  
He goeth before. Be comforted and pray."  
—The Advance.

THE POWER AND MAJESTY OF TRUTH.

BY JAMES EVANS.

MUNDED II.

"I AM of the opinion," replied the daughter, "that he has never been in an academy, university or theological seminary. He used such common language, so simple that I understood almost all he said. Thus his dress was so very plain. The style was odd and old-fashioned. But he seemed well acquainted with the New Testament and quoted much from it."

"Well, my daughter, that seems to be a waste of time to quote or read Scripture. We can read that at home, or at least have read it. Our minister does not quote much Scripture. He reads his text and then employs such beautiful language. His manners are so graceful and his periods so well finished. His style is almost faultless. I do not see what right any man has to preach who has not been trained for that purpose, in a word, who has not learned to preach, as men of other learned professions have to do."

"So you have always taught me but somehow or other, the new preacher, unlearned as he may be, made a singular impression on my mind. His subject was obedience to all that Jesus and his apostles commanded. He said we would be judged at last by the words of Christ, that an obedient Christian was known by simplicity of manners and plainness of dress, as well as by a change of the heart. His text was 'Be not conformed to this world.' He drew such a picture of a Christian, as made me feel somewhat ashamed of my nice clothes. Until day I thought we could not be too fast in our apparel, but new ideas are started up in my mind, and I doubt if we are Christians, at least such as he described."

"You must not go to hear such ignorant men anymore. Do you think the Lord cares what you wear? And then our position requires us to dress as we do. We must maintain our rank in society. But our hearts must be right, and that is all we require."

"We were told to do that we must not wear gold, pearls or costly array. He told us where Paul had forbidden it. 1 Tim. 3: 9. Well, if Paul has forbidden

it to those poor people who lived in ancient times, it by no means follows that we who belong to the better class should not dress according to our rank. That man would rob us of all that is desirable in life. Paul himself might have been a little extreme on this point. He sometimes speaks as of himself and not of the Lord. Paul might have been mistaken on that point."

"Perhaps he was. You, my mother ought to know best. But the preacher told us that a real Christian, neither dressed like the world, nor attended places of amusement, but kept away from social, fairs, strawberry festivals and all gatherings of the church and the world for carnal enjoyments in order to raise money."

"Why, my daughter, he would deprive us of all that is worth having in religion. Are we to become hermits and ostracise ourselves from good society? No, no, we are here to enjoy the world, and make the best of it. We know little about the world to come. That is not our business. We leave the study of such things to those who call it is to look in such matters. Let us enjoy the pleasures that God or Nature sends us. We ought to be like the birds that sing amidst the charms of Spring or Summer. We are just as safe for the next world, making the most of life, as if we were shut up in a place dedicated to religion and pious contemplation. But who did you see at the new meeting? Well, I saw Mrs. M. who comes to visit us so frequently. She is a nice lady, and at our last social provided some of the nicest things to eat, and everybody speaks well of her. I noticed that all seemed to be interested in the sermon. No one, I think, slept."

"Well, you have excited my curiosity somewhat, and I must talk with Mrs. M. about it. But we are well satisfied with our church and are looked upon as Christian people. I do not want you to be disturbed in your mind. You are safe to live in our church. We want no changes. May have gone to heaven from our church, and so I hope we will when we can no longer enjoy the world."  
(To be Continued).

IT PROVED TOO MUCH.

BY J. D. MACHUTLIN.

I WAS much interested in Brother R. R. Miller's article in the B. at W., some time since wherein he proved that the Brethren and all others have but one mode of feet-washing. He holds that the wiping is no part of the command or ordinance—only a consequence or sequel to the ordinance itself.

His logic is good, but to me it proved more than he intended—it proved that we are not commanded to have our feet washed, "to wash one another's feet," or to transcribe the words one to wash another's feet.

There are two prominent features in this ordinance, the command and the example. If we look at the command alone we see we are "to wash one another's feet;" if we look at the example alone we are to wash and wipe the feet of twelve others, and not have our own feet washed. If we take both the command and the example and the light of the Word and Spirit of God with good reason we learn that to comply with the injunction of the Master we must wash another's feet—we must wipe another's feet—we must have our own feet washed by another person. "Ye also ought to wash one another's feet." John 13: 14

I will say right here that I have always heretofore favored the double mode and do not now mean to argue any mode, but I am persuaded that it is just as necessary to wash as to wipe. The single mode may be practiced and not half the members obey the command "to wash."

I have frequently heard elders say that no one should attempt to commune without having their feet washed, when at the same time they themselves had not their washed nor wiped feet. I have often done so myself and did it too as I have said "in all good conscience." But Brother Miller's article has set me thinking and investigating, and I am now fully persuaded in my own mind that it is just as necessary to wash as it is to be washed. His view of the case I have never heard advanced by any one. It may conflict with the views of many wise old brethren, but I dare not measure my duty by any man, for I read of those that "measuring themselves by themselves, and comparing themselves among themselves are not wise." 1 Cor. 10: 22. If I am wrong I hope some one will correct me in the spirit of love, and it will be thankfully received.

Penn., Inds.

"If I see right thy grace impart  
Still in the right to stay;  
If I am wrong, O break my heart  
To find that better way."

"GIVE US THE SCRIPTURE"

BY J. F. BRIDGLES.

MANY persons are very persistent in their demands upon this point. No sooner does a question arise than they are possessed of the idea that if not positively forbidden there can be no violation. There are, however, many points not defined in the law of prohibition, yet to engage in them is the violation of that principle which seeks to maintain the true character of pure and undefiled religion. For instance, there is no direct violation for a man to take an occasional glass of whiskey, it is not forbidden in so many words, yet we must all conclude that it is an indirect violation because it does violence to the spirit of the law, and if persisted in may lead him down to a drunkard's grave and a drunkard's hell, and in that way he falls under the condemnation of the law which declares that no drunkard shall inherit the kingdom of God.

Many brethren and sisters seem to be galling under the restrictions placed upon them by the church, and A. M. is continually receiving its share of abuse; but the fact is that in order to produce certain effects religiously a well arranged system of principles or causes must be enforced which are founded upon the words of divine inspiration. It is useless to argue that we may engage in certain pastimes, callings, etc., without being contaminated by the evils attending them; as well argue that we may engage in tippling without danger of becoming confirmed drunkards.

Again, there is no direct violation of the Scriptures for brethren to hold the various offices within the gift of the people, yet no man can discharge the duties which they impose without producing ill will and hard feelings, and thus give occasion to set aside the spirit of the language which exhorts that we be perfectly joined together and that we do not speak evil of one another. The question is sometimes put in this way: "Why don't you people take part in politics?" "Why don't you go to the elections?" "Do you think it is to do so?" Well, no, we do not hold that

it, yet politically, our brethren are as much divided as any people can be, and we can only maintain peace on that point upon the basis of the principle exhibited by that wife and mother who is ordered to maintain peace in the family exacted a solemn pledge from father and son to never agree the political issues of the day, she removed the cause and the effects died out.

GOD'S LOVE.

BY L. FLORENCE KELSO.

LOVE is a compassionate regard, or an expression of kindness for another. How vast and unmeasured is thy love to sinful humanity, O God!

Who can fathom the wondrous love which the Father daily bestows upon us poor unworthy creatures of the dust! A passage of Holy Writ reads thus: "And having food and raiment let us be therewith content." We are provided with food, raiment, and many other precious gifts; but, are we contented, and as thankful for them as we should be! I fear we are not; that we sometimes forget to love the Father, who through his great love for us, bestows us with every good and perfect gift.

We are commanded to love God supremely, for love is the fulfillment of the law. "He that loveth not, knoweth not God; for God is love." On earth every kindred tie may be severed; by death we may be separated from parents, brothers, sisters and friends. From the mutability of human love, we conclude that every tie in nature may be riven.

But God's love is unchangeable; the same yesterday, to day and forevermore. This fact should cause us on all occasions to mentally inquire, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or peril, or sword? Since we have chosen the narrow path, we can look back to the broad path of sin, upon which we walked; and if we had continued therein, our souls would have gone to eternal ruin, finally. But God's precious love interposed. The love of God passeth all understanding; let us in contemplation of this wondrous love let us exclaim, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." Then let us love each other while abiding in this world of sin, for if our hearts are actuated by the impulse of kindness for each other here, we may receive many a sweet draught of exquisite joy from the great fountain of love and happiness beyond. In heaven death shall be banished, and the pearly gates shall fling a glorious radiance over the Eden-world, trod with a never-fading vine. There we shall be clothed in pure white, and seraphic sounds greet our ears; unbounded love and its purest and sweetest enjoyments reign supreme in every heart.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

To walk in the light, and to walk fully up to one's light, is the only way of safety. As more light is perpetually given to him who seeks it, so more service is constantly required; and thus the weakest child of grace may steadily ripen in manhood to glory, even as the rays of morning brighter into perfect day.













# Brethren At Work.

Vol. V.

Lanark, Ill., Tuesday, July 6, 1880.

No. 27

## GENERAL AGENTS

FOR  
**THE BRETHERN AT WORK**  
AND  
TRACT SOCIETY.

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John W. McHenry, Green, Ill. D. Weaver, SHELBY, Oregon.  
J. W. Woodworth, MINNEAPOLIS, Minn.

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## INTEMPERANCE VS. CANADA THISTLES.

BY GEORGE W. DEPPER.

MAN Y upon noticing the title of this article, will undoubtedly think it a queer subject. But we hope after reading it they will think differently.

Not long since our attention was called to the passing of a bill in our State Senate making provision to prevent the spread of growth of the Canada thistle.

Upon reading the bill, and often since, we have thought of the many greater evils in existence which our legislative bodies never notice. We thought of the liquor cause and the evils it produces.

We will admit that the thistle is a very desirable thing, very difficult to manage, but we shall not apologize for it, we defend it. We do not think the poor thing is to blame for growing where it finds good soil. It is its nature to grow. It cannot help growing under favorable conditions. But nobody wants it. It finds no welcome in fields, gardens or roadsides. We do not know that Canada thistles ever killed anybody, or made men crazy or brutal. We have no record of wives murdered, children orphaned and beggared, families ruined, property destroyed, public morals debauched and society demoralized by the spread of the Canada thistle.

It has, however, to our knowledge, been the cause of theft, robbery and violence. We have never known it to excite quarrels, assaults, riots, building and murder. It has never necessitated the building of jails, penitentiaries, hospitals and poor houses and the enlistment of expensive police, and the maintenance of courts of justice. But we cite you to a hideous, horrible thing that has caused all, and ten thousand more than the evils enumerated. We mean the whiskey curse. What have the honorable senators done to prevent the spread of this deadly thistle, whose seed was blown into our fields from the saloons of hell? What have they done to check this dreadful pestilence of corruption, crime and death that pours its foul and stinking breath from every filthy saloon and gilded bar room

in the State? Think of the idea and wonder! Legislating about Canada thistles, while the towns and cities are full of pollution and crime. Blindly the chain of legal enactment about the neck of a thistle, while liquor traffickers are robbing and murdering by wholesale!

When will legislators rise to the height of their opportunity and duty, assert their manhood, and vindicate their claim to honesty, sincerity and good sense, by legislating for the highest interest of the people. Why don't they license the Canada thistle? It has the highest and best claim among plants for such consideration. Why don't they compel farmers to let it alone in their fields, defending its rights and honoring its habitations? It has much higher claims to toleration and protection than the liquor curse.

Then, how important my young friends, that we fight against strong drink. Oh, may the fine sun come when our laws will be free and untrammelled from that deadly evil—intemperance. In conclusion, my old young friends, let me caution you again, fight against strong drink. If law makers and executors are cowardly to their trust, do all that is in your power to lessen that awful evil of intemperance.

Natchez, Illinois.

## OLEANSING THE HEART.

BY S. T. DOSSERMAN.

"When he is come, he will purify the world of sin." John 13:13.

It is through the love of God that all needed blessings come for the spiritual as well as the temporal benefit of mankind. Man, woeed of a Savior, hence the consecration of the God-man, who after fulfilling his mission for our expediency deemed it necessary to go away to his former home in order that another blessing might be bestowed in the embodiment of the Holy Spirit. God behead a sinful world and offered a remedy. Christ came and is the man of our redemption and promise of the Comforter who will purify the world of sin.

To cleanse and purify the soul qualifying it for an entire consecration to the service of God, the soul draws its first life from the spirit. Its first desire to walk after holy things, its first aversion to sin, its first longing after God, its first breathing after a holy and consecrated life, all are the workings of the Spirit, and by his gentle drawings we are led into the fold of Christ. The word of God is the means employed to give us a knowledge of sin, and by this knowledge or realizing of sin, we die or become dead to it and new life springs forth and our dedication to God is begun. "Sin is the transgression of the law," and as we become acquainted with the law do we become acquainted with sin. Paul said "I had not known lust unless the law had said thou shalt not covet." It was alive through the law, but when the commandment came, sin revived and I died." Hence our death to sin and dedication to God; and our consecration to his service in proportion to our true knowledge of sin. Sin revives in many instances. We may think ourselves holy and Christ-like, but again we look into the perfect law of liberty, into the mirror of the soul and we again discover imperfections. It is but the reviving of sin revived by the Spirit or the Comforter who comes to cleanse the soul. This Comforter is the greatest attribute to holiness prepared by the Creator of all things. It would remain innocent in the estimate of man, therefore now they are crucified. Oh how good our heavenly Father is! Was it not for the holy means that he has provided for man little would we know of ourselves. But by his people, his ministry, his church, his word, his Spirit we are made sensible of sin and are made to exclaim, "Oh, wretched man that I am" how vile and sinful.

We begin to see ourselves as God sees us, and hence our striving for a holier life that we may become freed from sin and fitly qualified for the periods of glory. May we not then encourage the Spirit that we may fill our hearts and dwell prepared us for the halloans of God that dwells throughout all eternity.

## PURE CONVERSION.

THE Bible teaches that man shall give account at the judgment day for every idle word spoken. But what are idle words? While they may be found for some latitude of opinion, we think it safe to say that when one speaks words he knows are untrue and which he does not expect others to believe, he speaks idle words. Many young men have a habit of making up stories to see how well they can entertain their comrades and how soon they can raise a laugh among them. It is all wrong. We are hastening to the judgment; and the record which is going before some men are fearful. His who spoke as never man spoke said, "Let your yea be yea and your nay, nay: for whatsoever is more than this cometh of evil."

Some form habits of exaggeration that are not only silly but ridiculous and foolish. A young boy declares within a half hour's time that he is "half dead with the heat," that she has "laughed herself dead at somebody's misdeed or blunder," that she is "half crazy for just something she does not know that," that she is "dying of curiosity" to learn something, or that she shall surely die if she has to continue in any given condition in life. These are attention one hears every day; and yet to ears refined such over wrought expressions are disgusting in the extreme. There is a charm in the simple, straightforward saying of just what is meant and no more, that ought to cause every one to cultivate the habit of speaking soberly, sensibly, and truthfully. Such a habit is either the result of very careful religious education or of having the heart made pure.

Very few persons at all times speak right words unless they are really righteous. All are to some extent creatures of habit. It would be well to examine ourselves and see if we are guilty of using even unintentionally idle or foolish words.

## CONVINCING EVIDENCE.

BY DANIEL HIGHT.

THE Master says: "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. Love was in the beginning, and is in the end of incarnation; and it is love that is the motive and restraining power all through salvation. Christ is an unexpressed example of love. He can only be imperfectly imitated. Yet, he that will be a disciple of Christ, must be a disciple of love—a loving discipline. For love, that pleasing servitude, of goodness, of gentleness, etc., is the characteristic that distinguishes between Christ's disciples and the children of the world.

All the outward manifestations, unless they are wrought about by love are of an account as evidence. It is false evidence, and it reveals itself as such. They are based upon inconsistency, and they will leak out sooner or later, and the heart must be filled with love divine and constrain all our actions if we will effectually help it on and save ourselves to the truth. When a witness is called upon the stand in our civil courts, to help with a case, and he is found to be inconsistent, he does the case a great deal more harm than good. So with the christian. From the day we profess christianity, we are called upon the stand to bear witness unto the truth. This we do by our daily walk and conversation, in word and deed. Love is the fun-

damental principle and ruling power in christianity, and if our actions are not governed by love, we are inconsistent and harm the cause. Standing upon the witness stand, we are thoroughly examined, and cross-examined by the devil, the world's advocates, and unfeeling love to love, to our mother, and to all our fellow beings, even our bitter enemy, if we have any, is the only evidence that can convince the world of our being the true disciples of Christ. It is true that some may not have much to say about the good cause they are sustaining, but it is equally true that "actions speak louder than words." Their actions have consisted with the truth, and governed by love, they are true witnesses and bear effectual evidence.

Others may possess the power of eloquence, and force of oratory of a Demosthenes, and may reason as logically and powerfully as an Aristotle, yet if they are not constrained by love, they are inefficient. They may make disciples of their own, but not of Christ, of love-loving disciples. "Though we speak with the tongue of men and angels," etc., and have not charity, are not established by love, it profiteth us nothing—our witness is inefficient.

What Christianity needs more, are consistent witnesses. Men and women who will live its principles. The church in love and true Christian fellowship, has the strongest evidence to prove their discipleship. Take away that and their orators will in vain produce argument. By this shall all men know that ye are my disciples, if ye have love one to another.

Bethlehem, Pa.

## SCRAPS

BY D. C. MOORMAN.

A Question. How can a Christian who is opposed to serial meetings here bear the severe strain and pressure of the continued religious exercises that the (Bible teacher) shall be the "Order" in that beautiful world "over there."

Were we to judge people by the expressing of their feelings relative to God's government of the world we would readily conclude that he was selected a miserable bungler and a contemptible fraud. Oh, grammars let shame cover your faces with confusion. I should think the perpetual blunders we are constantly making would long ago taken all our consist out of us.

I offer to modern theologians the following arithmetical problem for solution. The aim-end of a professor of religion devotes his entire life to the accumulation of wealth and if he does it all it is consumed in luxuries and extravagance and for all he seems to care for the balance of mankind may go to hell if they cannot be converted without his aid. The substratum of a working devotes his facilities to the amassing of gold and is liberal in his contributions to all proper objects of benevolence, and takes much interest in the success of all benevolent and religious enterprises.

Required the difference.

## WHY?

MANY churches remind one of the story told of Daniel Webster in his boyhood. His father went off one morning and left Dan, and his oldest brother Zeke some work to do on the farm. Returning towards night he found the work had not been done, and calling on the boys, says, "Zeke, what in the world have you been doing today?" Zeke said he had been doing nothing. So he scolded Zeke well, and then turning, said, "Dan, what have you been doing?" "Please sir, I have just been being Zeke." In many a church the members are doing nothing, and the deacons are helping them.

Selected by N. S. DALL.

## NOT OUR OWN.

GOD! cast thou except my heart,  
The remnant of my days;  
When human life is but too short,  
All given to thy praise.

The morning of my life is gone:  
Recalled it cannot be;  
Can I find pardon at thy throne,  
And make my peace with thee?

I've sinned much God-given strength,  
Serving the carnal mind;  
And can it be that I sit length  
With thee accepting sinners?

What have I neglected! how mean,  
And justly too rebuked,  
To give our best days all to sin,  
The refuse to the Lord!

To serve the flesh in selfish mood  
Down to our latest breath;  
To tread under foot the Savior's blood,  
And seek his grace at death.

O God! such witness I would hate,  
Altho' it perfectly;  
And what remains of life, though late,  
Devote entire to thee.

R. F. COOPER.

## STEIN AND RAY DEBATE

Prop. 24. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirm.

J. W. STEIN, Denies.

D. B. RAY'S STATE AFFIRMATION.

Mr. Stein grossly perverts our arguments in his "review" as he did in his negative line. He is utterly confused upon the plan of salvation. He even makes baptism in order to repentance! He has one "regenerated" before he is born of God! He has a "begotten dead embryo" baptized to produce spiritual life! He has an intermediate space between the "begotting" and birth of God's children, and he holds that all God's "begotten" children become "abortives," unless they are born—baptized three times—into the Tunker kingdom! Such, and as much more, outrageous nonsense he has divulged in this discussion. His theology is totally deranged.

RECAPITULATION CONTINUED.

Our 9th argument for spiritual regeneration prior to and independent of baptism and church membership, was based upon the fact that this is the only view that harmonizes the Scripture with God's plan of salvation, which is suited to every condition of human necessity. The heirship of the Christian with Abraham is not of law.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." Rom. 4: 16.

Again:

"Know ye therefore that they which are of faith the same are the children of Abraham." Gal. 3: 7.

This same glorious plan of salvation that saved Abraham, secures the salvation of all believers—the spiritual seed of Abraham. If it was made to depend upon church membership, as Dunkards hold, then some penitent believers would be lost for want of opportunity to join the church. The promise which is "eternal life" to all believers would fall to those that could not unite with the church. If salvation depended on baptism, then the promise would, for the same cause, fall to all the penitent unbaptized believers. God was not so unwise as to suspend his "power on earth to forgive sins," upon the physical act of some other sinner, who might, or might not, consent to permit the Lord to pardon the transgressor. This plan of salvation reached the case of Abraham,

with the patriarchs and prophets; it extended to the woman that crouched at the feet of the Savior and the dying thief on the cross; the same "great salvation" saved the apostles and New Testament saints; and the same glorious plan of salvation by grace through faith, must and will save every accountable sinner that escapes the pollutions of sin and walks the sun bright light of eternal day. Among the leading denunciations of earth the Baptists stand alone as the unwavering advocates of this Bible plan of salvation.

We may now safely say that this first leading and fundamental Baptist characteristic, which demands spiritual regeneration—the new birth—and spiritual life as essential to baptism and church membership, is established as a Bible characteristic by overwhelming testimony.

Our 2nd characteristic shows that Baptist churches possess the "one baptism" demanded in the New Testament. Eph. 4: 5. While Paul taught only "one immersion" the Tunkers have three immersions! We showed:

1. That Jesus was baptized—immersed—but once (Matt. 3: 13-17). As we are to follow the example of Christ, we must receive but "one baptism."

2. That the baptism of John before the commission was but one immersion. "John verily baptized with the baptism of repentance." (Acts 19: 4.) The 120 disciples went into the original church on this baptism.

3. That the commission demands but one baptism as already proved. Mark records it thus: "He that believeth and is baptized"—not baptized three times. "He that believeth and is baptized." If the act of baptism must be repeated to the number three, then the act of faith must be repeated to three!

4. That the death of Christ called a baptism. Luke 12: 30. We are baptized—"planted"—"in the likeness of his death." Rom. 6: 5. As Christ died for sin only once, baptism, the "likeness" of it, must be performed only once.

5. That baptism is called "a burial and resurrection," pointing to the burial and resurrection of Christ. Therefore as Jesus was buried and rose but once, baptism must be performed but once.

6. That baptism is a pledge and monument of the resurrection of the dead. 1 Cor. 15: 29. Therefore, as the dead are to rise but once, we must have but "one baptism" to represent it.

7. That baptism declares our death to sin. Rom. 6: 2-3. Therefore, as we die to sin but once, we are to be "buried with him in baptism" but once.

8. That the Tunkers make "born of water" mean baptism. John 3: 5. So the Tunkers must be born of God three times.

9. That the passage of the Israelites under the cloud and through the sea, was a baptism unto Moses, and a type of Christian baptism. 1 Cor. 10: 1, 2. Did they come out of Egypt three times? Did they pass through the sea three times? Did "the like figure" as baptism. Was Noah saved in the ark three times?

10. Paul says: "one Lord, one faith, one baptism."

It has been established beyond all reasonable doubt, that Baptist churches possess the one burial with Christ in baptism.

The Tunkers understand that the word "baptizing," in the commission, must be understood as occurring three times and that it is a "regenerative."

This would require nine or more immersions to meet the demands of the Tunker commission. Mr. Stein's appeal to the traditions of the corrupt fathers, for the immersion is evidence that his Bible proofs do not sustain him. We repeat the following historical facts:

1. It is a fact, that no example in classic Greece can be produced where the Greek verb *baptizo* means more than one submersion.

2. It is a fact, that no example in sacred Greece can be produced where the word *baptizo* means more than one submersion.

3. It is a fact, that there is no mention of "trine immersion" in the Bible.

4. It is a fact, that not one of the four apostolic fathers mentions "trine immersion."

5. It is a fact, that there is no mention of "trine immersion" in the literature of the world, whether sacred or profane, till about the commencement of the third century.

6. It is a fact, that when "trine immersion" first made its appearance in church history, it was associated with infant baptism, infant communion, and a swarm of other traditions.

7. It is a fact, that "trine immersion" was regarded by early church writers as only an apostolic tradition.

8. It is a fact, that "trine immersion" can be traced only through the Romish and Greek Catholic churches, up to about the beginning of the third century.

Our third characteristic affirms that, Baptist churches possess the communion—Lord's Supper—demanded in the New Testament.—The night of his betrayal, in the upper room, while at the passover, Jesus "took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me." Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you." Luke 22: 19, 20. At the same table at the close of the communion he said:

"And I appoint unto you a kingdom as my father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22: 29, 30.

The Baptist churches hold and practice the observance of the Lord's Supper, as a church ordinance, at his table in his kingdom. On Pentecost they that gladly received the word were baptized and added unto the church.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and of prayers." Acts 2: 41, 42.

There is the "breaking of bread," in communion, was as they continued steadfastly in the apostles' doctrine and fellowship. This is precisely the practice of Baptist churches. When the Corinthian church came together to eat a full meal to satisfy hunger, with other implements, the apostles pronounced it "not to eat the Lord's Supper." See 1 Cor. 11th chapter. It is almost universally admitted that Baptist churches possess the ordinance of the Lord's Supper.

As our fourth characteristic, we showed that Baptist churches possess the New Testament church government.

The kingdom of Christ must be governed by his laws. The traditions of men are worse than vain in the service of God. Baptists have ever been great sticklers for the Word of God, a "thou saith the Lord," for their faith and practice. In his Principles and Practices of

Baptists, p. 13. Dr. Wayland remarks: "The question is frequently asked, What is the creed, and what are the acknowledged standards of the Baptist churches in this country? To this the standard answer has always been, 'Our rule of faith and practice is in the New Testament.' We have no authority to which we will profess submission."

Also, Joseph Belcher, speaking of the Baptists, says,

"It is important, however, that it should be well understood that nowhere do other churches of this denomination require subscription to this or any other human creed as a term of fellowship. They adhere rigidly to the New Testament as the sole standard of Christianity." Religious Denominations, p. 49.

In the first article of the abstracts of principles contained in the Encyclopedia of Religious Knowledge, it is affirmed that the Bible is "The supreme standard by which all human conduct, creeds and opinions should be tried." Religious Encyclopedia, p. 19. In fact it is but the united voice of all Baptists throughout the world, that, "we profess to take for our guide in all matters of religious belief and practice the New Testament, the whole New Testament, nothing but the New Testament." Priu, and Prac. of Bapts., p. 85.

We appealed to the following Scriptures in proof that the New Testament must be the rule of our faith and practice. Matt. 17: 5; Heb. 10: 20-23; 2 Tim. 3: 16, 17; John 12: 48, 49; Rev. 22: 18, 19, and Matt. 18: 10-18. Baptists put great stress upon this rule in Matt. 18th chapter. This shows that a local church is the only tribunal in the kingdom for the settlement of difficulties. To have a centralized government so that "in matters of government and discipline each local congregation is subject to the whole body" is treason against the kingdom of Christ. According to this Popish principle the Tunkers have established a "National Conference" "to decide matters for which no 'thus saith the Lord' can be found." No such abominable institution was known to the apostolic churches. It was the local church that expelled the unworthy. Paul said:

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus Christ." 1 Cor. 5: 4, 5.

This is the practice of Baptist churches. It was the local churches that restored the penitent. Paul said: "Sufficient to such a man is this punishment, which was inflicted of many. So that contritiveness ye ought rather to forgive him, and comfort him, but perhaps such a one be swallowed up with overmuch sorrow." 2 Cor. 2: 6, 7.

This is the practice of Baptist churches. It was the local church that elected its own officers. Acts 6: 4, 5, the "whole multitude" "chose" the deacons to serve the Jerusalem church. It was the 120 original church members at Jerusalem that "gave forth their lots" which elected Matthias to their place. Baptist churches elect their own officers, according to the inspired example. Baptists possess this peculiarity, the Bible church government.

Our friend with his Tunker brethren, have, on this point, embraced one of the leading doctrines of anti-Christ. They have a National Council to exercise a lordship over the churches. But on the other hand Baptists earnestly contend

for "soul liberty." They recognize no ruler, lord or king of the conscience except Jesus Christ. The following Baptist sentiment is quoted in his history of Denominations, by Joseph Belcher; "Religious liberty is a Baptist watchword, a kind of talisman which operates like a charm, and nerves every one for action."

Mr. Stein's oft repeated objections need not be repeated here. The utter absurdity of his denial of our church claims, and attempt to limit the power of Christ to save sinners to the pales of the Tunker church, set up by Mr. Mack in 1708, is absurd to the superlative degree. We have shown conclusively that Baptist churches are churches of Christ, because they possess the Bible characteristics.

#### ARE WE CHRISTIANS?

BY C. H. DALRYMPLE.

To a Saint in *Profundis*, unknown, yet well known:—

IT affords me profound pleasure to know that my pen is to your soul a favourer of the Crystal River, and a charger of provision from the Upper Sanctuary. To some it is bitumen and grapes of Sodom, because it is always red with the blood of Jesus, and can scribble only crudely, crucify the flesh, and live the second, misapprehended life of the Godman. No one can be captivated with a photograph of Jesus, who does not in very deed love the Original with all the heart, soul, mind, and strength. The Cross has an ugly look to thousands who vaguely dream and idly profess to be its adherents. In writing and in living our one object should be to reveal Emmanuel, and draw souls into His embrace, which can be done only on Golgotha. No one who slights the Cross will ever find Jesus, or see into the kingdom, or enjoy its glories and immunities. We have but a poor conception to what heights of wisdom and bliss and serenity we may be exalted in this life if we abide in Jesus, keep hold of His hand, and follow faithfully in His steps. The Holy Ghost is always whispering with a silent yet potent voice within, echoing the mind of Christ, and repenting, unfolding, and impressing the word of God; and if we unhesitatingly obey the will of the Most High in all things and at all times, we will indeed be a "royal priesthood, a peculiar people." We will know by sweet and thrilling experience what it is to "dwell in God and God in us." This is a reality and not a metaphor. The Christian who lives up to the standard of the Divine manifestation in the flesh, obeys every motion and token and warning of the voice of God within and without, is as conscious of the life and presence of Christ in the depths of his being, as he is of a sense of gratification when eating and drinking. "My meat and my drink is to do the will of Him that sent me, and to finish His work." In this is not only the reality, but the consciousness of the Holy Ghost. We are to "walk as Jesus walked," and no one can live His life without participating His inner history. He was God manifest in our nature, so that our *life* may be a confession that Jesus Christ is come in the flesh. Lip-witness amounts to nothing for ourselves apart from life witness. Christ must be "in as a well of water springing up into everlasting life;" a Fountain freshening and beautifying every root-let and twig of our being. This is genuine Christian experience, and brings

many an hour of peace akin to that of God, "which passeth all understanding." To be baptiz'd with the Holy Ghost is to be saturated with the life of Christ. If we claim to be Christians, and our *whole* life is not an assertion of Emmanuel, it is but a very imposture. All the inner workings of our nature, and all expressions in detail, must mean "God with us." A great work truly, but our life is Christ, and he is omnipotent. Here is room for progress without saying one word or writing one line about its miserable counterfeit. Let Emmanuel be the watchword, the inner seal and fact of existence, and we may be sure the outward will represent the infeshed Christ as truly as face and conduct represent the human soul. Put the deathless and intangible into Divine keeping, and the visible and tangible will be moulded in accordance. Let us be all will, and will all God, and then our only relation to the world will be that of light and salt and salvation.

#### "LOVE THY NEIGHBOR AS THYSELF."

BY B. P. BRINKHURST.

THE command above written is undoubtedly binding and imperative on all the human race, and especially so when we would acknowledge the author of the same as one possessed with authority to command, and we his subjects, those that should obey. The command to love our enemies is often ignored, even by those who profess Christianity, and the baneful influence resulting therefrom has often assumed a form detrimental to the true interests of the church.

The question may arise, to what degree am I required to forgive? Our Savior answers the question to Peter when he asks a similar question: "secrecy thine seven;" and our Lord in his prayer of example to his followers, says "forgive us our trespasses, as we forgive those that trespass against us." Now from the import of the above petition we would infer that as we feel willing to forgive the wrongs of others, so do we desire and pray our Father to forgive us; and it would be well to remember that if we will not from the heart forgive others neither will our heavenly Father forgive us our trespasses against his will. This is then an all-important prayer to all concerned. It would indeed be well to consider well before we petition to him that knoweth the hearts of all. We may disseminate, yet deceive our fellow-man, yet we cannot deceive the All-wise, the Omnipresent God. Oh brethren and sisters, are there any among us who in word address the Most High with a cloak and petition of hypocrisy? "Be not deceived, God is not mocked, for whatsoever a man sower, that shall he also reap." Gal. 6.

The first fruit of that spirit is promised to all who seek to know and obey the Lord, is love; love unfeigned; love that endureth all things, beareth all things, is easily provoked, not puffed up, looketh not alone on the things of self, but on the things of others, and lives for the benefit of those around him, seeking to build up in "the faith" upon the delivered to the saints; "those who have put their hand to the gospel plough. Such love is commendable wherever found, and emanates alone from a truly regenerated heart.

The thought that love cannot be expelled from those who seek to overthrow or pull down each other should at once be abandoned, for it will prejudice us

against what we ought to do, and our duty left undone, becomes sin. "The wages of sin is death," thus our doom as disobedient ones is self-evident, and as no disobedience in olden times passed without its just retribution of punishment. "How shall we escape if we neglect so great salvation."

Dear reader, have you love for God? Do you obey his will? Have you ever felt the dire consequences of disobedience? Oh, can you from the heart forgive your brother or sister, neighbor or friend, and love without dissimulation? Oh, remember Jesus loves you, although you spurn his gracious calls; he loves you despite your unkind rejection of his promises to you of eternal life. He loves you for he sent his Son to die for you.

#### THE POWER AND MAJESTY OF TRUTH.

BY JAMES EVANS.

NUMBER III.

THE conversation between the mother and daughter made a strange impression upon the mind of the former. She had never questioned her spiritual condition. She was a member of the church. She was taught that by baptism received in infancy she was made a child of God and an inheritor of the kingdom of heaven. Her life was moral and full of dignity. Pride in her eyes, blinded by the God of this world, she was a virtue, a true quality of an exalted mind. To be humble and abased in spirit was degrading and vulgar. She would as soon be caught among thieves as to be cast in a snare out of fashion. She fondly hoped that after enjoying the good things of life, she would pass away to the mansions of the blessed to mingle with the knees not whom. But what she heard concerning the new preacher disturbed her somewhat. She was not a really bad woman, as the phrase goes. True, in the sight of God she was a sinner. Her sins were uncovered, and she was without a knowledge of salvation. In other respects she was as moral as most persons in similar circumstances. But her standard of Christian character was not learned from the New Testament. She followed the example of her spiritual guides who were as blind as she. Her curiosity was now awakened, and she resolved to visit Mrs. B., whom her daughter had informed her had heard the stranger preacher.

In the evening she called upon the lady, who although reared in the lap of opulence, was nevertheless inclined to be pious. She read her Testament and such expressions as, "What shall it profit a man if he gain the whole world and lose his own soul?" The friendship of the world is enmity against God," would make a deep impression on her heart. She was not so prejudiced as some aristocratic people are who suppose that the uneducated in the mysteries of the theological science, involving a knowledge of Greek and Latin classics, the exact sciences and polite literature, some times called "the Belles Lettres" had no right to proclaim the Gospel of Jesus.

When she was informed that a very plain man, unlearned in the above mysteries, was warning men that Jesus was come to judge the living and the dead; that to be accepted of him was to believe on him, to repent of their sins, and to be baptized by three immersions into the name of the Father, and of the Son and of the Holy Spirit, and having thus received pardon of sins and the

Holy Spirit, we must continue to be self-denying, would be crucifying Christians to the end. She began to reason that natural sciences, mathematics, meta physics and classics had nothing to do with preaching Christ and him crucified. She accordingly went and heard a few discourses on old fashioned religion, which at first looked a little foolish, but as light began to dawn on the darkness of her mind she concluded it would be wise to open her Bible and see if these things were so. The more she read and examined conviction fastened on her mind, and led her to take a deep interest in unseen and eternal things. She longed for something more satisfactory than glitter and tinsel. Dress and elegant company could not satisfy the wants of a creature which the truth was gradually forcing within her. At length she so far overcame her natural pride as to ask the new minister to visit her, and had some very solemn conversations with him, which will be disclosed in a coming day. Her foundations began to move away from her and to leave her hopeless and undone, a lost sinner unsaved.

In this frame of mind she received the visit of the lady in question. After the unmeaning exchanges of fashionable conversation, Mrs. L. introduced the object of her visit as follows:

"Amazraha has been hearing the new preacher and has been telling me strange things about him. Indeed she started me last Sunday by enquiring whether we were Christians or not."

Mrs. B. "Have you not heard him for yourself? He is indeed a singular man."

Mrs. L. "But what can he say more than our own ministers can say? They are learned, well-read and know theology like household words."

Mrs. B. "True, they know all this, but I fear that there is much in the Gospel that they are afraid to tell us. They live by us and must not offend our polite ears. Pride, high-mindedness and lofty bearing are things on which they must keep profound silence, inasmuch as we esteem these things to be virtues."

Mrs. L. "But we ought to have pride enough to preserve our dignity. Are we to be servile and ignoble in order to gain heaven? I do not see it to that light."

Mrs. B. "Was Jesus servile or ignoble? And yet he was poor and washed out pride. He served others; he had no servants to wait on him. There was no pride in him, and are we not to follow his steps? If the fashion of the world passes away, will we not pass away with it? If we are vain, proud and arrogant, can we dwell with Jesus? Now, these are some of the thoughts that are agitating me, and I confess that I have reflected more deeply since I heard the preacher in a very simple yet earnest manner point out the perishing nature of wealth and fashion. He talks so much concerning Jesus *as the way* to God and heaven. He seems to remove the strata of human wisdom that keep Christ's commandments out of sight."

Mrs. L. "What commandments of Christ do we break. I learned the ten commandments when I was a child. I am sure I do not break them."

(To be Continued.)

As a lighthouse to a ship bearing a rockbound coast, and as a guide to a traveler in an unknown land, so are the words of the Lord Jesus to the young. They throw light upon the dangers of life's voyage, and they direct walking feet in the ways they should walk.







HOME AND FAMILY.

Heads, love your wives. When, amidst your...
Heads, love your wives. When, amidst your...
Heads, love your wives. When, amidst your...

THE BLIND MAN'S APPEAL

The following beautiful poem was purchased from a blind man on the train between Orem and...
The following beautiful poem was purchased from a blind man on the train between Orem and...

Oh ye whose eyes are open to the glorious light of day...
Oh ye whose eyes are open to the glorious light of day...
Oh ye whose eyes are open to the glorious light of day...

And, my, with all his boasted science...
And, my, with all his boasted science...
And, my, with all his boasted science...

WHAT AN OLD MAN HAS NOTICED.

I have noticed that all men are honest when well watched...
I have noticed that all men are honest when well watched...
I have noticed that all men are honest when well watched...

desire, the covetous man's ambition, and the idol of all...
desire, the covetous man's ambition, and the idol of all...
desire, the covetous man's ambition, and the idol of all...

GATHERING HOME.

BY WEALTHY A. CLARKE.

COME words convey to the mind a deeper...
COME words convey to the mind a deeper...
COME words convey to the mind a deeper...

Gathering home! Yes, one by one are being gathered to that enduring home...
Gathering home! Yes, one by one are being gathered to that enduring home...
Gathering home! Yes, one by one are being gathered to that enduring home...

In order that we may be permitted to enter the precincts of this heavenly home...
In order that we may be permitted to enter the precincts of this heavenly home...
In order that we may be permitted to enter the precincts of this heavenly home...

great importance of living better lives. Resist the...
great importance of living better lives. Resist the...
great importance of living better lives. Resist the...

KEEP IT TO YOURSELF.—You may trouble your feelings are injured, your husband is unkind...
KEEP IT TO YOURSELF.—You may trouble your feelings are injured, your husband is unkind...
KEEP IT TO YOURSELF.—You may trouble your feelings are injured, your husband is unkind...

Three boys were severely whipped by a Roman Catholic priest recently, for having acted as pall-bearers...
Three boys were severely whipped by a Roman Catholic priest recently, for having acted as pall-bearers...
Three boys were severely whipped by a Roman Catholic priest recently, for having acted as pall-bearers...

Women admire strength without seeking to imitate it; men gentleness without bestowing it in return...
Women admire strength without seeking to imitate it; men gentleness without bestowing it in return...
Women admire strength without seeking to imitate it; men gentleness without bestowing it in return...

A willing heart can find its work anywhere and everywhere. We sometimes think we should do more if we were better placed; but it is not our place where we work, where we should not. He who is 'faithful in little,' says Christ, 'will be faithful in much.'

FALLEN ASLEEP.

Miss Mary died at 10 o'clock on Monday, July 5, 1896...
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KNIPLE.—In the Big Grove church, Benton Co., Iowa, June 13th, 1896, of Consumption, Sister Magie, wife of Fred J. Kniple, aged 25 years, 6 months and 20 days...
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FOENLEY.—In the South Waterloo congregation, Iowa, June 13th, 1896, of Diphtheria, Sarah, grand daughter of brother Joseph and daughter of Susan Foeny, aged 21 years, 6 months. Funeral services by brother Samuel Murray and Wesley Adams from Matt. 10: 5. W. W. RICHMOND.

KACN.—Feb. 21st, 1896, died Maria, wife of Joseph Kacn, aged 25 years. Services by brother Jesse Statton and O. P. YOUNG.

PRICE.—Ella, wife of D. M. Price, in Franklin Grove, Lee Co., Ia., on the 9th day of her age. For 24 hours she lay in a comatose condition, suffering. She was born in Franklin Co., Pa., and came to Franklin Grove with her parents in 1847. She married her husband in Polk county, Iowa. She moved to Franklin Grove where they were living at the time of her death, where they have a family of 12 children, 10 of whom are now living. She was buried at the Brethren's church in Lee Co., and the funeral services were conducted by her pastor, Rev. J. W. RICHMOND. (Dated from Franklin Reporter.)

OUR BUDGET.

—Keep your heart full of good thoughts that but thoughts need not enter.

—Habit is a cable. We weave a thread of it every day, and at last cannot break it.

—If the disposition is good, the least will be good too, though a man may not be able to do as he desires.

—It is not until we have passed through the furnace that we are made to know how much brass was in our composition.

—Sin is never a stay; if we do not retreat from it we shall advance in it; and the further we go the more we have to come back.

—We beautiful is God's truth! How rich are the treasures of his thought! How straight the ways of his law! How glorious the end of those who delight in his precepts.

—The Treasury Department last Thursday purchased 458,000 ounces of silver for delivery at the Philadelphia and San Francisco Mints.

—The present prospect is that the crops will be excellent this year. In New Jersey and California the army worm is causing great destruction.

—The National Board of Health last Thursday received an official report from Havana, stating that for the week ending June 12th, 1896, there had been 35 deaths from yellow fever and 14 from diphtheria.

—Daniel Webster once remarked: "I have read the Bible through many times. It is a book of all others, for lawyers, and I pity the man who cannot read it. A rich supply of thought and of good conduct is contained therein."

—At the annual session last Friday of the New England Baptist Missionary Convention a resolution disapproving the election of pastors annually and recommending the custom to abolish the custom, was laid on the table.

—The annual list of five newspapers whose editors were English, German and French, and these languages are understood by the educated classes generally. It is said no other country reads so many books in proportion to its population.

—The census returns from Chicago indicate a population of 477,960, about 25,000 less than was expected by most of the Chicagoans. The population of Peoria is returned at less than 28,000, whereas 35,000 was expected. The population of Philadelphia is returned at 812,249.

—The revision of the Bible, which is now nearly completed, will cost not far from \$120,000 and will be revised in only a few days. The University presses at Oxford have become responsible for the expense and will sell the first edition at a high price to indemnify themselves.

—"One great cause of hard times," says the "Pioneer's Review," we copy from the Buffalo Courier, is the enormous quantities of the United States containing 70,000,000 gallons of spirits, 10,000,000 barrels of beer, \$100,000,000 worth of smoking, chewing and snuff tobacco; besides 200,000,000 cigars, or fifty cents a pair for every man, woman and child. Eleven years before Commissioner Wells reported the amount of liquor and beer yearly consumed at \$1,483,460,855. The same year Statistics Dullmer gave the value of all the railroad in the country, fully equipped, to be \$1,615,000,000, or \$19 per acre, or more! Every year the people of this republic drink up the value of all the railroads in it! Why shouldn't they curse the capitalists who build them? What a pile of money is drank and smoked away in every year, principally by very poor men!

—Minister Hayes who has just returned to Paris from an extended tour in the East. In a communication to the Secretary of State he calls special attention to the deplorable condition of the cities in Morocco. He says they are suffering from the most bitter and malignant pestilences from the Mohammedans; that although they are the most industrious and intelligent people of the kingdom, they have no rights and every law is flouted to oppress them. This Jewish population numbers some 350,000 souls. The attention of leading powers of Europe has some time since been called to this iniquity, and soon representatives from England, Spain, Italy, France, Russia and the United States will meet in Madrid to devise measures of relief. It is to be hoped that the United States will be prompt and prominent in giving expression of our abhorrence of such injustice. An opinion expressed in the city of these countries will not be without its effect upon the despotic rulers of Morocco.





# Brethren at Work.

## GENERAL AGENTS FOR THE BROTHERS AT WORK AND TRACT SOCIETY.

E. T. Farnham, Bookseller, Ill. S. B. Horton, Westport, Pa.  
R. B. B. Lewis, Ill. D. D. Quinn, Verona, Ill.  
S. W. C. Brown, Detroit, Ill. F. W. P. Lagard, Ill.  
W. T. Foster, Ill. J. W. McKee, Ill.  
S. W. C. Brown, Detroit, Ill. J. W. McKee, Ill.  
S. W. C. Brown, Detroit, Ill. J. W. McKee, Ill.  
S. W. C. Brown, Detroit, Ill. J. W. McKee, Ill.

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**FOURTH PAGE**—Will you Help? Forgiving.

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## THE IMPORTANT QUESTION.

BY H. B. MENTZER.

**EVERYBODY** asks questions. Some people are more given to ask questions than others. Some persons are known to flatter themselves for their smartness in being able to reply questions that some other persons cannot answer. It is generally admitted that to ask a question is easier than to answer it.

There are some hold the idea that we are not under any obligations to answer all questions which may be put to us. We have the beautiful example of Jesus even in this. We read of his being asked direct questions, odd questions of great import, but he made no reply. Could we exercise wisdom to know when not to answer, we would save much trouble to ourselves. There are times when "silence are golden." So also there are times when speech is expending, and necessary, and even unavoidable. How much truth beauty and worth there is in the gift of speech when it is exercised "as becometh the Gospel!"

### DO I FOLLOW JESUS?

This is the question—the important question. It would be difficult for a human being to propose a more important question, for it involves our highest and best interests in this world and in that which is to come. Jesus is the "Lord of glory," the "Savior of the world," the "Shepherd and Bishop of our souls." To be a follower of him means faith, repentance and obedience. Hence, to follow Jesus is of the greatest consequence to every one. To follow him in life should be the foremost effort of our souls; and to possess satisfactory evidence of our acceptance in Christ should be our constant prayer and the necessary labor of our thoughts and souls to be brought into the true spirit of obedience. To enjoy the real happiness of this life it is indispensably necessary to follow Jesus. "Blessed are they that keep his testimonies and that seek him with the whole heart." This is one of the most declarations of the Scriptures, and is confirmed by our own consciences and our experience, and by the tes-

timonies of ages. The followers of Christ enjoy peace with God through our Lord Jesus Christ, while it is those of those who follow him not that "there is no peace to them." This wicked on earth and in perdition testify that this is true—that they have no peace.

### HAVE I PEACE IN JESUS?

WE MAY presume to follow Jesus through wrong motives or wrong methods which will secure no abiding peace. Following Jesus without peace in him cannot bring us into the haven of eternal rest. How pitiable is the condition of that one who does not make a sure work of heaven. To do this Jesus must be followed indeed, and the present reward will be "great peace." This is the inheritance of the faithful. We come short of our privilege if we fail of this reward. It becomes us, then, to seek diligently to know "Jesus and him crucified," in the length and breadth and depth and height of his love. This will engage our love, and O, how cold is our warmest love when compared with his! No wooder troubles and discouragement surrounds us on all sides when love among the followers of Jesus becomes cold and colder. But the faithful shall not be moved away from Jesus. The man or woman, young or old, who has found "peace in believing" and follows Jesus will humbly and willingly "keep the commandments of Jesus" as far as they are known to do so. There will be a constant "earn to do" and willingness to consider and correct mistakes in life and faith. Such cannot fail to get on the right road to that "better country" of the redeemed. Let us be of that "number," let us embrace the true faith at all hazards. If we walk ourselves in the light of our church doctrine. We fear, and feel convinced that not a few brethren and sisters are doing all in their power to make a compromise between the church and the popular religions of the day. We trust it is not intentional, but so runs the current. O brethren, a good doctrine was handed down to us, and we should labor to be more useful in it by love. Why divided we may wander from Christ, and lose our peace in him. Let us love one another, deny ourselves, and endeavor to keep "unspotted from the world."

## THE OPENING FIELD—THE WHITENING HARVEST.

BY C. S. WOODLIE.

**THE** satisfaction growing out of the mission feature of our late A. M. and the plan adopted to carry it into more general effect, can only be fully realized in the past and wide-spread, and also into the outskirts of the general church. For years call after call has passed unheeded. Especially is this true here in south-west Missouri where the laborers are few, and the field large and growing larger, embracing all of south-west Missouri, and the State of Arkansas knocking at our door to be heard—tracts and papers here were scattered far and wide; emigration also into the States South and West help to swell the number of souls and to widen the field; hence calls through the "press" and by mail asking brethren to come and preach, and to baptize, and yet with the limited ministry at command, these calls remain unattended to. Some of them coming from nearly two hundred miles from our nearest churches to them. When therefore taking into consideration the large field immediately surrounding

the ministry of south-west Missouri owing to a widely scattered membership and the time necessary to attend to their wants and there add to this the time, the distance and the means necessary to meet the more distant calls, it will not be strange that the only hope of meeting these distant calls is in the help of the friends of general missions throughout our fraternity. We have a ministry numbering about thirty-five in south-west Missouri with a territory of upwards of twenty counties, with fifteen organized churches as the field for the ministry resident in those churches.

The action of our late A. M. on mission work is hoped will renew the interest in the spread of the gospel everywhere, and that some way may be found through which the calls from all places may be reached. A little experience on the frontier in church work we are persuaded would silence some of the objections towards contributing means towards mission work; and we hope brethren will not permit themselves to believe that the mission plan of our late A. M. is simply a mere in the direction of populism. The needed calls for preaching and baptism are too painful to permit to drag along for the want of means to meet the expense of those trips to reach them. "Populism," we trust, is no part of the reason for the plan adopted and we trust that our earnest workers, our able faithful brethren everywhere will consider it as God's work—as their work, and follow it up with the supervision necessary to insure solid practical results. To fail to do this would not be wise. Please read again the article lately published in the Brethren's papers from Brother Enoch Ely on "A. M. and Missionary Work," and let the matter before the Lord for such guidance as will be approved of in the day when all human efforts and purposes will receive their reward. Amen.

## EDUCATION.

BY S. W. GILBERT.

**THERE** is much said in this age of the world in regard to education, high schools, their results, &c. As it is known to some extent that I am a warm friend to education I wish to declare that we do not want to ever get to know in this world. This I presume none will deny. The question that naturally follows it, how much must I learn? how much ought I to learn? My way of answering these questions is to learn all you can, and then put it to good use. There should be a motto in all that we do, and that should be the glory of God. Knowledge is power. That power can be applied right, and it can be applied wrong, but because it can be misapplied is no argument against it. The press is a power; it can be used to print Bibles, which all say is right; and it can be used to print novels which is not productive of good. But keep the power under the proper control and it is all right and a blessing to the world. So it is with education: But some think if they send their children to school when they learn to read and write a little, that is all that is necessary. Well, if those that neglect education to reading novels and useless books it will not be productive of good. Shall we condemn it because it fails to produce good in this case? No; there is a better way than that; from the time every little boy and girl enter the school room, in place in his mind the motto to be good, to be useful, to be an honor to God and the world, because he lives in it, put this motto to grow in their hearts, and all the education you give them will be a power for good. Yes, but these high schools, say one, are of the world; and the Scriptures condemn every kind of the world, it may call it to be too hard on, what we generally call this the world. It is not of the world, we will give into those places and condemn ourselves in the

things we allow. There is a Bible meaning to the word world. If we condemn everything that persons do, invent and are the authors of, just because they are out of the church we do more than Christ did. He did not condemn Cornelius for praying and giving alms because he was out of the church, and was of the world but had Peter to instruct him in his father's duty. We are directed to use the world as not abusing it, and if using any thing that the church or Christ is not directly the author of is wrong, there will have to be a general re-creating.

I am sitting here on my stove which is a comfort for when the wintry blast comes along, yet the clock has told me that it is making its last round this side of midnight. I would not like to ask my companion to give up her sewing machine without assigning some good reason for it. This with our common schools and educational institutions and many other things should not be abused. It would be a good idea to encourage the world so far as their works are in union with the word of God, and to try to teach it all their right duties. But these schools foster pride. I am ready to admit that when that is the motto, it is to get ahead of our fellows and look back with disrespect and self-esteem in the motto that you have started on, pride will be the result. As a rule, there are two sides to every question. Had we not better take a little peep on the other side? Is there not in every neighborhood school? Are there not but little attention to education? Are there ones that are doing the most good? Are their children the foremost at church? Do they behave themselves the best when in church? Is it the educated young men that offend at our meetings? Is it our educated young men that use the most profane language? Is it our educated men that have the longest list of names on the roll book of our parsonages? Do our criminals when the fatal deed is going to swing them into eternity, charge education as the cause of their degraded condition? Yes, it is almost always charged to education. But not to school education; but because their parents were careless and left little whether they went to school or to the saloon. Is it our educated boys and young men, that are going out to the neighborhood on the Sabbath with gun and dogs and offering temptation to good boys and join their four principles? I can hardly quit referring to instances where a healthy habit of the past should be learning us lessons; but on these referred to it will let you make your own decision. I know how it is in our vicinity. A few questions I wish to ask. Why do those that attend no formal education are crying against education as if persons who are far better educated than themselves for it, and the hinder the question the more careful they are to find some one qualified to answer it? Why are some persons always about in search of pride when their daughters wear one hundred and fifty dollar waiches and have fine prospects to be in their persons and of their traits and abilities? Why do we complain of the world because it is to be humble, intelligent, obedient people.

If the inhabitants of the earth knew for a certainty that the world would be destroyed in the next fifty or one hundred years would they be doing? Would they still keep on laying up treasures on earth? And yet do you say one five one hundred years in these days? Why may not one be born now having nothing to do with one one hundred years to come? And do we not know that very many of us will have done with earth long before that time?

The household on departing says to every man his world, and in the church of Christ every one is a work to do. (Matt. 13: 36-37.)

## UNDER THE SOD.

BY M. S. NEWPORT.

Under the sod under the sod!  
The swains of blue and gray;  
Mingling their dust where the green grass  
grows.

That rubber girth than a chaplet of leaves;  
The charity spring from the nightgown head,  
The fine and gaudy robes of those who dead!  
Oh, that the living might aye say  
The hatred to brother man to-day,  
Under the sod! under the sod!

Under the sod under the sod!  
Torn by scabs, shot and shell,  
The mangled image of God lies here,  
Close up the wounds with a sigh and tear;  
Scatter the roses o'er the ghastly past,  
Silence the drum and huzza blast;  
Let the banner of love dispel  
The scars of hate with glad farewell,  
Under the sod! under the sod!

Kind by the dew from loving skies,  
Our brethren are sleeping peacefully now,  
Where the stars look down from night's dark  
bow.

Oh, you, who would war with the living, come;  
Smile, if ye will, the helpless and dumb,  
Put out those cold and fearless eyes,  
Strangle the dead with net of lies!

Under the sod! under the sod!  
Under the sod! under the sod!  
With the fragrant clover of the field,  
Like a garment clipped from the fields of light,  
And sprinkled with diamonds pure, and bright;  
Warm'd to life by the breath of heaven,  
An enamel robe, for robes given!  
Here we laid the bones of the dew,  
The olive branch and balm of love,  
Under the sod! under the sod!

Under the sod! under the sod!  
We soon will sleep with brother dead,  
The wifed's flowers and friendships past  
Will not warm the leader hands which cast;  
Nor will a garland worn in a night  
For life's dark wrongs, in silence rest;  
No garden like the living here,  
And warm the heart ere hope hath fled,  
Under the sod! under the sod!  
—Church Advocate.

## THE LILY AMONG THORNS.

BY C. R. BASSINGBAW.

To a few Saints in Sardis, who have  
Kept the "garments undefiled":—

It is difficult to live in the metropolis  
of iniquity and keep our robes un-  
spotted from the world. Sardis is a  
filthy place, so full of "lasciviousness,  
lusts, excess of wine, revellings, banquet-  
ings, and abominable idolatries," that  
with many religion and filth are synony-  
mous. Moral dirt has many forms and  
colors. Fastidiousness, uppishness, hyper-  
refinement, varnished gentleness,  
whitewashed conventionalities, are only  
a huge pile of dirt in which many a sister  
bedraggles her raiment, and many a fast,  
world courting brother bespatters his  
suit caspae.

Dwelling among the Sodomites, seeing  
and hearing their debasements and  
blasphemies, your souls are vexed from  
day to day with their unwhirl deeds.  
You live in a fashionable church where  
progress and religious liberty mean Parisian  
head-dresses, ribbons and ruffles and  
wrappings and loops, and all the  
regimental trappings that enlist the  
Cross-slanting, Christ-despising elements  
of the un sanctified heart. Where  
eye and ear are constantly addressed by  
what pleases the flesh, it is not strange  
that the inner man be dimmed and  
dulled, so that the soul can discern  
neither form nor comeliness in Jesus  
that we should desire Him. It is a marvel  
of grace that you have kept your eyes  
single so long amid the blaring in-  
fluences of a self-exalting world wedd'd  
generation. If we keep the inner vision  
steadily fixed on the All-holy and All-  
lovely, the world-gilded lustre of our  
fashion-dominant members will

not dazzle us. Christ claims our uninter-  
rupted concentration of mind and heart,  
and if we give it, the interdicted tree  
will not seduce us. The more we look  
at the forbidden fruit, the more fascin-  
ating it seems, the more our lust is in-  
flamed, and the dimmer and more re-  
pulsive the Cross becomes, till we crave  
only what God hates and the devil glori-  
es in. Heb. 13:2, is an infallible cure  
for the bankruptings of the flesh after the  
countless forms of indulgence which un-  
sanctified ingenuity has invented.

"LOOKING UNTO JESUS" allows  
the devil no chance to defile our body or  
soul or garment with the dirt of Sardis.  
He that keepeth himself through the  
Pentecostal anointing, will not have his  
"fine linen, clean and white," snatched  
by the hell blackened grasp of the Old  
Dragon. 1 John 5:18. The "prince of  
the world" found nothing in Kinnaman,  
because "He foresaw the Lord's al-  
ways before his face." 1 John 14:30.  
Acts 2:38. No sooner does Satan  
catch our eye wandering from the great  
Magnet of our renewed affections, than  
he presuents some alluring gewgaw to  
charm us into his snare. Beware of the  
infernal Serpent. He is the father of  
lies, the prince of gamblers, the most  
consummate swindler. He even led us  
to the face of Jesus, and was not in-  
clined to offer a stone of the wilderness  
with which to purchase all the glory of hea-  
ven and all the omnipotence and majesty  
of Deity, and turn them into the dark-  
ness of Hell and the subjects of his dia-  
bolic malice. When a man is at the  
point of starvation, a stone means a  
good deal when converted into bread. Take  
note of this. The devil is a wily foe.  
He knows how to test our fealty to the  
principles of the Cross. Christ was wast-  
ed with fasting and wrestling in the  
mighty insurrection of His world-sav-  
ing mission, and the devil knew it. He  
did not question the Omnipotence of the  
Being he tempted. He knew it was the  
Same that hurled him from the ramparts  
of the Eternal City into the abyss of  
everlasting woe. What can be done with  
Godhead now that he has become man?  
May not my victor now become my  
captive? Is he still the Almighty in  
this inclosure of flesh? Will His love of  
righteousness and His devotion to ruined  
humanity overrule His hunger for  
bread after a forty day's fast? This was  
the point with Satan. Perverted uses  
of natural propensities are the devil's  
stronghold in human nature. Out of  
these he weaves his net in which he  
catches deluded, flesh-pampering, sin-  
loving souls. What multitudes have  
no higher body than their bellies. Millions  
barter gods and soul, Christ and Heaven,  
for a morsel of pottage, or a stone in the  
wilderness in the crisis of some pressing  
temptation. The vast majority would  
sooner be forever excluded from Heaven  
than be one reason out of the fashion.

To be pointed at as singular is a hell  
which they determine to escape even at  
the risk of endless flames beyond the  
grave. Dress we must. Nudity belongs  
not to those who have lost their inno-  
cence. Dress is a badge of shame and  
a symbol of redemption. God provided  
the primal transgressors with coats to  
cover their nakedness and prefigure the  
robe of Atonement and the robe of Di-  
vine Righteousness in Christ. The same  
significance attaches to dress still. It  
reminds us of our sin, our reason, our  
destiny. God himself must be the Chris-  
tian's tailor. Into those first coats in  
Eden He put the great unmutated  
idea of redemption. The world dresses  
to please itself; the Christian dress-

es to conform to the Mind of Jehovah  
as shadowed forth in the first type, in  
Eden, and fulfilled on the Cross. We  
do not minimize the world here a little  
and there a little, and gratify the carnal  
desire for display and self-pleasing, un-  
till all distinction between the Cross and  
its enemies is destroyed, and our life be-  
comes the scandal of the Christian name.  
This betrays deplorable ignorance of sin,  
Atonement and sanctification.

A Christian is no ascetic, no sack-  
cloth whorshipper, no soulless, God-mock-  
ing formalist; to him dress and sacra-  
ment are the sacred hieroglyphs of the  
awful thoughts and stupendous works  
of God. Neither can he be a slave of  
fashion and a synochast of popular sen-  
timent. "Looking unto Jesus" is his  
education, his ecstasy, his triumph. It  
is enough for any soul that is in earnest  
to "flee from the wrath to come." Satan  
has a stone, a pinnacle, and a high  
mountain for all. But he cannot com-  
pel us to eat, to cast ourselves down, or  
to worship his astute majesty. Here  
we have the Mighty God in our nature  
as our example and our strength. How  
popular you will be, what a great repu-  
tation you will achieve, what admira-  
tion you will excite, what an enchanting  
figure you will exhibit—these are the dev-  
il's baits, and thousands are the silly  
self-murdering souls that devour them  
with avidity as if they were relishing  
Angel's food. But "we cannot drink  
the cup of the Lord and the cup of devil-  
ry; we cannot be partakers of the Lord's  
table, and the table of devils." He that  
goes with the spirit, the maxims, and cus-  
toms of the world, is the devil's bond-  
man. To serve two masters is impossi-  
ble. He that craves at heart the glory  
and glitter and excitement and intoxi-  
cation of fashion and carnal promptings,  
is a traitor to Jesus, and will meet a  
traitor's doom. "God is not mocked."  
No one can trample the blood of His  
Son with impunity. The robeship of  
sense and appetite and passion and self-  
ishness in any form is the rejection of  
Jesus, the fellowship of devils, and the  
"damnation of hell."

Keep your eyes riveted on Jesus, and  
every heart string entwined around your  
adorable Lord and Redeemer, and you  
will ever live in the power of principle,  
and in the consciousness of Divine guid-  
ance and approbation. Such a person  
never asks nor cares what is the fashion.  
To such a soul "life is more than meat,  
and the body more than raiment." The  
trinkets and baubles and embellishments  
of Moloch and Diana are never found  
hanging on the temple of the Holy Ghost.  
God is a jealous God and demands pure  
worship. He is a Spirit, and can be  
found and enjoyed only as such. When  
He becomes incarnate, the flesh is Christ-  
ed as far as blood and nerve reaches.  
He is the Spirit of our spirit, and head,  
and heart, hand and foot, eye and tongue  
all act in obedience to His inbeing. He  
does not allow strange fire to be carried  
within the veil. Lev. 16. The lips must  
utter what the heart means, and the  
heart must mean what God utters. He  
that wears a mitre with the awful in-  
scription on the Golden plate, HOLI-  
NESS TO THE LORD, must depart  
from all iniquity, nor "touch the un-  
clean thing." God will not have his  
shepherd handled by those who have  
kneaded dough and baked cakes for the  
pneum of heaven, nor prayers that are  
stammered over a quid of tobacco. Jer.  
7:18. The tongue of Moses was heavy,  
but it was set loaded with plug and  
pigtail, and his mouth not stentchful with  
the nauseous usage of modern Christen-

dom. The sweet incense of the Holy of  
Holies is composed of "steel, an onycha,  
and galbanum, with pure frankincense,  
tempered together pure and holy," and  
not of *Veronica*, buried in the censer  
of lust, or rolled about in the mouth  
with a rellish as if there were a forestate  
of Heaven. Ex. 30: 34, 35. The hands  
that are held by the spikes of Calvary  
will not engage in decorating the body  
with the "lust of the flesh, the lust of  
the eyes, and the pride of life." The  
head that has felt the crown of thorns  
will abhor the carnal dalliance of hats  
and flowers and feathers and devil-pro-  
ferred vanities which so many of our sis-  
ters crave, and leave the church rather  
than renounce. The feet that have  
shared the lacerations of Jesus, will never  
hasten after balls and shows and co-  
loeries and entertainments, where the  
devil is prime minister, and his legions  
are carpenters and table-servers, and  
jokemaking, and *Ombuds* of Sardis,  
be afraid of the world, it is the enemy  
of God, and the murderer of immortal  
souls. And yet love it, pity it, pray for  
it, and labor for its recovery to holiness.  
Christ did and does the same. Save it  
by dying for it. Return its sneers and  
derision with tears and scowls. School  
yourself daily into the death of the Cross.

Face the awful spectacle of Golgotha,  
crucify what your fashionable sisters  
worship, "choose rather to suffer affliction  
with the people of God than to en-  
joy the pleasures of sin for a season; ac-  
tween the reproach of Christ greater riches  
than the treasures" of the whole  
world. They will not be daughters of  
the Lord God Almighty, joint heirs with  
Jesus Christ, associates with Angels in  
the glories and raptures of the Upper  
Paradise, and a wonder to yourselves  
through all Eternity.

## AN ANCIENT TESTIMONY.

BY JAMES EVANS.

THE testimony of a Welsh writer, who  
wrote A. D. 1716, — Theophilus  
Evans wrote a history of the Welsh  
or ancient Britains about 164 years ago, in  
which he treats the practice of the primitive  
ages. In chapter 6, part 2 of his  
"View of the Primitive Ages" he thus  
discusses concerning baptism. "That  
there were instances of persons who were  
re-baptized in ancient times, cannot  
be denied; but there were so many heretics  
who had left the way of life and the  
correct discipline of the Catholic church.  
The leader of this sect was called Euno-  
mias, who invented a form of baptism  
different from that laid down by Christ,  
for he contended that none ought to be  
baptized in the name of the Trinity, and  
that the form should be, 'I baptize thee  
into the death of Christ.' As many  
disciples as this heretic could entice by  
his vain reasoning, (for he was very elo-  
quent) underwent a second baptism,  
notwithstanding they had been pre-  
viously baptized into the name of the  
Trinity. It was he who changed the  
ancient practice of dipping thrice, affirm-  
ing that once was sufficient.

In the first ages when a person be-  
lieved in Christ and embraced his religion,  
he was baptized forthwith, as in the  
case of the eunuch whom Philip bap-  
tized, and his family mentioned in Acts 16.  
Justin Martyr, a writer of the second  
century says: "Whosoever has been in-  
troduced in the principle of the Christian  
faith, and is willing to live and act  
in conformity with the injunctions of  
the gospel, is exhorted to fast and pray

that he may obtain forgiveness for his former unbelief, we will fast and pray with him, lead him to a place where there is water, and so we are regenerated, so also shall he be.

About the third age or probably a little earlier, it was appointed that baptism should be administered semi-annually at Easter and Whitauite, those who had been newly baptized arrayed themselves in white apparel. This was the origin of the term White Sunday, and is alluded to by an ancient poet in the following lines:

O Lord of heaven and earth, whose eyes can scan  
The inmost thoughts and deep desires of man,  
Look down upon this amiable band,  
Who in thy presence now devoutly stand,  
Joined to the church by baptism's holy rite;  
And seeing safely only in thy light;  
From none but Egypt's bondage forth they come,  
And travel to the holy land their home.

In robes of white without a hemstitch dent,  
They hastened to the land of heavenly rest,  
And milk and honey shall forever flow,  
And beautiful flowers of deathless fragrance grow.

When darkness cloud the firmament obscures,  
Where storms are faithful, trembles are sure;  
Where pain and sickness and the fear of death  
No more shall harm them nor obstruct their path.

When ice and snow and ague shall together meet,  
And offer ceaseless worship at thy feet.

Their garments whiter than the Alpine snow,  
And fairer than the vale's rose,  
Are emblems of that holy fearless calm  
And peace of mind which nothing can disturb;  
And well may he, their minister and friend,  
Rejoice in hope that peace will ever endure.

We shall now quote a few sentences from the work relating to the Lord's Supper as the time it was received; who were considered proper subjects to receive it, and the manner in which it was received.

"As to the hour it is evident that Christ ordained the sacrament to be held in remembrance of his death, *in the afternoon or evening*." "It is certain that in the first ages it was customary to commune in the night." The author is of the opinion that the love-feasts mentioned in Jude and Peter were practiced in the churches until the third century, when they began to commence in the forenoon. He says, "In these love-feasts, the communicants, according to their ability, brought meat and drink to the place in abundance, and all, without distinction, poor, as well as rich, feasted before they received the sacrament (that is the communion). This is what Paul complained of in 1 Cor. 11: 21 when he says, 'none is hungry and the other is drunken,' and because so many disorders were connected with these feasts, their repetition was forbidden at a council held at Laodicea A. D. 365.

We are not surprised that a council held at the place where the spirit said he would spew the church out of his mouth should forbid the observance of that which the Lord and Savior sanctioned by his example. Had said council regulated the abuses by forbidding disorder, they would have done well, but to suppress the feast altogether, shows how far they had departed from the simplicity of Christ." The author continues: "Our second inquiry is, who were considered worthy to receive the communion? Not every one who was admitted to the Lord's table, in the primitive church; for says one of the old fathers, 'To eat of this bread and to drink of this cup does not belong to all.'" In the primitive church some were received at the Lord's table except, 1st, such as had been baptized in the name of the Trinity, (that is by an immersion into each name, when we read in the

writings of the ancients concerning baptism into the name of the Trinity, we invariably understand three immersions.) 2nd. Such as held to all the principles of the christian religion. 3rd. Such as were blameless in their conduct. 4th. Such as loved their fellow-Christians. 5th. Such as belonged to the communion of the church.

"Thirdly, we are to enquire into the manner in which the communion was received. In the first place the deacon (as they formerly had an old ceremony) brought a bowl of water to the bishop and elders who stood on each side of the communion table, to wash their hands, signifying that purity and holiness of heart which is requisite in those who draw near to God, as the Psalmist says, 'I will wash my hands in innocency; my will I encompass thine altar, O God,' Psalms 26: 6. (This washing of the hands before the communion, seems to be substituted for the divinely authorized practice of washing the feet. Such innovators as the council of Laodicea would make such a change as would suit the carnally minded, i. e.) the deacon exclaimed aloud, 'kiss one another.' This kissing one another at the Lord's table began at an early period, even in the days of the apostles. Rom. 16: 16. And this they did to testify their brotherly love, to our Savior shows. Matt 5: 23, 24.

The above extracts show that trine immersion, love-feasts, salutation, &c., were the practice of the primitive church. But soon innovations began. They changed feet-washing to hand-washing which was easier to be observed. Trine immersion continued much longer and still continues in the eastern church.

THE DIVORCE QUESTION.

BY JOHN SAMBARGER.

IT is well known that the divorce question has caused considerable trouble and agitation in the Brotherhood; and as there has been a good deal said and written upon the subject I feel also to advance some thoughts which long since were made to impress my mind. Now upon the investigation the first that forces itself upon the mind, is that there are never less than two parties or persons required to make a contract and that there is always an obligation resting upon each party to fulfill his part of the contract; and very frequently too the nature of the case is such that when one fails or refuses to do that which he has agreed to do, it becomes impossible for the other party to act in the case. Just so in reference to the marriage bond. Two persons become engaged to be married. The contract is to live together as man and wife, to be true to each other, to continue virtuously and lawfully together. The minister then performs the ceremony, seals the contract by him answering in the affirmative. Now notice the conditions; they agreed to bind themselves to love and cherish each other as lawful husband and wife. Then the very moment the husband leaves the wife and commits fornication it becomes impossible for the wife to comply with her part of the contract as she is no longer a lawful husband, such as he had contracted to hold. But he in that case, has made himself a fornicator, and that is not the kind of character that she had contracted to hold to. Consequently the contract is made null and void. Therefore the innocent party cannot in my judgment according to law and justice live any longer

or with such. Then if it becomes unlawful to live with such, the only remedy is to put them away I would infer from the Savior's language that say unlawful living together as man and wife would be considered adultery. See Matt. 19: 9.

Here the Pharisees asked him whether it was lawful for a man to put away his wife for every cause. The Savior then reasoned that a man should leave father and mother and cleave to his wife. They said unto him why did Moses command to give a divorce? The Savior replied, that it was because of the hardness of their hearts. He then says, "that whosoever shall put away his wife EXCEPT it be for fornication and marryeth another committeth adultery." I infer from what the Pharisees asked here relative to Moses' writings that he allowed them because of the hardness of their hearts, (loving eight of what was said in the beginning to leave father and mother and cleave to his wife) to put them away for every cause that they desired; hence his explanation is that it shall not be so except for fornication. See Matt. 5: 32. He says, "Whosoever shall put away his wife save for the cause of fornication causeth her to commit adultery." Here the evidence is that the consideration of marrying again is connected with it from the fact merely putting her away would not cause her to commit adultery were it even for an unjust cause, but to marry again in that condition would of course. But if either party is put away for fornication which the nature of the contract requires. Then if the innocent party after having thus discharged his duty marry again, he under such circumstances does not in my judgment, commit adultery. The terms fornication and adultery are inseparably connected, just as repentance and conversion. There can be no gospel conversion without repentance. There can be no fornication committed without becoming an adulterer or an adulteress which is undoubtedly termed whoredom by Webster.

QUENCHING FIERY DARTS.

BY DANIEL SWINEY.

THE apostle Paul says to his Ephesian brethren: "Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6: 16. The ancients used to have a shield in their battles, wherewith they protected themselves. This they held before them so that the darts of the enemy would strike it and glance the same off. The apostle orders the Christians to take faith as their shield in their spiritual warfare with the prince of darkness. The ancient soldier had to be trained to use his shield. So must the Christian. We must first know what faith is, and then how to use it.

This faith summed up briefly is: to believe that God is the great First Cause of all things. That he has manifested himself for our salvation in Christ Jesus his Son. That he has all power in heaven and on the earth. That his promises are all yes and amen. That every one who turns from his evil ways and humbles himself under his mighty hand, him he will take by the hand as it were, and lead him safely through this world. To believe Jesus when he says, "Not a sparrow can fall to the earth without your Father's notice, and ye are of more value than many sparrows;" and hence, believe that nothing will, or can happen unto us, but what

will, by his kind over-rulings, serve to our eternal welfare. The Christian thus equipped with such faith, is prepared to stand against all the wiles of the evil one.

The ancients used to about fiery darts which would set on fire that which they strike. So will the wicked one. Not all are fiery, some only cause a deep wound. The devil is not the only character that shoots these darts, but he takes to his service whom he can get, of men and angels. The devil approaches us from within and tries to set our passions on fire so that we may burn into all manner of temptation. But by his best marksmen, his best trained sharpshooters are the slanderers. The most deadly poisonous, and intensely heated darts are shot from the tongue of the slanderer. And he who stands against a shower of these calumnious darts, doubly heated with malice, hatred and envy, must prayerfully handle his shield if his temper shall not be set on fire, and kindled into a flame of wrath and anger. But bless God he can quench those fiery darts by his shield of faith. Faith reaches forth and grasps the Father's hand more tightly, and says, if thou art far from me, who may be against me, I will not avenge myself, but will submit my all to thee. Thou wilt surely vindicate my innocence. Thou hast permitted this to come upon me only to try me, so that I may know if my faith is perfect, so as to work patience. I am thus, and so thou art mine, and in thee I am content and happy. If we believe all things work together for good to them that love the Lord, by his faith we can quench all the fiery darts of the wicked.

BAD TEMPER AND GAMBLING.

BY MARY S. REEV.

THERE are more people ruined by bad temper and gambling than by anything else. Old and young men are often seen entering saloons, but why do they go there! is the question. They go to take strong drink, to play cards or billiards, and what is that but gambling? It is nothing else. Bad temper is an evil enemy. It very often leads to gambling if not overcome and conquered, and when a man commences gambling he is on the road to all that is mean and base. Many a young man says there is no harm in taking a glass with a friend, but that one glass will lead to a second, and thus he will be led on until he will become a drunkard. Young man, look not at the wine-cup, and if a friend offers you a glass, refuse it; don't taste a single drop. Beware of the first drink.

HOW MUCH DO YOU FEEL?

A POOR man lost his cow. Neighbors and by standers were pitying him, and telling how much they felt for him, when a little Frenchman said: "You feel for him; how much you feel! I feel five dollars." There are many who feel for the interests of the cause of God, and truth, but when the question comes, "How much do you feel?" they do not feel one cent's worth.

Many feel a great deal on these such jests, but they do not feel in the right place. They feel in their hearts, they feel in their souls, they feel in their very bones; but they do not feel in their pockets. Hence their feelings "waste their sweetness on the desert air," and profit no one, not even themselves.















THE WAY IS LONG AND DREARY.

The way is long and dreary, The path is bleak and bare;

The dew lies thick around us, In the dark and gloomy night;

Our hearts are faint with sorrow, Heavy and sad to bear;

STEIN AND RAY DEBATE.

Rep. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms. J. W. STEIN, Denies. J. W. STEIN'S 16TH NEGATIVE.

It is not true that I thought that a "dead embryo" can be baptized to produce spiritual life...

The simple fact that Baptists consent to "hated" variants, wrath, strife, in war, condemn Mr. R.'s claim to a truly regenerated membership.

SUMMARY REVIEW—CONTINUED.

The Brethren do not hold that a mere formal church membership will save any one. Mr. R. has failed to show that the conditions of remission are not the conditions of true church membership...

We have shown that the Baptist church standard of repentance, faith and hence of regeneration is superficial, by facts and arguments which Mr. R. has not been able to refute.

13. Matt. 3:17, says nothing about Christ receiving single immersion.

2. Mr. R. offers no proof that John's baptism, Acts 19:4, was single immersion.

3. "He that believeth and is baptized," Mark 16: 16, says nothing about "one dip." Mr. R. knows also that saving faith is not a single act but a continued and living exercise...

4. The death of Christ was not one act, but the result of actions and agencies. Neither is one backward dip like his death which occurred on the cross when he bowed his head forward.

5. and 6. A burial and resurrection are not each single acts. Besides, in trine immersion the candidate receives only one burial into the name of Christ and one resurrection therefrom.

7. and 8. Death and birth are not single acts each, but are the results of actions and agencies.

9. The Israelites did not pass through the sea by one backward dip.

10. Noah's going into the ark was a type of baptism. Neither did he go in backwards. The type was in his salvation by water. 1 Pet. 3: 21.

11. "En baptisma" ("one baptism") Eph. 4:5, refers to the "one" appropriate ordinance called "baptism," by which Jews and Gentiles, bond and free, male and female were alike brought into the church.

12. The same faith and the same Lord, one and the same baptism, in this sense all had one and the same baptism, but every person of common sense knows that they all could not have been baptized by one and the same dip.

13. "One baptism" in its proper sense may consist of a plurality of dips with the same propriety that Christ's one "church," (Matt. 16: 18) is composed of "churches," (1 Cor. 16: 1; Rev. 1: 4) or that the "word of God," (Luke 8: 11) consists of his "words," (Acts 11: 14) or that God's "work," (Gen. 2: 2) is made up of his "works," (Heb. 4: 10).

1. My example from Hippocrates showed that baptizo was used in classic Greek to express more than one dip.

2. The example of Nasaman from the Septuagint showed that baptizo was used in sacred Greek to express more than one dip.

3. Matt. 28: 19 commands baptism into the definite name of each definite person of the Godhead. That's trine immersion.

4. The apostolic fathers say nothing about single immersion, but absolutely condemn Mr. R. on the design of baptism.

5. Monimus A. D. 255, informs us that trine immersion had always been with the church. That makes it as old as the gospel.

6. Among the earliest Catholics, the old Novatians, Waldenses, etc., trine immersion was not associated with human corruptions, traditions, etc.

7. Chrysostom, Tertullian, Monimus, etc., and the early churches attributed trine immersion directly to Christ.

8. We have shown it to be traced back through Novatians and Waldenses as well as Roman and Greek Catholics. Thus we see Mr. Ray's boasted array of so called facts vanishes before truth like chaff before the wind, bat.

9. It is a fact that the Greek grammarians, declare that frequentative verbs (ending in ous) denote repetition of action.

10. It is a fact that the most distinguished lexicographers have defined baptizo, "to dip repeatedly."

4. It is a fact that in sacred and classic Greek where one dip only is admissible, baptis is used, not baptizo.

5. It is a fact that where the nature of the case requires a repetition or increase of action, baptizo is used, not baptis.

6. It is a fact that baptis which simply means to dip, without any idea of increase repetition is never used in the Bible for baptism.

7. It is a fact that "en baptisma" (Eph. 4: 5) can not be correctly translated "one dip."

8. It is a fact that before Mr. Ray can upset this frequentative theory, he must set aside an established principle of the Greek language and destroy the force of several thousand Greek verbs of this class.

9. It is a fact that trine immersion satisfies the frequentative nature of baptizo, and the three modifying adjuncts of Christ's great commission. Matt. 28: 19.

10. It is a fact, that one dip can neither satisfy the former, nor be administered into each of the three names of the latter.

11. It is a fact that the fathers attributed trine immersion directly to Christ. This is not true of infant baptism, infant communion, etc.

12. It is a fact, that the most learned authorities testify to the trine immersion of instructed converts as the general practice "in the three first ages of the church." The exceptions were cases of trine effusion in the latter part of the 2d and in the 3rd century. Not single immersion.

13. It is a fact, that historians declare that there was no change in the general manner of baptizing during the first three centuries. They regarded the transition from trine to single immersion afterwards as a great change.

14. It is a fact, that fathers and historians attribute single immersion to Eusebius, an Arian heretic, and his co-workers in the 4th century.

15. It is a fact, that single immersion was never associated with "the name of the Father, and of the Son, and of the Holy Spirit;" till Pope Gregory decreed it, A. D. 595.

16. It is a fact, that backward adult baptism is unknown in the history of Christianity till the Baptists started a few what they called baptism, not four hundred years ago.

17. It is a fact, that learned historians inform us that trine immersion "was first used" and was "undoubtedly the most primitive manner."

18. It is a fact, that the most prominent ecclesiastical scholars and writers of later ages have declared trine immersion to be the practice of the primitive ages of christianity.

19. It is a fact, that the early writers, whose testimony is generally sought and employed by Baptists in support of immersion, sustain nothing short of trine immersion.

20. It is a fact, that whatever schisms existed in the early church respecting questions of church discipline that Catholics, Monotians, Nestorians, Donatists, Arians, Melitians, Macedonians, Marcionites, Apollinarians, Nestorians, Severians, Accephali, Malabar Christians, the Jacobites of Syria and Mesopotamia, Monophysites, Monotholites, Arians, Armenians, Chinese christians, the early Patarians, Waldenses, and others are trine immersionists.

21. It is a fact, that Baptists in their controversies with sprinklers, appeal to the baptismal office and practice of the

Greeks as a true and faithful exhibition of the apostolic practice.

It is a fact, that the rubrics, catechisms, and baptismal offices of the Greek and Oriental churches have always required trine immersion.

23. It is a fact, that Baptists appeal to the rubrics and practice of the Greeks as a correct, and reliable exposition of baptizo.

24. It is a fact, that the early Greeks understood the original Greek commission (Matt. 28: 19) to require trine immersion.

25. It is a fact, that the Greeks and Orientals, including the ancient Waldenses and Albigenses did not dip transversely or backwards as the Baptists do, but bowed forward in baptism.

26. It is a fact, that the churches by whose unanimous consent the books of the New Testament were compiled into the sacred canon, did without any account of a change in their manner of baptizing, transmit the christian Scripture to us through the Greek, Latin, Novatian, Donatist and Waldemian churches, which are trine immersionists.

27. It is a fact, that we have no account of any organized body of professional christians ever changing from single to trine immersion, but we have to the contrary.

28. It is a fact, that the single immersionists of which we have any account in ecclesiastical history prior to the 7th century, not only denied the divinity of Christ, but did not even pretend to baptize according to Matt. 28: 19. They were regarded as strictly heretical, whilst the general church did baptize according to Matt. 28: 19, "in the name of the Father, and of the Son, and of the Holy Spirit."

29. It is a fact, that Christ has commanded baptism into the definite or particular name of each definite or particular person of the God-head. Matt. 28: 19.

30. It is a fact, that "the Baptist churches" do not baptize into the definite or particular name of each definite or particular person of the God-head. How then can they be churches of Christ?

As to Mr. R.'s 3d characteristic we showed that the Baptist churches were really destitute of the Lord's Supper, that the Lord's supper (deipnon) is as much a meal, as baptism (baptisus) is immersion. It is an evening meal eaten at the Lord's table of which christians are "partakers". Baptist churches have no meal at all. They do not "eat and drink at" nor are they "partakers of" a table. They celebrate the eucharist before dinner and call it the Lord's supper. They have without authority put away the supper or love-feast. The apostle did not reprove the Corinthians for a meal but for eating their own selfish, disorderly suppers when the Lord's supper should have been eaten, and for neglecting the communion.

Mr. R.'s 4th characteristic fails. It is because it proves too much. It is the "local church" among the brethren, Congregationalists, and others that "expels the unworthy members." And Matt. 18th chapter, is our special standard of church government to personal offense, and we acknowledge nothing but the New Testament as our rule of christian doctrine and practice, but he will not admit on this ground that we are churches of Christ. Bat notice. (1.) The members of Christ's body are united and mutually dependent on one another. 1 Cor. 12: 12, 27. (2.) Baptist churches are independent of one another. (2.)

How then can they be churches of Christ?

The Brethren's general council is not legislative but advisory and executive according to the united will and judgment of the churches represented. But Baptist councils or Associations sometimes proceed like mobs, as in the case of the St. Louis Association toward the Second church of St. Louis. What right had they to interfere with an entirely independent church? Echo answers "what."

## WORK AND REST.

BY C. B. BALDWIN.

To Brother Doctor Sprague, of Shan-  
non, Illinois.

YOU are not forgotten, even if my long silence should testify the contrary. Often thought of, and not infrequently talked of, and when neither talked nor thought of, occupying a front seat in the silent chamber of the soul. Old memories are sweet, and therefore called up the oftener.

In the matter of writing I cannot do as I would. I need the strength of Sampson when fullest of the Divine affluents, a pen for "the wings of the Almighty," and a mind next to Omnipotent, to say all that is wanted, or that I want to say for the sake of its inherent truth and beauty. If I can answer only one letter out of ten, I would not miss one of the thousands that get no answer, because they all do me good in some way. My correspondents will please note this, and not withhold their thoughts, whether advisory, or consolatory, or castigatory. A sound lashing is not the least blessing that has found me, even if it was a curse to the one that administered it. Speechless, isolated, and shut up as I am, I need all sorts of letters to give me a fair representation of the world, and prevent me from being soured and dwarfed and one-sided in my solitude. It is a great blessing to know what we blessings.

The soul is not made to have gait thrust upon her. She is so constituted as to ask for what contributes to her highest weal. The immortal part of us has its native current, tendency, and shores. It was made for God, even if God it never seeks nor finds. There is something vast that nothing can fill and still, but the Self-sufficient, and All-sufficient. Man tries to be a source of completeness to himself, or to enter wedlock with the many-faced world, for that fullness of joy which the soul ever craves, and can find only in the unbeginning Infinite. Sin has thrown us out of gear, and the Creator became the creature, the All perfect subjected to the limitations of the finite. "He who knew no sin, was made sin for us, that we might be made the righteousness of God in Him." Here is a thought put into form that is well stagger angels, and yet it is offered to man, not simply for his consolation, but for his appropriation and eternal heritage. Mark, "that we might be made the righteousness of God." Here come these offensive capitals again which some so persistently affect to despise. But they slip in by their own right, the out-growth of the truth they embody. Let the above italics and capitals be put together, as God puts them in Christ, and see what answer they return those who claim that God has no kind of righteousness and we another, and that sisters can wear hats and other flesh-panpering vanities, and yet be vestries of Eucharist. Such Gospel expositors may know much, but they know

not the Gospel. They have much to say *as of Jesus*, but in the points mentioned they cannot say *Jesus*, except as a matter of mere verbal pronunciation. Could we, as a church, say *Jesus*, as He is made to us of God, "Wisdom, righteousness, sanctification and redemption," we would be broken anew on the Potter's Wheel, and reconstructed into a vessel better fitted to hold and distribute the treasures of Grace. 1 Cor. 1: 30. Jer. 18: 1-4. There no one would fight against Sabbath schools, and literary institutions, and personal simplicity, or plead for carnal liberty in any form. There would the curse of tobacco-culture, and smoking, and chewing, and snuffing, and mummery-worship, and surfeiting, and world mimicking, and the Spirit-impending desecrations of wedlock, be lifted from the Bretherhood, and a glorious pentecost would signalize these latter days. Truth is truth, and never shows quarrel. Righteousness is the most unbending verity in the Universe, for it is the very essence of Deity.

The rest of the soul is not the inworking or outworking of the grand problem of life by reason. There is only one faculty of the soul that can compass God, and this is possessed by the child and idiot no less than the philosopher. It is faith. The two-yearling can believe that there is a God, but the millennial philosopher cannot *express* him. Reason is always at fault, not only in revelation, but in science. Faith is always at rest, and in full possession of all the deep and dark things that reason vainly labors to master. We all go to our tables to eat in full confidence of replenishment. But where is the scientist who can unfold all the mysteries of vital and chemical action between mastication and assimilation? We lie down and sleep, untortured by doubt as to the efficacy of "tired nature's sweet restorer" to wind up body and mind for another day's conflict. But who will explicate the divine philosophy of this mystery which allows us the ranges of two worlds? Faith sets us into the possibility of sweetest rest and highest enjoyment, holding in itself the reason and all it can see, and infinitely more.

God is both the object of faith, and "the substance." Faith opens and expands the soul more than reason can, and fills out our capacities with God, as a sponge is saturated and swayed by the all-encompassing ocean. The inebriating of the Holy Spirit serves as a most delightful lubrication of body and soul, so that working does not seem working. Tired yet buoyant is the historical epitome of the most faithful, zealous Christian workers. I often think of your father, and of many other whole-hearted evangelists of Christ. For a long while there seemed to be no wear out in him. It was travel, travel, preach, preach. He was so full of the new wine of the Upper Vintage, that the press was always running, and souls were always drinking. His conversations were all sermons, and he preached when and where he would, God-born thought and emotion played like an upper sky aurora in his eyes and over his features. Dear old Father Sprague, how precious is his memory. The secret of such a life is long knowing. God is the *ultimus* One. Jesus is "God manifest in the flesh," our Model and Brother; and the Holy Ghost is the disburser of "all the fullness of God." Here we have it, in few words, if not to satisfy our reason, at least for our faith and holy confidence and strong "consolation." God has the weight and the management of the Uni-

verse perpetually on His hands, in all its details. He sleeps not nor slumbers, and yet is always fresh and unspent. Those that *wait on Him* shall renew their strength, mount up with wings as eagles, *run and will not weary, walk and not faint* 1s 40: 31. For we must *not be weary in well doing, for in due season we shall reap if we faint not.* To have our life hid with Christ in God is to get an immense importation of vitality and power in the higher elements of life, so that we become in a manner Godlike, and the body itself partially loses the consciousness of friction. "Strong in the Lord, and in the power of His might" is a privilege which few realize to the reasonable limit of possibility. Faith is a word of much larger meaning than most of us suppose, and so we take hold only with the little finger instead of both hands. The more repulsive the Cross looks, the more intellectual and lifeless will be our faith, and the more constrained and self-impelled our efforts to be or to do good. And so we let opportunities for grand achievements pass by.

A life Christed through and through cannot escape sublime enjoyment, and breaking out in mighty manifestations of some form of spiritual power. Christ once in the flesh, even if He be no more than a throbbing speck in his vestal lodgment, Deity will in due time break the enclosure of humanity, and, *Ecce Deus homo*. Most persons kill their religion at home in their every day life. The ever joggling little coils of the domestic machinery vex and worry and dispirit them, so that Christian fervor and holy intentions and energies evaporate as fast as they come. It is at home that we must learn to weave a clean, white, unspiced robe of righteousness. No one will get world-stunning and flesh-conquering public recognition from God unless his closet is always fragrant with celestial perfume, *tempered together*, pure and holy. Ec. 30: 35. At home the oil is gathered that keeps the lamp aflame. At home the spiritual weapon is kept bright in the blade and keen in the edge. We will use it in effect just as we allow ourselves to be used by it. There is a way of getting into the tireless spiritual activity of God, and it is the prerogative of those only who are *anticipating* "clothed upon," and have their "mortality swallowed up of life." 3 Cor. 5: 4. The *consummation* is in trans-jordanic future, but sweet predictions are concluded *us* here. In this element our most efficient ministers "live and move and have their being." In this lives the true rest and working-power of the soul.

## A SUGGESTION TO J. D. HAUGHEL- TELIN

BY DANIEL VANIMAN.

IN No. 26, of B. 17 W. you made the heading, "It Prayed Too Much," requested, to be corrected if in error. The first remark I will notice is, "The single mode may be practiced and not half the members obey the command" "to wash." This can not be the way the Brethren here in Southern Ill. practice the single mode. The one at the head of the table rises, girds himself with a towel and both washes and wipes the feet of another; he then likewise rises and girds himself with the towel and both washes and wipes the feet of the next; and so on until each member has both obeyed the command "to wash" and followed the example given by the Master to each one of his apostles.

2. You say if "we take the example alone we are to wash and wipe the feet of the twelve." This we do not view as correct. When the Master had come to the first one and had washed and wiped his feet he had given to him the example which he afterward repeated eleven times in order to give the same example practically to each; after which he gave the command to all which applies alike to each, and requires of each to do to another as the Lord had done to him. The correctness of this view can easily be seen by imagining that each one might have been in a separate room when receiving the example from the Master and afterward all called together to receive the command, when each one would have comprehended for himself what the Master required of him.

Virden, Ill.

## PREPARE TO MEET THY GOD.

BY L. G. CHURCH.

HOW solemn the thought, to meet him, the great, holy and righteous God. To meet him as our judge, to stand in his immediate heart-searching presence, to undergo the scrutiny of his piercing eye, and to hear the awful sentence, "depart from me ye cursed into everlasting fire prepared for the devil and his angels." Or of the acceptance, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." To meet a prophet, an apostle or an angel would be solemn. Then what would it be to meet God?

This interview must be held, and by us. None of us can avoid this awful meeting. When it will take place none of us can tell. It may be next year, next month, or for aught we know before to-morrow's sun shall cease. Sooner or later we must stand before the Judgment bar, there to give an account for the deeds done in the body. Would it not be awful to meet him unprepared? Then let us love him and obey him. Serve God while it is to-day; for so such an hour as we think not the Son of man cometh. That we might say in our last moments, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing."

Mt. Eben, Iowa.

Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be read wholly and with attention. Reading maketh a full man; conference a ready man; and writing an exact man; and, therefore, if a man write little, he hath need of a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning to seem to know that he doth not. In all negotiations of difficulty a man may look to sow and reap at once; but must prepare business, and so ripen it by degrees.

This earth belongs to Christ by promise and redemption, and he will restore it, according to the promise in Isaiah, 65: 17. We are heirs to the kingdom, if so be we are Christ's. (See Gal. 3: 29.)

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. EHELMAN, S. W. STEIN, EDITORS.

CARDINAL PRINCIPLES.

THE BRETHREN AT WORK is an unpretentious, address of... The Brethren at Work is published weekly... The Brethren at Work is published weekly...

These are men who will give nothing, do nothing, endure nothing for the sake of peace...

Bro. D. S. T. Butterbaugh of North Manchester, Indiana, writes: "Heaven God, Spiritually progressing. Three more added to the fold by baptism."

Where does your ambition lead you, to the fold of the cross? Does it lead you to some unwelcome life mortal who is nearly suffering?

Those sending us money will please not send it in checks as we have a job for collecting. Amounts exceeding \$300 should be sent in drafts or P. O. order.

There is now in the county poor house at Milwaukee, Wisconsin, an old man, decrepit and partially blind...

To treat insistent persons with silent contempt, is often more forcing and carries the kick to the heart of the offender sooner than any other method.

We do not wish Bro. Balaugh's correspondents to rewrite his articles and send them to the editor, but to transcribing them...

CONSIDERABLE is being said in regard to Bro. Hope's needs and sufferings which should move every brother and sister into compassion.

A fearful flood struck Waterloo, Iowa, Sunday 11th inst. At about 3 o'clock in the morning the alarm of fire was given...

MT. MORRIS ITEMS.

To this date, July 16, we have enrolled one hundred students for the fall term at Mt. Morris. We can arrange for many more.

During the last week about one thousand dollars have been contributed to the Sunday School.

I start to day for the East. Expect to be Sunday with the Brethren at New Castle, Ohio, if the Lord will.

Bro. Ray's closing speech, has just reached us. Mr. Lay is doing to now as I leave in a few hours.

"ALL ABOARD!"

THAT is what the conductor said, and as we (wife and I) had resolved to do, that we obeyed his voice...

The centennial celebration in honor of Robert Hall was held on the morning of the 14th, and by noon...

The centennial celebration in honor of Robert Hall was held on the morning of the 14th, and by noon...

"Brother Obed" was doubtless concerned for the youth, hence went to work for them as good men should.

It seems a gentleman by the name of Brodhead was chosen a member of the House of Commons at the late election in England, but he modestly refused to qualify as a member by swearing to affirm...

Dr. Tanner of Minneapolis is in New York undergoing a severe trial. Sometimes ago he announced as his belief that a man could live forty days and forty nights without food.

The Star of Genesis had a yacht built for himself recently at Glasgow. After it had been launched, three priests went aboard and sprinkled the vessel with "holy water."

What next? Ahurdity has truly become absurd. On the train east of Chicago, to day, our attention was called to the position of a robust young man who sat in front of us.

Becher has broken out afresh. Hear him in opposition to the Adamic theory. In his opinion, man whose hands are made of mud, that man never created perfect...

What does he mean by "ignificity life"? That in Adam all men were sinful. He regards the account of man's separation from God, through Adam, as a myth, but clings to the statement that, if we were not under sin, of what use was the statement of Christ?...

in Adam all men were sinful. He regards the account of man's separation from God, through Adam, as a myth, but clings to the statement that, if we were not under sin, of what use was the statement of Christ?...

What shocks dotted away a field, and looked as if there would be a large yield. Two miles east of Dunkirk we saw some of the ruins of the earlier settlement...

The boiler was carried about 150 yards. The fire had struck two men, carrying the head of one about fifty yards after sending it from his body. It must have been a bad accident...

On the way back from Chicago we fell in company with Samuel Barnett, editor of the Wisconsin Worker published at Oup, Pa., in the interests of the Mennonites. On question of his countrymen he people he said that there are now sixteen factions among them...

We very much regretted that we could not stop a day with our esteemed Bro. and earnest worker S. T. Boseraman, Dunkirk, Ohio; but our train sped through the town about 7 A. M. without stopping; hence all we could do, was to think and feel sorry. Bro. Samuel, will try and reach you on our passage on our return.

A PLEA FOR MINORITY RIGHTS.

SOMETIMES the question is raised whether minorities have rights that should be respected. We question the right to raise even that question. In political economy and civil government, minority rights have received considerable thought and consideration. In the State of Illinois the framers of the constitution regarded minority rights to the extent of providing the minority with representation in the legislative department. If an assembly District the majority are republicans and three members are to be chosen they cannot elect the three, but the democrats can concentrate their votes on one man, and elect him, and vice versa...









FROM THE CHURCHES.

AND that he was still alive as the... of the Treasury... as the man forever...

PENNSYLVANIA.

Mechanburg. We are in our usual health for which we try to be thankful, but sickness and death is still in our land...

Moses Miller.

INDIANA.

Goshen. As we have not the privilege of meeting with our dear brethren and sisters to worship this beautiful Sabbath morning, I, with my broken family, feel sad and lonely...

Lytia C. Lash.

ILLINOIS.

Mt. Vernon. We tender our thanks to those who bring to us the good news of the Kingdom of God... as well as a successful farming country...

The post harvest has been a bountiful one, much of which is already threshed and gone to market...

The coming Fall will place members in this section to organize, while those who have their plans already laid out are rejoicing...

MARYLAND.

Double Pipe Creek. Much as I disapprove of the very sectional organization of the Board of Missions created in 1850... I did publicly announce at last A. M. that I would assume no more or labor in matters of dollars and cents...

Da. T. C. Layton's that "discreetible" Sundays silt churches as honestly as the "leaping water" offered the ten thousand troops under Gideon...

THE CASSEL LIBRARY.

THIS LIBRARY contains Ten Thousand Bound Volumes and Eighteen Thousand Pamphlets. Many of them are old and rare, and have not been printed in this country since the United States. They embrace the production of the finest minds in every age and of the great leaders of thought in every department of human knowledge and research...

If Brother Cassel was simply anxious to realize money on this library he could doubtless dispose of it for something like \$12,000 or \$15,000 even at public auction...

In order to raise this it is proposed to sell life-memberships at \$25 each, giving the holder thereof the full benefit of the library free during their lifetime...

The present Board of Trustees, which was appointed by Brother Cassel, consists of R. H. Good, D. C. Fisher, Wm. C. Sherman, D. E. Price, D. L. Miller, M. S. Newcomer and J. W. Stein. If at any time, from any cause, any Trustee shall lose his membership in the church his place on the Board of Trustees shall be declared vacant...

The Trustees can not expose the library to indebtedness. The Board will take an official census of the books at regular stated periods, and the libraries will only be held in trust for the benefit of all the works left in his care during his term of office...

We appeal to all to lend a helping hand in this good work. By taking a life-membership you secure to you a valuable library, and the library will be shipped however, until the requisite amount is raised to pay for it...

ing and a benefit that will remain with them, and do them good when we are numbered with the dead. Think of having free access to a library of 20,000 rare volumes and pamphlets for \$25! But to trust you will not contribute with reference simply to personal advantages. Remember we are working for truth, knowledge, and we trust for our posterity and the future cause of Christ... We appeal to your benevolence as a public benefactor, from a donation from \$30 to \$500, will be enrolled among the early friends and supporters of the library...

A CARD OF THANKS.

Chicago, Ill., July 1th, 1880.

DEAR SIR:— At the regular monthly meeting of the Directors of the Protestant Orphan Asylum, 2225 Miss. Avenue Chicago, held July 6th, it was resolved that most sincere and hearty thanks be expressed to the residents of Logansport and vicinity, and to all who were present at the late Convention for the unexpected and very generous response to the appeal made in behalf of the orphan and destitute children by Miss Blake... Her noble generosity yielded more than \$14,000 as the result of her visit, and it was a material assistance in caring for the little ones...

Whenever our city is visited by any of the contributors we hope they will call at the Asylum, and will assure them of a most cordial welcome. Again allow us to offer you our many, many thanks. Very respectfully,

Mrs S. M. HORTON, Cor. Sec. Prot. Orphan Asylum

DR. TANNER.

Special Notice to the Chicago Tribunes.

Bring what water can do for man. He thrives and keeps getting fat for it. If he continues his fast until noon to-morrow his time will be half past, up to 6:30 now enduring his twentieth day without food. His condition today is such that he is unable to continue the fast. His voice was strong and clear, his eyes bright, his step firm and elastic, and his action in every way just as he might if he had been taking his food without intermission. He had a large number of visitors, many ladies among them, and several of the ladies played on the piano and sang, with his gratification. He is so fond of music and seems so much benefited by it that there was some thought of engaging a professional pianist to play whenever the fast was continued.

There have been a great many presentations of bouquets, nearly every lady visitor taking a little floral offering. At the end of almost twenty days' fasting, Dr. Tanner looks like the same as at the beginning. His face is thinner, and he is perhaps a little paler than his confinement in the house, but otherwise he looks unchanged. To the Western Association Press.

New York, July 11, 1880. My dear associate Dr. Tanner will enter upon the twenty-first day of his fast. He is in better condition than when he commenced it. He passed to-day quietly and in excellent spirits. At 6 p. m. he took a drive to Central Park. He now weighs 145 pounds, a decrease of half a pound since yesterday. At 5 p. m. his pulse was 80, temperature 98, and his temperature 99, about half a degree above the normal. During the day he drank twenty-seven cans of water.

All the good things of this world are of no further good to us than they are of use and whatever we may keep up to give others we enjoy only so much as we can use and no more. The German proverb of the key, "If I rest, it is applicable to the labor of the hand and mind as well as to that of the feet, and the gift of God to us. Inebriety is inebriety, rest is rest..."

LITERARY NOTICES.

The August Atlantic brings some chapters of Mr. Aldrich's "Stillwater Tugedy" so interesting to us readers forget the local conditions of Massachusetts in a characteristic poem, entitled "The Archibalds," and an old story with a pathetic felicitousness of growing old. John Burroughs, one of the most charming of our-door writers, contributes "Peppercorn: a summer voyage." Luigi Monti, the "Young Sicilian" of Longfellow's "Tales of a Wayside Inn," writes a very interesting article on "Scintilla Hospitality." Mack Town has a very pungent tale entitled "Edward Mills and George Beaton," which satirizes kindly certain forms of pseudo-philanthropy. F. Millet describes the method of teaching painting by Hunt, Mrs. Wallace, wife of General Wm. Wallace, Governor of New Mexico, writes "Among the Puffins;" F. H. Underwood has a curious interesting paper on "The Preceptor of Moses;" Richard Grant White's English notes this time is "Taurus Centaurus." "An Englishwoman in the New England Hill Country" is very well worth reading. The political article discusses "The Republican and their Candidates" whose views are of a high and worthy confidence and enthusiastic support. Our review of new books and Col. Wallcut's address on "The Contributor's Club" complete a capital Summer number of the Atlantic.

ANNOUNCEMENTS.

The District Meeting of the West Missouri district will be held at the meeting place in the Wadena congregation, Ray county on the 14th of October, 1880.

Also a Love-feast on the 8th of October, in the Log Creek congregation, Caldwell Co., on the occasion of brother John H. Brossman. We invite all who are in the vicinity of the communion service for District Meeting, especially the ministering brethren, as we may likely continue the meeting till the 12th.

C. C. ROOF.

The members of the Beatrice church, Gage Co., Neb., will hold their Love-feast on the 25th of September, at the meeting place, near North Brushy, eight miles south-east of Beatrice, commencing at 2 P. M. W. L. STRAY.

Our Love-feast will be held at the residence of brother P. Hays, five miles north-west of Greenwood, Jasper County Iowa, September 18th and 19th. D. E. BAIRDAS.

The Lincoln church, Jewell county, Kansas will hold the Love-feast Sept. 10th, meeting to be continued until the 12th. Place of meeting one mile north of town, at the house of brother Sklar. A. F. DEYTER.

BIBLE SCHOOL NOTES.

This is the name of a new musical book prepared by Brother D. F. Ely, for use in the family, in Bible schools and wherever people desire to praise God by singing with the spirit and with the understanding.

The work is now published ready for delivery, in sizes and form it is like "Gospel Songs." Its low price, good music and convenient arrangement combined at a low rate, will attract all lovers of good singing. Orders received at the following rates:

Table with 2 columns: Item and Price. Includes Single copy, One dozen, and Board cover options.

The Prizes of the House of David, of Three Years in the Holy City, being a series of letters, given in Bible Schools in the West, and are now available, all the stores and warlike institutions in the life of Jesus Christ...

W. L. R. R. TIME TABLE.

Table with 3 columns: Station, WEST BOUND, and EAST BOUND. Lists stations like Beatrice, Logansport, and their respective times.



## ALMOST A CHRISTIAN.

"ALMOST a Christian; standing yet  
"A So near the temple's door,  
Hearing the people's call to life,  
But waiting yet for something more.

Almost a Christian! Oh how sad  
For such a soul still to delay,  
By self and sin delirium mad,  
Till life and hope have passed away.

Almost a Christian! Oh how good  
To see a sorrowing sinner shed  
Repentant tears, with heart subdued,  
Who has by faith to Jesus fled.

Almost a Christian! yes, and quite  
When all we are to Christ is given;  
When walking in his blessed light,  
We find him in our life, or heaven."

## STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirmative.

J. B. STEIN, Denial.

D. B. RAY'S 15TH AFFIRMATIVE.

IN our last, the three words "begotten and only" were included in quotation points by mistake of printer. Mr. Stein did teach that a "dead" faith "must be vitalized" by submission to baptism. He did contend that some of those begotten of God "may become abortive," said to be lost. In his conclusion he has contradicted himself on this point, as well as others. In his vain attempt to fasten all the foul crimes of war upon Baptist churches, he has condemned himself. Though as a Baptist he confessed that he was doing the work of war, yet at first he pleads "not guilty" of the crimes of which he accused Baptists; but as the trial progressed, we forced him to plead "exemption from the guilt of war as a Baptist soldier." He thus confesses that he was guilty of doing the works of the flesh; that he was guilty of killing, and that he was guilty of the "crime of perjury." Also in attempting to prove that Baptist churches are without "re-generated membership," he has confessed that while a Baptist minister he was not "truly regenerated." If he was guilty of all these crimes as an unregenerated Baptist preacher, how can we expect much better of him since he "went out from us, because he was not of us!" With such qualifications he seems fully prepared to pervert and misrepresent the plainest Bible and historical facts. He has repeatedly ascribed the language of one historian to another. He has even quoted Catholic rituals in order to prove the actual Waldenses were true immersionists! It may be observed that in his statements and pretended facts, in his summary review: 1st. That he found no Bible authority for true immersion. 2nd. That all the authorities cited from ancient church writers for true immersion were members of true immersion churches, of the Greek and Roman churches and from their descendants. 3rd. Though he falsely charged the ancient Novatians and Waldenses with the practice of true immersion, he failed to find anything in all their writings in favor of this perversion of God's word. We now proceed to conclude our

## RECAPITULATION.

Our characteristic fifth states that "Baptist churches possess the New Testament origin." 1st. We showed that while other denominations look to some uninspired man as their founder and head, Baptist churches look to the "ministry of Christ himself and his apostles" for their origin. 2nd. We showed that the perpetuity or succession of the kingdom and church of Christ is clearly re-

vealed in the Scriptures. See Dan. 2: 35-44; Matt. 16: 18; Luke 1: 33; Heb. 12: 26-28. 3rd. We showed that able historians of other denominations have been compelled by the force of truth to admit the Baptist claims to church succession. The two learned Dutch historians Yrig, and Dermond, confessed that the "Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages."

Campbell says: "From the apostolic age to the present time, the sentiments of the Baptists, and their practice of baptism, have had a continued chain of advocates and public monuments of their existence in every century can be produced."

Mr. T. K. Barrett, editor of the *Christian Messenger*, a prominent Campbellite paper, in his issue of Jan. 28, 1880, says:

"With Alex. Campbell, we say this kingdom was with the Baptists before he and his conjudators started the reformation and [they] are yet a part of that kingdom, though entangled in some errors." Notwithstanding the Tunker churches had a human origin in the 18th century, their leading men have been forced to admit the Bible doctrine of church succession.

"God has always had a remnant who in the worst of times have observed the ordinances, according to his holy will."

Again, in his 15th affirmative, Mr. Stein says:

"We do not doubt that Christ has all ways had churches somewhere on the earth, which have held and practiced substantially what the brethren teach and practice."

But he was compelled to surrender his succession claims for the Tunkers, and admit that the Tunker church had its origin with Alexander Mack, in 1708.

Though we continued to faunt the following historical argument in the face of Mr. Stein, he made no effort to answer it. He knew it could not be done. It stands thus: first: The Tunkers have admitted that the Bible teaches church succession. Second: They deny that the succession is with any Pede-baptist church—Rome or her branches. Third: They honestly confess that the Tunker church originated in 1708. And, as there is no other church holding immersion, that has any claim to the Bible succession, except the Baptist, therefore, even the Tunkers themselves must admit Baptist succession, or be driven into infidelity.

His failure to notice this argument amounts to a complete and unconditional surrender.

We based the second leading argument for the Bible origin and succession of Baptist churches upon the fact that "THEY ALONE POSSESS THE WILDERNESS HISTORY DEMANDED IN THE PROPHECY." We repeat our argument which Mr. Stein dare not attempt to answer. It stands thus:

It is said Rev. 12: 6, "And the woman fled into the wilderness, where she hath a place prepared of God, that she should feed there a thousand two hundred and three score days." Also Rev. 13: 14. This evidently points to the true church, called, the "bride, the Lamb's wife." This cannot possibly apply to any existing church except the Baptist church. The Romish church did not flee from the dragon. She was mounted upon that beast, spurring him on to deeds of darkness. Neither

has any one of her daughters been driven into the wilderness of obscurity. They have never been hidden. Their history is as plain and easy to obtain as the history of the nations. The Tunker church has its history from its origin in uninspired wisdom in 1708. It has not yet existed 200 years, much less 1260 years. The song of Solomon is largely filled with the wilderness history of the true church. In that prophetic song 2: 14, the bridegroom says: "O my dove, thou art in the clefts of the rock, in the secret places of the staim, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Also, the voice of the bridegroom is heard calling: "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and done; the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in the land." "Arise, my fair one, and come away." It was a long and bitter winter of persecution. We now repeat the question of the age: "Who is this that cometh up from the wilderness, leaning upon her beloved?" Song 8: 5. Again, who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

We call attention to the significant fact that there is no *who*, there is no *double*, there is no controversy about the history of any other church, as over the Baptist church, the conflict ranges along the line over the origin and history of Baptists. The true church led into the wilderness, remained there 1260 years, and is seen coming "up from the wilderness, leaning upon her beloved." This cannot possibly apply to any church except the Baptist church. Meibelm, in his Ch. Hist. p. 499, of the origin of the Baptists says:

"The true origin of that sect which acquired the denomination of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of Menonites from the famous man to whom they owe the greatest part of their present felicity, is hid in the depths of antiquity and is of consequence extremely difficult to be ascertained."

This answers to the demands of prophecy. The true church was hid in the wilderness. The Campbellite leaders have been forced to admit the Baptist church succession. The two learned Dutch historians admitted the Bible doctrine of Baptist succession.

Mr. Stein has utterly failed to tell what church has the Bible perpetuity, if it is not with the Baptists. He has made objections, but no better than the infidel does to the Bible. He referred to the organization of several congregations, and tried to make the impression that the denomination originated with them. It is likely that he will attempt to practice the same deception in his closing summary. We based a sixth characteristic upon the fact, that "Baptist churches possess the Bible characteristic of having been peculiarly persecuted." But as our church claim is fully made out in our view, we do not repeat it in our review. Though not half the testimony has been introduced, we have proved.

1st. "That Baptist churches possess the Bible characteristic which demands spiritual regeneration—the new birth—and spiritual life as essential to baptism and church membership."

2nd. We have already shown that

Baptist churches possess the one baptism demanded in the New Testament.

3rd. We have shown that Baptist churches possess the communion—Lord's supper—demanded in the New Testament.

4th. We have shown that Baptist churches possess the New Testament church government.

5th. We have shown that Baptist churches possess the Bible origin and perpetuity; therefore we may confidently affirm upon the testimony introduced that "BAPTIST CHURCHES POSSESS THE BIBLE CHARACTERISTICS WHICH ENTITLE THEM TO BE REGARDED AS CHURCHES OF JESUS CHRIST."

Notwithstanding the constant efforts of Mr. Stein and his desperate efforts to pervert and overthrow the truth of God, yet our proposition remains unshaken and unmovable as the rock of Gibraltar. The ridiculous and stupid efforts of Mr. Stein to prove that a human society which originated with Mr. Mack in 1708 is the true church of Christ, out of which there is no salvation, is so absurd that none except the spiritually blind can possibly adopt his views. While we as Baptists believe that there will be some saved as by fire from the various denominations, and even the Romish Babylon itself, yet we confidently believe and know that Baptist churches are true churches of Christ, representing his visible kingdom upon the earth. Again we repeat that the kingdom and church of Christ has remained on its rock foundation unshaken as the house of God, the light of the world, the pillar and ground of the truth until the present time.

When Gabriel the mighty angel was sent of God to announce the birth of Jesus he said: "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1: 33). Jesus the Great Jehovah must reign over spiritual Israel forever, "and of his kingdom there shall be no end." Who will say that the throne of Christ has been subverted and that his kingdom came to an end?

The apostle pointing out that great and terrible day of the Lord when the voice of the Almighty shall shake heaven and earth, says:

"Whose voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven, and this word, yet once more, signifieth the removing of these things that are shaken, as things that are made, that those things which cannot be shaken may remain. Therefore we receive a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12: 26-28.

Many gloomy wrecks of human governments, political and religious, lie scattered along the shores of time, and many others must be dashed to pieces amidst the contending storms which shake our sin-highlighted earth, but thanks be to the Almighty, who "plants his footsteps in the sea and rides upon the storm," he has established his everlasting kingdom, never to be destroyed, to stand forever, to have no end; and that amidst "the wreck of matter and crash of worlds" it "cannot be moved"—it "cannot be shaken." Victory shall at last be perched upon the banner of the cross; and when the smoke of the battle passes away and the storm clouds are scattered and gone, then the kingdom of God as the great spiritual mountain, will tower above the mountains—human governments; and the nations shall

flow into it. Yes, we may confidently sing:—

"Sure as thy truth shall last,  
To Zion shall be given  
The brightest glories earth can yield,  
And brighter bliss of heaven."

We commend the patient reader to the mercy of God and the world of his grace, exhorting him to decide the question in the light of Revelation, without regard to the commandments and traditions of men. May the grace of our Lord Jesus Christ be with you. Amen.

A DIALOGUE.

BY W. M. ROOSE.

WE read an article in No. 24 of *Primitive Christian* claiming that Mr. Ray did not intend his epithets as an insult, etc. We are inclined to differ from Brother Murphy in this respect. May be Mr. Ray has entertained friendly feelings towards the Brethren prior to the debate; but when he saw he was about to be defeated by truth and reason he became disappointed and wanted to carry the day, thereby he was compelled to misrepresent our principles and teachings. This has settled the minds of all the readers. Those who are not acquainted with the nature of good debating think that Ray has won the laurels, but the thinking mind, the ones who have weighed the arguments on both sides carefully, decide in favor of Brother Stein.

While traveling in Isabella county, I met an Advent and we had just left the Sabbath question and were reasoning with each other on other things relating to "second doctrine," when I noticed a man listening attentively to our conversation. When we came to dipping the candidate at the mention of each, of the beings named in the Trinity, my friend appealed to the listener for help which he willingly gave. We soon became acquainted with each other's faith, and the following conversation took place.

B. The Brethren teach salvation by or through church membership, do they not?

D. Not exactly so. But do you believe that any one who is not in Christ is a co-heir with Christ a child of God?

B. No sir, I do not, except that there was no opportunity to repent or be baptized.

D. We are taught in John 15th chapter that Christ is the vine and the true disciples the branches. When we have repented we are ready to be grafted into the vine. We are taught again that Christ is the head of the body—the church. Then we are to conclude that if we are in Christ we are a member of the "body."

B. How are we to get into Christ or "body"?

D. "As many as have been baptized into Christ have put on Christ." Gal. 3: 27.

B. Well, this looks reasonable. I could not see it in this way before; but you teach *optimal* salvation, I believe?

D. Not any more than we do repentance, or believing salvation. We teach that those are all conditions of pardon, all lead to the same end and are inseparably connected. Mark 16: 16. Acts 2: 38.

B. Do you believe that a man can go to heaven unless he is baptized?

D. We are not to say who will be saved and who will not. But we claim we know whether a man has gospel requirements or not. Verily I say unto you unless a man be born of water

and of the Spirit he cannot enter the kingdom of God." John 3: 5.

B. We do not teach the kind of doctrine.

D. I know not. But what do you claim to be working for? What are your hopes?

B. We are working for eternal life, to enter eternal rest.

D. Why are you not content to be in the Baptist church? You have virtually declared that the Baptist church is a better place than heaven. You have made a condition for church membership which you claim God has not made to become co-heirs with Christ. Thus the pals of the church are tighter than the gates of heaven.

B. Oh, no; you misunderstand us in this. We do not make it a condition of church membership. We make our building out of material that is prepared before it is put into the building.

D. Do you teach remission of sins before baptism?

B. Yes.

D. I would like to have scripture proof for this doctrine. I have failed to find any text that will justify any person in teaching thus in the New Testament. Where is it?

B. I do not know as I can give any that refers directly to this, but it looks plausible and reasonable to my mind that this is true. If it is not, does the water wash away sins? We are brought under the power of the blood of Christ in the water. Is it here we receive the application.

D. What are the delusions referred to in 1 Thes. 2: 11? What are the lies that those who have not "received the love of truth" are to believe? When we see in the teachings of inspired men that this is not their doctrine we can plainly see which is right and which is wrong. Peter said on the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here we have repentance, and baptism by the authority of Christ, Matt. 28: 19, and then the gift of the Holy Ghost. The Scriptures are as silent as the tomb about forgiveness of sins before communion is promised.

Here we passed on to other parts referring to the other ordinances which I will not relate. I will pass on to the part which led to the debate. But my friend simply rejected the ordinance of fire washing on the ground that it was mentioned only once by Christ and once by Paul. Then I asked him if he would observe it if it had been mentioned four or five times. He said he would. But I proved that this was not an honest objection, for the simple reason he does not observe the holy kiss or kiss of charity which is commanded five times and every time in the imperative mode. The hearer always sees himself in the mirror of truth, but the doer is hid with Christ in God.

B. You teach non-conformity to the world in dress, conversation and customs, do you not?

D. Yes; but you do not do this.

B. We do to some extent, but not so much so as you should.

D. I notice the church as a general thing approve of Dr. Ray's manner of debating and this is not godly conversation.

B. That as for Baptists approving of his conduct I think it is not so with honest Baptists. Then again I think 1000 times that he does not mean his bad epithets as an insult.

D. Then you think that he has always been of that disposition, do you?

B. Yes, I think so sometimes.

D. Well, if he would have been truly born of God would this dress and illbred turn of mind have been thoroughly burned out of him? Do you think that the Baptist church has never ceased to exist since the apostles' times or have they reached back to Christ?

B. It is doubtful to my mind. I have read several works but it has only created a query as to how men can declare, without authority proof, that they were a people whose characters differed from ours as widely as noonday from midnight.

D. Were the Waldenses or Albigenses true immersionists?

B. Undoubtedly they were.

D. Do you allow members to fight or go to war?

B. We do not teach or forbid our members going to war; we leave them to be guided by their conscience. If they feel like going it is not contrary to our constitution or teachings.

We will now close this conversation. We sided only to give the honest opinions of men of Mr. Ray's own persuasion. This man of whom I have written is a well informed Baptist, and if I mistake not he is considered the ablest Baptist in the northern Michigan districts.

While I am deeply interested in the debate and read both sides impartially I think I have been able to decide in the right way. While our views on the grounds of God have not been satisfied and proven wrong, I think this discussion has not added double honor to the name of Christ and has left jaded out in the world. Had Mr. Ray depended upon truth and reason to carry conviction and win souls to his church he would have but few followers. It is far better to support a just and true cause, stand firmly upon sound principles, than to be actuated by a love for victory regardless of truth. Then we can always contend for our faith with the hope that makes not ashamed and feel that we have received the approving smiles of a merciful yet avenging God. May this be the motto of our church: "Shun to do wrong and dare to do right."

AN IMPOSING CONTRAST.

IN our lesson last Lord's day we witnessed, with sad hearts, the cruel murder of Jesus our Savior, by a heartless mob. And standing by that sepulchre in which his mangled body lay, we looked down with crushed and bleeding hearts into the impenetrable darkness of the tomb—cold, cheerless, forbidding. Here lay our Lord and King, apparently a helpless victim in the cruel grasp of the monster death.

Hope gives place to dark despair. All is sadness and gloom. The sullen and turbid river of death flows irresistibly on; in its murky depths are unfathomable. Its mighty expense is not only unknown to us, but it baffles our faith and hope lies away upon the wing of the mocking zephyrs that are solemnly chanting the requiem of our departed Lord, and we are left in darkness and despair.

But how changed the whole aspect of the moral heavens. What a halo of glory shone upon us to-day! Jesus is risen triumphant victor over death and the grave.

Hark! what sweet voice is that which greets my faithful ear? It is the voice of my Savior calling from beyond the river. Hear him! I am the resurrection and the life. He that believeth in me, though he were dead yet shall live again. Dark despair now gives place to exultant hope, and gloomy doubts to triumphant faith.

The river of death before so deep, so dark, so broad and terrible, is now but a narrow rivulet over which the loving hand of my Savior is extended to help me tenderly and safely over. The tomb, before so dark and forbidding, is now aglow with resplendent glories of our risen Lord; and we exultingly shout, Death is swallowed up in victory. Oh, death! where is thy sting? Oh, grave, where is thy victory!— A. J.

PEACE.

BY L. FLORENCE KEZIO.

PEACE is tranquillity of soul; hence may be considered as something pure and heavenly.

In religion, peace may be classed as a valuable gem.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 7.

"For to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8: 6.

Let us all more faithfully strive to cultivate that principle of peace in our hearts, for the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost.

"There's a land far away 'mid the stars, we are told,  
Where they know 'not the sorrows of time,  
Where the purest heaven thro' valleys of gold,  
And life is a pleasure sublime."

The world's care cannot see to that beautiful land  
Yet our wishes have led us to this;  
And our souls by the gates from its gardens are fanned;

When we faint in the desert of this,  
Oh, the stars never tread the blue heavens of night.

And the day never smiles from his palace of light,  
But we wish we were there by the throne.

We are traveling homeward thro' changes and gloom,  
To a land of unchangeable bliss,  
And our guide is the glory that shines thro' the tomb.

From the ever green valley of peace.

BADLY CHEATED.

MR. Jones, of a certain town in Vermont, is not distinguished for liberality either of purse or opinion. His ruling passion is a fear of being cheated. The loss, whether real or fancied, of a few cents, would give him more pain than the destruction of a whole estate. He once bought a large cake of tallow at a country store at ten cents a pound. On breaking it to pieces at home, it was found to contain a large cavity. This he considered a terrible disclosure of duplicity and fraud. He drove furiously back to the store, entering in great excitement, bearing the cake of tallow, exclaiming vehemently, "Here, you rascal, you have cheated me! Do you call that an honest cake of tallow? It is hollow, and there ain't near so much as there appeared to be. I want you to make it right!"

"Certainly," replied the merchant, "I will make it right. I didn't know the cake was hollow. You paid ten cents a pound. Now, Mr. Jones, how much do you suppose the hole will weigh?"

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. HELLMAN, Editor. J. W. STEIN, Editor.

CARDINAL PRINCIPLES.

THE BRETHREN AT WORK is an unpretentious advocate of Christian Christianity in all its phases...

This paper was published on July 25, in a crisis unexampled in the history of the Brethren...

This was the first time in the history of the Brethren that the Brethren at Work was published...

This issue will be a special one in the general history of the paper, and the Brethren of all lands...

Address all communications to BRETHREN AT WORK, LANARK, ILL., JULY 27, 1888.

PAUL H. KURTZ—Please give your address and we will send you the book.

On last Sunday evening we enjoyed the ministerial services of brethren F. McCane and W. C. Teator.

In my article on "Opposition Elections" about middle of last column, the word "retrograde" was used.

HAVEBEET meeting at Shabon next Saturday, 21st instant, at 7 P. M. Every body invited.

On last week, Na 28 R. at W., in Art. by S. W. Lindover, 7th line from top, read broken sword; also 30 line from top, David instead of Daniel Shideler.

B. J. T. Meyers and wife, of Oaka, Pa., are now being a vigorous treatment at Dr. Walter's Home, Wernersville, Berks Co., Pa.

B. P. J. Brown, of Congres, Ohio, requests all the churches in N. E. Ohio to inform him whether or not they desire to have next A. M. in the N. E. District of Ohio.

BROTHER HOWARD MILLER has retired from the Progressive Christian on account of having other business requiring all his attention.

REBE DAVID RITTEHOUSE, 69 years of age, one of the Western pioneers of the Brethren...

FRONTS of A. M. are now ready for delivery. Price 25c.

On Sunday last, the Lanark church had the pleasure of receiving two more of the "Chosen" into the fold.

B. J. S. Shaffer, Adm. Dallas Co., Iowa, says: "A severe rain and hail storm devastated this section on the 18th, between 4 and 5 o'clock p. m."

Bro. D. B. GIBSON, Cerro Gordo, Ill., writes: "My school at Milling recognized by electing Milton Gibson, Stok, J. L. Karns, Asst., Michael Frantz, Sec'y, Noah Karns, Librari'n. School in a flourishing condition."

If you want knowledge, you must look for it; if food you must look for it; and if pleasure you must look for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence.

SINCE BRO. HANNEY has said of the Progressive Christian, "I only wish it was taken and read by more of the old order brethren," Bro. Heintzinger is emboldened to suggest the following proposition...

BROTHER M. NEMER of Crawford county, Kansas, says, in the P. C., that at the D. M. of Southern Kansas, a resolution was passed that each house-keeper should admonish all his members to pay as God prospered them...

HISTORICAL.

A GREAT many lives, whatever they may have been their early life, are accustomed to compare the times of the present with those of the world.

SEVENTY-FIVE years ago, the territory now embraced by the Mahoning church was settled by John Shookmaker, John Shookmaker, and John Meyers were among the first members who settled here.

About the year 1820 Bro. George Hoke was ordained, and David Shookmaker and David Sommer chosen to the ministry. In 1828 brother Hoke moved to the Canton church, but returned charge of this, then called Columbiana church.

THE LAW of the M. E. Church, as amended at the present General Conference, reads as follows: When a minister or preacher disseminates publicly or privately, doctrines which are contrary to the scriptures...

When a minister or preacher disseminates publicly or privately, doctrines which are contrary to the scriptures, he shall be held to be guilty of the same, and the same process be observed as in cases of gross immorality; but if the minister or preacher so offending does so solemnly engage not to disseminate such erroneous doctrines in public or private, he shall be held to be guilty of the same...

We are glad to know that Brother and Sister Zehleman are enjoying themselves so well among the Eastern brethren. May the Lord best their seasons to the mutual good of all with whom they meet. We miss them both; Bro. E. in the office, and Sister E. in the family. With the exception of the first few weeks, they have been here since they came to Lanark. The duties of an editor are not very nor unimportant, which gives a responsibility that we sometimes feel neither willing nor able to bear. It is so handy to have some one with us to whom we can get counsel on matters which we had to understand and perplexing in their character. To know just how far to use our own judgment on what should be admitted into the paper is one thing to decide upon that gives us much trouble. It is so handy to have some one with us to whom we can get counsel on matters which we had to understand and perplexing in their character. To know just how far to use our own judgment on what should be admitted into the paper is one thing to decide upon that gives us much trouble. It is so handy to have some one with us to whom we can get counsel on matters which we had to understand and perplexing in their character. To know just how far to use our own judgment on what should be admitted into the paper is one thing to decide upon that gives us much trouble.

By letter and baptism, 125. Original number (1841) 25. Total membership during that period, 177. Died during that time, 49. Removed to other churches, 60. Numerical strength in 1870, 62.

The following was elected to the ministry: Bro. H. K. Kurtz was called to Canton in 1848, where he labored about 30 years, then moved to the Nimishillen church, and finally to Ashland where he died, full of years and good works.

Joseph Mellinger. Tried frequently, and overcame by the enemy; finally moved west where he died.

Abraham Myers. Died somewhere in the West. Abraham Hiestand. Faithful servant; moved to adjoining church where he died.

David Steemaker. A soldier in the war of 1812. A worthy member. Moved to Steady church, Ohio, where he was ordained. From there to Indiana where he died.

David Sommer moved on to a joining church, where he was crippled through a fall. He and wife died suddenly of cholera.

Harold Kurtz. Moved into church in 1842 from Canton church. Ordained Sept. 20, 1844. Died January 13, 1874, aged 77 years, 5 months and 21 days. Elder of this church 30 years.

Daniel Sommer. Moved West. Richard Bressman. Died at an old age, in 1855, being the first minister deceased in the church.

Philip Rottenberger. Moved to Indiana where he was ordained. James Quinter moved here from Pennsylvania in 1850, and was ordained by order of A. M. Jacob H. Kurtz elected Aug. 30, 1851. Resides here, and is the eldest in the ministry.

Noah Longenecker, elected Aug. 30, 1851, now lives in ——— church. Josiah Hoke elected October 8, 1875. Resides here.

D. F. Longenecker and Edwin Ruhlman were chosen to the ministry Oct. 4, 1873. Both are young men and reside here.

From the organization to the present, nineteen persons have been chosen to the office of deacon. Some of these have been chosen to the ministry, some died and others removed to other parts of the country. The following nine in the church at this time: F. W. Kohler, Levi Summer, Alfred Longenecker, E. H. Bahlman, Solomon Eteary.

First meeting-house was built in 1848. In 1871 a house was built near Columbiana and called Zion Hill. Here brother Henry Kurtz preached his last sermon the day before his death. In 1872 a new house was erected on the site of the old one, and the new name across the road and is now used as a dwelling. The name of the new house is Bethel. In 1854 one of the ministers was relieved of the office, and another moved away leaving Bro. Kurtz alone in the work. This however was only for a short time. From 1870 to 1874 six persons were baptized. Since that a number more have been baptized with Christ by baptism, so that the church now numbers about seventy. Two Sunday-schools are conducted in the congregation; and the field of labor is large.

The church is located in Mahoning county, near the State of Pennsylvania. Here was published for a number of years the Gospel Visitor—the pioneer journal among the Brethren. It was tried; and, though pressed on all sides, it failed over the troubled sea successfully, thus laying the foundation for our present freedom of the press.

The widow of Bro. Henry Kurtz is yet alive and quite active in body and mind, though in her seventy-ninth year. She resides with her son Jacob, about nine miles north-west of Columbiana. It affords us much pleasure to meet and converse with her. Nineteen years ago we were at Bro. Kurtz's house in Columbiana, and being near her boy, we enjoyed the most music which the good old man gave us in his possession. By the way that organ is still in possession of sister Kurtz, and is a real curiosity to us.

We mention another historical fact worthy of our attention. John Sommer, David Hardman, Daniel Sommer, M. Shoemaker, Jacob Leedy, Conrad Haugber, Daniel Sommer, John Sommer, J. M. Bowman, John Sommer, Henry Hoke, Geo. Battenfeld, John Bright, B. Bressman, Daniel Hardman, Adam Anglemeyer, Daniel Longenecker, Daniel Wise, Matt. Eas,

When a minister or preacher disseminates publicly or privately, doctrines which are contrary to the scriptures, he shall be held to be guilty of the same, and the same process be observed as in cases of gross immorality; but if the minister or preacher so offending does so solemnly engage not to disseminate such erroneous doctrines in public or private, he shall be held to be guilty of the same...

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David Brown, Jacob Longmacker, Henry Kirtz, John B. Semmer, Jacob Isaac, opened their homes for regular meetings and love-feasts before the meeting-house was erected. These noble-hearted workers took pleasure in thus doing their part towards building up our holy christianity, and we who are destined the work of God in the future should feel grateful for such exhibitions of self-sacrifice in behalf of truth.

The members that now compose the Mahoning church have many advantages over the founders of this church, and we hope they will ever remember these blessings. We think they will; and that with our voice and undivided strength, they will combat error and to hold fast continually the pure principles of the New Covenant. God will bless every faithful worker.

We enjoyed a week very pleasantly with the members, and shall not forget their good counsel and fervency of spirit.

M. M.

## CONVERSION.

It is reported that 2,400 persons have been converted in St. Louis under the labors of Mr. Moody—*Epistolary*.

Who doubt many were "converted" by Mr. M. Moody; but what were they changed from and changed to? If Mr. Moody preached the Gospel—told sinners what to do as Peter did on Pentecost, there is no doubt, they attended to the things spoken by Christ and the apostles. But if he preached salvation: If he gave them salvation not founded on the testimony of God, that they were not converted to Christ. Has Mr. Moody ever been heard to give Peter's answer to Pentecost sinners. "Repent, and he baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost?" Acts 2: 38. Does he say "The law of the Lord is perfect, converting the soul?" Psalm 19: 7. If this is his manner of preaching, happy are the 2,400, but Mr. Moody gives no such instruction. He is full of anecdotes and incidents which come forth as water from a fountain; in people here, are delighted, ask to be prayed for, and, in the twinkling of an eye, without compliance with God's order, they announce themselves as pardoned, saved! No one is there to tell them as Ananias told Paul, "arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts 22: 16.

It is also said to convert 2,400 after Mr. Moody's order as it is to convert 2,400 from one political party to another. But let us impartially examine Bible conversion. Let us away with pre-conceived notions and sentiments, and look squarely into the Bible.

Conversion means to turn; and turn is from the Great work step; and in the Bible designates exercise of will and a change from the world to Christ. God causes the change in a man. No man can change himself. If he could not be God and not man, would be Creator and not creature. God changes by Christ. Christ's God is the instrument for salvation; and so is the man who attempts to climb up some other way. Christ sends ministers and teachers who are instruments in converting the people. "In Christ Jesus I have begotten you through the gospel." 2 Cor. 15. And the gospel is the minister's message, and the Holy Spirit is his helper. God sends Christ; Christ sends ministers and teachers who are furnished with "words" which they are to declare to the sinner's conversion. This is the perfect, the divine arrangement, and true conversion can be produced by no other means.

When Israel rebelled the Lord testified against that people "by all the prophets and all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes according to all the law which I commanded your fathers." 2 Kings 17: 13. Here conversion is called turning from evil ways, and keeping God's statutes and commandments. That people could not turn by continuing in evil ways, little evil, but from all evil—turn their evil—And more; they could not please God by turning from their evil, and then do nothing. They were required to keep the statutes and commandments of the Lord. How is it now? This is the question for us. We are agreed that away back under 3,500 hundred years ago, people were required to forsake their evil ways, turn to the Lord and obey him; but

how is it with us? Must we forsake evil, turn to God, believe and obey Him? Certainly! This says sinners and honest heart will believe.

We call on the witness stand, Acts 3: 19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Here the apostle again calls on the people to repent, change their minds, and turn to the Lord that their sins may be blotted out so that seasons of refreshing may come. The people were to turn, not the Lord.

Three steps are required in conversion. 1. Change of heart by faith. 2. Change of character by repentance. 3. Change of relation by baptism. The order is in harmony with the New Testament examples of conversion. Baptism does not change the heart, nor does faith change the relation; nor does faith and repentance change the relation. At Jerusalem on Pentecost day, Peter preached Jesus. The people believed and asked what to do. He told them to repent and be baptized. That was good, sound doctrine then, and it is good yet. Christ taught the people to believe on him—to repent for the kingdom of heaven was at hand, and then be baptized. John 3: 22 and 4: 7.

It is a mistake to suppose that feelings alone are evidence of pardon. Pardon is not something done us, but is heaven by the Lord God. We cannot feel pardon, but we can feel its effects, and that only when we comply with the conditions. A prisoner who is set free does not feel the effect of pardon until he is free; and he is not freed until the conditions of pardon are complied with.

No two persons can properly enter the marriage relation without three similar things. 1. A change in the heart. 2. A change in the relation or character. 3. A change in the parties form, faith or confidence in each other becomes such as to change the heart or effect. Here there is a change in their feelings, and the desire to enter the marriage relation is established. This is followed by a visible change in their lives. A series of preparations for an anticipated new relation commences. They see the single, unadvisedly the change in heart and life. The time is appointed and the marriage ceremony is performed. Before they were back in a single state. Now they are married, the state is changed. When did they enter the marriage covenant? When did they enter the new state? When their hearts and feelings were changed? Certainly not. When their lives were changed and a change was seen in their behavior? By no means. But when the marriage ceremony was pronounced. This is the time when they entered the new relation. Thus it is in the individual marriage to Christ. His relation to Christ is not changed when he believes, nor yet when he believes and repents; but when he is baptized. Acts 2: 38. Faith and repentance only prepares him for a change of relation. "How strangely are the opinions of men altered by a change in that condition." When a man is changed by the gospel, his opinions and sentiments and feelings are all gospel-like.

M. M.

## CONTINUANCE.

EACH year brings to our notice man and woman, whose society and acquaintanceship we feel to secure. With a knowledge of human nature and a little experience in the ways of life, we are soon enabled to make their acquaintance and gain their society. Without any further effort on our part, we now expect to enjoy all the advantages of their power to confer upon us. In circumstances we may meet them with indifference, we expect them to have our good, our happiness constantly in mind. Then how disappointed we are when we find that others have obtained a preference in their minds. If not, we feel slighted. But who is to blame? Why should we expect others to gratify our desires when we treat them with equal indifference? We can feel well whether there are any persons whom we do not know that could make us better friends than those with whom we are already acquainted. If we want better friends, would it not be a safe course to pursue to be better friends ourselves? Leaving the friendship of old acquaintances whose faults we have learned to make friends with new acquaintances whose weaknesses we do not know is generally

very unwise. It is like families who only remain to one place long enough to learn its drawbacks, and then tear up and move to another, the disadvantages of which they do not know. It is generally conceded that the profit of getting out that one makes no disadvantage to them. In about the same proportion do we find that giving up old friends for the sake of gaining new ones, results in the loss of both.

There are persons in the church who show a great concern for those who are unconverted—not members of the church; but after they gain the reality of getting out that one makes no advantage to them. In about the same proportion do we find that giving up old friends for the sake of gaining new ones, results in the loss of both.

No doubt there are in the church today many young soldiers of the Cross who are today, and sorely grieved because of a coldness of treatment which they get from their older brethren and sisters. Their spiritual life seems only to flicker along at the point of starvation. They have little experience of a deep communion with their adorable Redeemer and God through the Gospel; and if they step into sin, they are rebuked and humiliated by the very church that neglected her duty to them.

A. J. H.

SEND for a copy "Close Communion" by London West. Price 50cts.

LETTERS addressed to J. W. Stein, Cutler, Dark Co., Ohio, in care of G. B. Siler will reach Bro. S. by 7th and 8th of August.

Have enough firmness to stand up for the truth wherever you are; enough dignity not to stoop to the low and degrading acts of which many are guilty; enough strength of character not to be elated over the flattery of some superficial minded person; and above all, have enough true religion to insure a home in heaven.

## FROM OUR EXCHANGES.

The Mineral Creek Church, Missouri, are creditably informed, was driven to the necessity of withdrawing fellowship from Eld. John Hensley. This is sad news to the church, because Bro. Hensley is an able man and might have been an instrument in the hands of God of doing much good. We still hope and pray he may again turn to the fold of Christ before the door of misery is forever closed.

## FROM OUR EXCHANGES.

A doctor sometimes cautions to practice their power to secure. With a knowledge of human nature and a little experience in the ways of life, we are soon enabled to make their acquaintance and gain their society. Without any further effort on our part, we now expect to enjoy all the advantages of their power to confer upon us. In circumstances we may meet them with indifference, we expect them to have our good, our happiness constantly in mind. Then how disappointed we are when we find that others have obtained a preference in their minds. If not, we feel slighted. But who is to blame? Why should we expect others to gratify our desires when we treat them with equal indifference? We can feel well whether there are any persons whom we do not know that could make us better friends than those with whom we are already acquainted. If we want better friends, would it not be a safe course to pursue to be better friends ourselves? Leaving the friendship of old acquaintances whose faults we have learned to make friends with new acquaintances whose weaknesses we do not know is generally

## THE TUNKERS' ANNUAL MEETING.

We have watched and reported the proceedings of this body for several years, for the purpose of bringing an obscure but worthy people to the knowledge of other denominations, and of seeing how they are gradually dropping their eighteenth century customs and beliefs, and becoming more like the Christians represented in the civil part of the country. The Tunkers, during the century and a half they have existed in this country, to shut themselves out from the world and live as sojourners in a strange land. They have been opposed to much of the civil part of the country, and have not been here long enough to receive the fellowship of other bodies of Christians. But they have led singular pure lives, following the commands of the New Testament literally, and meeting non-conformity to the world a funda-

tion principle. For nearly a hundred years they have met annually in council and given decisions on matters referred to them, which decisions form the only printed Discipline they have. The proceedings are very interesting, on account of their quaintness and great simplicity.—*Independent*.

## "THE SALVATION ARMY."

THIS is the name of a new and singular military corps organized in England, in 1865. It was first organized by William Booth, the Methodist New Conversionist. This man, bearing the title of "Gen. Booth" has entire command of this "Salvation Army." This commanding general commissioned and sent out G. S. Bailton "for the extension of operations in all parts of America. He landed with seven sisters in New York on the 10th of March, 1868." These seven sisters are commissioned officers, "captains" we suppose, under the command of Gen. Bailton. This wonderful army now claims 12 corps, 22 officers and 375 soldiers and sympathizers. They propose to storm and overthrow the fortifications of the kingdom of Satan. These fanatics wear a sort of religious uniform and cut off capers and antics to the streets.

Gen. Haskel, who belongs to this army, and his sister officers are said to be in partnership with the officers of the theatre Comique in this city, acting out their odd religious performances, to the disgust of sober Christians and the ridicule of the world. As these simpletons have started out on the line of religious clownishness a third-rate theatre is certainly the right place to perform their antics. They sometimes march the streets singing and exhibiting to induce crowds to follow them to the theatre. However they have failed to raise much breeze to arouse the sluggish inhabitants of our city. When the popular mind is entirely divorced from the idea of a Scripturally organized church with its work of Gospel preaching, it is then liable to be afflicted with all the religious fancies which may find in a polluted mind atmosphere. Surely the "light-shed in darkness and the darkness comprehendeth it not."

—*American Baptist*.

## FASTING FORTY DAYS.

D. E. Tanner, of Brooklyn, N. Y., claims that he is able to fast forty days, and has been the experiment, having at last succeeded in completely stopping, in cases of sickness, and spirit. He is constantly watched by several medical men who take much interest in the experiment, but who say, however, that if serious symptoms appear they shall insist that the experiment be stopped. In reply to the question whether he was gaining by this fast, he says if it should succeed, one of the attending physicians replied: "I think a great advantage in the treatment of all intestinal disorders. If a person can fast for this length of time we can completely feeding in case of indigestion of the stomach and bowels, thus avoiding irritation, and thereby effect cures much more rapidly. It will also illustrate other important medical facts. Besides, if it is generally known that a person can fast a longer time than is generally supposed, in cases of sickness, for instance, by exercising the will power, the cut-away will be able to hold out longer. In such cases despair is more often the cause of death than the actual lack of food. Finally, if the doctor succeeds in stopping the fast, it will give of mind over matter, and the result may lead to the knowledge of many psychological facts which as yet we know nothing of.—*Advocate*."

Common sense and the common consent of medical men have hitherto agreed that a man cannot live many days without food. Dr. Tanner, endeavoring to show that he can fast forty days on nothing more nourishing than water. The physicians who have watched him expected long before the faster had completed half his fast to see him give up the fast, and that such news had appeared since the fast was begun (June 25th) makes the case a mysterious one in their minds. They do not appear to doubt the honesty of the experiment at all, and perhaps it is unascertainable in laymen who have not seen the fast, whether he is really doing so well, but does it not pass beyond the limits of credulity to believe that a man may sustain totally from food sixteen or eighteen days, and then begin actually to repair waste tissue and gain daily weight, as nothing more substantial than air and water? People might possibly believe that Dr. Tanner could honestly do what he promises to do and claim to have done, but for that increase of weight. It staggers us.—*Independent*.

HOME AND FAMILY.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents...

THE ARCHBISHOP AND GIL BLAS.

BY OLIVER WENDELL HOLMES.

I don't think I feel much older; I'm sure I'm rather gray, I don't see many young folks...

But one taste impresses with culture; that is all it means, I think. Can you read an once you used to read...

And it's not because I need it—no, I always liked to read a little sometimes, but that always was my way.

Don't you get a little sleep after dinner every day? Well, it's a little sometimes, but that always was my way.

Don't you feel a little easier than some twenty years ago? Well, my heart is very tender, but I think I'm always so.

Don't you find it sometimes happens that you can't recall a name? Yes, I can't recall the name of people—but my memory's not to blame.

What you think my memory's failing? Why it's not to be bright and clear. I remember old class-graduates? He's been dead thirty years!

In your voice a little tremble? Well, it may be new and true. But I'm as well as ever with a good old-fashioned iron lung!

It's the girls made the trouble—no at all my finger ends. That's what my hand looks like when I sign for dividends.

Don't you sleep a little walking? It's a way to be full wags had. I have always been round-shouldered ever since I was a child.

Don't you hate to be your shootings? Yes, I don't like to be true. Don't you like to tell old stories over? I am not aware I do.

It is our wisdom here to know just what the Lord thinks of us, and of careful study of his Word, in a teachable and obedient spirit...

Don't you like old books you've degenerated, you can't remember who you bought them from...

How many remedies can you count of all you need to know. That calls you by your Christian names some fifty years ago?

How look the prices to you that used to die his his? You've dressed your second-hand high in it above the level place!

You've drained the brimstone-glass cap that made you so merry over. You've slept the giddy point off—now tell us how you're putting on your coat?

And how for myself a tassel, as you shall live to see? My dress are not quite newly get-don't think you're rid of me!

Old Ezra was in his lady's prime when he was older than I. And how will you be fit to beat old Thomas Fair?

Ah, well—I know—no every age life has a certain march. You're quite? Come, print me, please, I'd like to see that old arm.

REAL CHARACTER.

ONE of the most difficult things for men to do is to ascertain the real character of those around them. It is often of great importance that we should know the true character of those with whom we have to do...

It would be a step in advance if we could learn what a man actually thinks of himself. For many persons have an opinion of themselves which is far different from that which they wish others to entertain of their merits...

Having exhausted these sources of information, we may still be in the dark concerning a man's real character. What we need to know concerning men is not what their neighbors think of them, nor that they wish that their neighbors should think of them, nor even what they think of themselves...

It is our wisdom here to know just what the Lord thinks of us, and of careful study of his Word, in a teachable and obedient spirit, we may learn the true estimate of ourselves and those around us. These are the things that God calls foolish. These are things that men highly esteem, which God abominates.

WORD TO THE GIRLS.

IF my privilege no longer ago to bear a minister repeat the following list of conversation which occurred between himself and a young friend who he happened to meet one day on a railway.

"Mr. M." replied the young man. "Do you remember that young lady who used to be with my sister Ella so much?"

"Yes," "I'll stir, I'm engaged to be married to that lady, and ever since I have been married, to be married to her I have somehow felt as though her reputation were at stake with mine and I have tried to conduct myself in such a manner as to not to show of reproach on her fair name."

It was truly a noble answer, but what better it betrayed the deep sense of honor and respect which he felt for that young lady.

But in cases like this a woman is not 'holy' blindfold. For it is the duty of every woman to enquire carefully into the character of a man before she permits him to assume the position of a lover.

If a young ladies were more particular upon their dress, their smiles and favors, and would not tolerate the company of those men who bear the known slaves of degrading vices, the standard of moral life among young men would be raised.

Dear girls, in selecting a companion for life do not be guided by love alone, for it is a blind passion that often leads astray, but seek for those qualities which command your highest respect and confidence.

ANNOUNCEMENTS.

The District Meeting of the North Missouri district will be held at the meeting house in the Wakarusa congregation, Ray county, Mo. on the 18th of October, 1880.

Also a Love-feast on the 28th of October, in the Log Creek congregation, Caldwell Co., at the residence of brother John P. Hays, five miles north-west of Greencastle, Jasper County, Iowa, September 25th and 26th. J. J. TRIMBLE.

The Limestone church, Jewell county, Kansas will hold its Love-feast Sept. 10th, meeting place continued until the 12th. Place of meeting one mile north of Iona, at the house of brother Shular. A. F. DEXTER.

The brethren and sisters of the Silver Creek church, Kansas, will hold their Love-feast on the evening of the 11th of September. J. J. TRIMBLE.

The Iowa River church, four miles north-east of Marshalltown, Iowa, will hold its Love-feast on the 22nd and 23rd of September, to commence at 10 o'clock p. m.

The brethren of the Deep River church, Powell county, Iowa, will hold their Love-feast on the 17th and 18th of September, to commence at 10 a. m. G. W. HORTON.

There will be a Love-feast in the Red Bank church, Armstrong county Pa., Aug. 27th, commencing at 9 o'clock p. m. J. W. BAKER.

Faithfulness is conceivably, being morally the negation of evil. But perfectness is merely the attainment of all conceivable excellencies.

FALLEN ASLEEP.

Entered at the post office at Leavenworth, Mo., April 19, 1879, as second class matter. Paid for as second class matter. Post office at Leavenworth, Mo., July 27, 1880.

BAKE—Drowned July 2nd, in an irrigation canal, on Bent Creek, Jefferson Co., Colorado. I. Clayton, in name of brother A. M. and brother C. H. Brown, aged one year, nine months and 22 days.

The grief-stricken parents thought the child a distance of forty miles to have it buried in the Brethren's graveyard at St. Vrain. The funeral services were held July 4th by the Brethren from St. Vrain. This is a sad loss to our dear brother and sister but as their trust is in Jesus and his glorious promises, they have a gracious hope of meeting their beloved child in glory. J. S. FLOYD.

POWERS—Eileen and Ella Brown, children of the late Isaac Andrew Brown, were born in Ohio, October 4, 1879, and died in Richardson Co., Neb. Eileen died June 25, 1880 aged 8 months and 25 days, Ella June 26, aged 8 months and 25 days.

Both were held in one grave. May God comfort the bereaved family. Bro. Brown was away from home and arrived just as the little sounds of earth were covering the bodies of his dear little twins—did not see them during their sickness nor death. May he and all the rest of the family meet them in his sweet beyond. Funeral services by Eld. J. J. Leidy and the writer from Matt. 19:14.

W. J. H. BARNES.

OUR BUDGET.

—There have been a number of fatal strokes in New York city.

—The estate of the late Mark Hopkins amounts to \$30,000,000.

—60,000 people annually commit suicide in Europe, of whom one-fourth are supposed to be suicides.

—A report to the Annual Conference of the Mormons says that the population of Utah is 111,880, and that the church in that Territory had lost 600 members and gained 1,500 in a year, and that the church receipts in that territory were \$100,000.

—The Minutes of the Southern Baptist Convention at Lexington, Ky., show that the Baptists of the South contribute during the year to the two Boards \$62,170. The Baptists of the North contributed for substantially the same period \$100,000 or \$380,000 more than their Southern brethren.

A yacht upset on White Lake, Minn. July 25th. There were fourteen persons on board but no experienced sailor. Several crossed single men went ashore, leaving a married man and woman and the children to drown.

—Memphis appears to have been sounder in the necessities of her situation. The Appeal says the city has had more than twenty miles of drain since the last epidemic, and that confidence is felt that the yellow fever cannot now find lodgment there.

—The recent decline in iron, following upon the previous exorbitant prices, has caused a heavy failure in the country and England, and the nail makers have agreed to limit the production of nails a great deal, so as to increase prices.

—The books of the United States Treasurer show that the savings banks of Massachusetts have on hand \$1,000,000,000, or one-eighth of the entire bonded debt of the United States; and so far as can be ascertained, more than one half of the national debt, held by New York and New England capitalists.

—The great rise on the upper Mississippi culminated two weeks ago in breaking the Soy and New York and William H. Vanderbilt's grain, and rendering over 100,000 acres of the best land in Illinois (a strip of about fifty miles long and two broad.) The damage done will reach more than half a million dollars.

The 14th of July, the anniversary of the signing of the Declaration of Independence, was celebrated as the grand national holiday in France, and every preparation has been made to celebrate it this year on the grandest scale. The city of Paris appropriate 240,000,000. The national government has appropriated \$100,000,000 for the purpose. It was in honor of the day that the Emperor had the Grand Mass, by bill, granting grants to all communities.







## WELL ALL GO HOME!

BY JOHN KLINE,

OF HOKINGHAM COUNTRY, VIRGINIA, WRITER  
WHILE IN PRISON AT CHARLESTONVILLE

WITH SOME OF HIS BRETHREN.

PRISONERS we are closely confined,  
But this not one of us should mind.  
For Christ hath told us in his word  
That we should ever obey the Lord!

## CHOICES.

We'll sure go home as soon as freed,  
A holy life with God to lead,  
Go home, go home, and that indeed  
As soon as God the way will speed.

We know it is God's holy will  
Our fellow men we should not kill,  
But we should live a Christian life,  
And not spend all our days in strife.

## CHOICES.—We'll all go home.

The Lord hath said, we all can see,  
Persecution we should flee,  
And this we surely had in view—  
A safer place we did pursue.

## CHOICES.—We'll sure go home.

But we were captured on our way,  
And here as prisoners now we stay,  
Afar from home and safe from friends,  
With us one year who may play lands.

## CHOICES.—We'll soon go home!

Dear brethren all, both far and near,  
That from the truth we never stray,  
And serve our God wherever we be.

## CHOICES.—We'll all go home!

Although the world may say as look  
As though too much we undertook,  
To leave our dearest ones behind,  
And seek a safer place to find.

## CHOICES.—We'll all go home!

But this we did for conscience' sake;  
We did not wish God's laws to break,  
For those who will the Savior give,  
Damnation surely must receive!

## CHOICES.—We'll all go home!

But there is one who regus on high,  
That always will be to us nigh;  
If we get our lives in his hand,  
He will put us from our prison band.

## CHOICES.—We'll all go home.

Thus let us all the Lord obey,  
That from the truth we never stray,  
So that we may all stand the test,  
And when we die go home to rest.

## CHOICES.

We'll sure go home as soon as freed,  
A holy life with God to lead,  
Go home, go home, and that indeed,  
As soon as God the way will speed.

THE POWER AND MAJESTY OF  
TRUTH.

BY JAMES EVANS.

NUMBER IV.

MRS. B. Uttil quite recently I sup-  
posed that the ten commandments  
written on the table of stone and pro-  
ceeding from Sinai was our whole duty,  
our whole rule of conduct. I had no  
idea of commandments besides these.  
Indeed, in my ignorance I told the min-  
ister who visited me a few evenings ago,  
that baptism and feet-washing, &c.,  
could not be commands, because they  
were not among the ten.

Mrs. L. I do not quite understand  
you. What do you mean by feet-wash-  
ing? Who ever heard of that before?  
You surely cannot mean that to wash  
our feet is a religious duty. As for bap-  
tism, we all believe in that. We have  
a beautiful font in our new church into  
which our minister dips his fingers when  
he christens or gives a name to our chil-  
dren.

Mrs. B. I thought I had read the  
Bible through. But strange as you John  
thirteenth verse made any impression  
on my mind. Neither ministers nor lay-  
men ever noticed it except one when he  
remarked that in Eastern climates peo-  
ple wore sandals and it was usual to

wash their feet just as we wash our faces  
which are exposed. But I certainly was  
struck with surprise when it was point-  
ed out to me that if Peter's feet had not  
been washed by Jesus he would have  
no part with the Savior.

Mrs. L. I never heard of such a thing  
before and am anxious to know what it  
means.

Mrs. B. I am a poor expounder of  
these things. One thing I have learned,  
at least that the rule of our duty is the  
New Testament. I have not yet decid-  
ed what to follow. But I am convinced  
that we are Christians in name. The  
more I examine, the more am I convinc-  
ed that Jesus is not our pattern. We are  
too proud to be followers of the man of  
sorrows. We are too exalted in our  
own eyes to be disciples of him who was  
poor for our sakes. Wherein do we dif-  
fer from the world? We love what they  
love and despise what they despise. The  
future is opening up to my mind. The  
world is passing away and we with it.  
And what have we to sustain us when  
heart and flesh will fail. Is God our  
confidence? Is Jesus our refuge? Oh,  
I fear we are building on the sand and  
soon the wreck will come.

Mrs. L. You may be laboring under  
despondency. All who know you are  
your friends. You are looked up to as  
a model of imitation. Why should you  
allow thoughts, originating with an ob-  
scure ignorant man who has not even a  
good common English education to ruf-  
le the serenity of your mind. You had  
better dismiss these vulgar ideas of re-  
ligion and resume your former peace of  
mind.

Mrs. B. If the disturbance originat-  
ed with an ignorant unlettered man, I  
could do so, but I have read with my  
own eyes. I now see from the gospel  
itself that I am not embraced within its  
promises. How can I dismiss eternal re-  
alities from my mind? It is the Lord  
from heaven who speaks to me, and how  
can I escape if I neglect the great ob-  
servation. I am on the broad way. What  
is my religion or yours but an empty  
profession. We go to a temple of fak-  
tion professing to worship God, but  
my conscience tells me that God is not  
in my thoughts. I see pomp on every  
hand. Fashion reigns supreme. The  
poor does not come near us. We are too  
fine for them. If they come at all, they  
must sit away in the rear or in some re-  
mote place. Those who have gay ap-  
parel and wear much gold are the only  
ones we recognize at such places. If  
Jesus was here as he once was we would  
be ashamed to speak with him. Can  
we be the heirs of eternal life? Can we  
enter through the pearly gates in our  
glitter and tinsel in violation of what I  
see now within the Book of God? It is  
not the assertions of an obscure man that  
troubles me, but the words of him who  
is the Judge of the living and dead.

Mrs. L. But you always believed the  
Scriptures. Indeed I have always held  
indefinitely in contempt. What new things  
have you just found out and which  
seems to be disturbing you so much.

Mrs. B. I must that the friendship of  
the world is enmity against God. Is not  
the world our friend? and do we not  
seek to please the world? Are we not  
afraid to bring on ourselves the reproach  
of the world? I fear we are enjoying  
the pleasures of sin for a season. But  
alms! how brief that season. We array  
ourselves in costly apparel, in order to  
maintain our rank in the present evil  
world. Oh, if I knew I was safe in the  
arms of Jesus. If I could say with Paul,  
"I am crucified with Christ." I must

renounce the world or be lost. I cannot  
lose eternal life for all that wealth ever  
I will leave all to follow Jesus.

These words sounded strange in the  
polite ears of Mrs. L. She looked at  
Mrs. B. to discover some symptoms of  
insanity, but the more she talked with  
her, the stronger her conviction grew  
that she was only a christian in name.  
When she heard her friend talk about  
a judgment to come she felt a disposition  
to tremble some, but she strove to resist  
the rising tide of conviction in her heart,  
and to soothe her troubled conscience,  
but it was in vain. She returned to her  
home musing deeply on what she had  
heard, until pride began to fall before  
the awful presence of God as Dagon of  
old. At length she resolved that she  
would go once at say rate to Lear an un-  
educated man expound eternal things.  
It cost her many a struggle to do this.  
To acknowledge that after all the wealth  
that had been lavished on her own  
church-house, the eloquence of her min-  
ister, failed to make her a Christian, was  
humbling to her soul. But the two  
edged sword of truth had smitten her  
and she was smearing beneath its wounds.

## OUR CHURCH PAPERS

BY DANIEL LONGANE/KEE.

AS there is a disagreement among the

Brethren concerning our period-  
icals. 1. That there are too many. 2.  
That some print some things and send  
them before the church and the world  
which they ought not. Such as personal  
titles, anti gospel reproofs and criticisms.  
3. Putting under the table gospel ar-  
ticles. I will name no person but  
the Holy Spirit, in child-like simplicity.  
No man should act as a universal bishop  
and "lord it over God's heritage." No  
gospel article should be put under the  
table because it is not fashionable or  
grammatical or in a worldly learned  
style. Sometimes there is a word mis-  
spelled or omitted. Editors can correct  
that; even be understood without cor-  
rection.

The Scribes and Pharisees took  
objection to the doctrine of Christ; for  
they said "hath any of the learned met  
believed on him?" "Cursed are they  
who understand not the law." Nicodem-  
us, like they, could not see the king-  
dom. Simple gospel, simple preaching,  
unlearned in worldly wisdom is a great  
measure, but Christ made them fishers  
of men, and by his Word and Spirit you  
see its effects on the day of Pentecost.

The word and the spirit went from the  
apostles as arrows from the bow of God.  
What lightnings and thunders, what  
shakings among the dry bones! Three  
thousand converted, baptized and  
brought to the shores of salvation. Thus  
God chose to hide these things from the  
wise and prudent and reveal them  
unto babes. So God chose simple things  
as instruments to confound things that  
are mighty. So David, a youth with a  
sling must slay Goliath that mighty giant;  
and Sampson, with a small insignificant  
jaw bone of an ass slew three thous-  
and Philistines. It has been observed,  
revealed, and admitted by some  
learned men that the most learned  
preacher, and the most fashionable, and  
the most eloquent preacher is the poorest  
preacher on earth to convert proud sin-  
ners to the humiliating religion of Je-  
sus. They may get the church by scores  
into proud fashionable churches, but to  
make converts to the meek and lowly  
Jesus, they cannot. Nicodemus like,  
they do not see the kingdom.

A certain priest who could read the  
Bible in fourteen languages, being ever  
come in Scriptural arguments by a Dun-  
kard, asked, "where did you learn your  
divinity?" From the very best preach-  
er ever walked the face of clay. "Well,"  
"what might his name be?" "His name"  
was Jesus Christ. "Well," said priest you  
have a good one. "Well," said he, "if  
the gospel is to be the Christian's guide, I  
will confess that the Dunkard church is  
the nearest right of all churches. If the  
heavy laden sinner makes use of God's  
word and spirit by faith he cannot miss  
the way to heaven." Having two infal-  
lible guides, but without both he is sure  
to miss or step off the narrow way; I do  
not say these things because I am op-  
posed to classical education; but much  
worldly learning is like much worldly  
riches. It leaves too little time for heav-  
enly learning. If it is a good servant,  
it is surely a bad master.

We have seen by observation that  
when we traveled through different  
States, country and churches we thought  
when we came to the church where they  
had learned, eloquent ministers we wait-  
ed large congregations and in outward  
humble order as well as inward; but I  
was disappointed. I saw small congrega-  
tions, and some of them were follow-  
ing the outward proud, fashionable gay-  
eties of the mother of harlots, rather  
than walking in that humble, self-den-  
ying narrow path of Jesus. But when I  
came to those congregations who had  
common preachers, with little worldly  
wisdom, but full of heavenly wisdom,  
there I saw large congregations walking  
in gospel order; making clean the  
inside and outside of the cup and plat-  
ter. So that the fruits of the spirit may  
be seen on the outside which can never  
be seen in the inside except by the Lord;  
but one must judge the inside by the  
outside signs and fruits. All those who  
wish to go to heaven should go to the  
school of Christ and learn of him meek-  
ness and humility and have it inside and  
outside. Many of the brethren are  
afraid that the time is not far off when  
the old fashioned uncollected brethren  
will be rejected and learned men will  
take their place looking for their sup-  
port from the church.

THE DEGRADATION AND THE  
GLORY OF DEATH.

BY C. B. BALSMADON.

To Sister M. B. Skelley, of Milford,  
Indiana.—

SIN is like the atmosphere—every-  
where. Not an atom of this planet  
has escaped its blight. The ponderous  
Leviathan and the tiny midge have felt  
its power. For man all things were  
made, and in his apostasy all things  
sore. The very dust is cursed for his  
sake. Thorns and thistles are the univer-  
sal witnesses of his dereliction, and the  
ever-pitching, ever-torturing conse-  
quences of his audacious self assertion.  
Our primeval ancestors acted basely as  
well as foolishly, and their progeny dit-  
to, only with a deeper tinge of reckles-  
ness and folly. They had no experience,  
no history, no innate tendency to evil.  
We have all three, and allow the last  
full way in spite of the first two.  
"Therefore ye shall receive the greater  
damnation."

Sin, suffering, sorrow, sad death are  
cognates. "The wages of sin is death;  
but the gift of God is eternal life through  
Jesus Christ our Lord." Rom. 6: 23.  
The linking together of sin and death is  
absolute and inevitable. It lies back  
of all transgression in the very nature of

Righteousness. Organizations below man may die prior to the fact of sin, but not independent of it. Geological revelations would seem to establish this. But all the antehuman grades of sentient being, were linked in the series of which man was the culmination. Their creation and destruction had reference to him. That millions of creatures lived and perished prior to the advent of man, according to the geological records, without reference to some great ulterior fact, derogatory to the character of God. The All-good and All-merciful does not sport with life and death in such a wanton manner. All death is connected with sin, and Christ with death. Man is connected with all below him in the scale of existence, and Christ with man. All sin is expiated and all death compensated, even if not a soul will be saved. God is not under obligation simply because the incarnation is the provisional preponderance of all evil. The obligation of Deity becomes a fact only when the conditions of the incarnation become personal to us. Then God *must* save, or be false.

Temporal death is the finale of the curse, the last rivet of righteousness on the Eternal Law fastened on the sin-lashed body. It is the complete fulfillment of sin so far as the present life is concerned. No one can by his saintliness escape the natural consequences of sin on his material tabernacle. It is a great mystery how the soul can ever recede from the second death, while the body as constantly approximates the first. But it is the mystery of Love and Grace. If the sinner could not die, Jesus could not die for the sinner. If the Christian could not die, Christ would have died in vain, for we could not follow Him into His resurrection glory. Let us weep because death is in the world as the fruit of sin. Let us rejoice that death becomes the atonement of sin, and the portal to eternal bliss and glory. By death sin is both crowned and uncrowned. So long as we are in this world we are not done with sin or sin with us. When we are done sinning, we are not done reaping of the fruits of sin. The more we concentrate all our energies to expel it from our higher selfhood, it takes a deeper hold of our physical constitution. Thanks be to God if by the time sin has done its worst on our mortal tenement, we have done our worst upon its dominion in the citadel of our deathless inner being. Death to sin is eternal life. Death to sin is the worm that ever dies. The body sinks into the grave to be remedied for another stage of existence; and in its resurrection must share the fate of the soul, which will be determined by our spiritual state at the time of dissolution. O the great apocalypse of the Day of Judgment! They will Rom. 6: 11, 12, 13, and 1 Cor. 6: 19, 20, assume a magnitude, a glory, and a terror, that will astonish angels, men and devils. May the cardiophony of our earth-life be Philp. 1: 21.

After having written thus far, I was hastily called to the bedside of a dying man a few rods distant from my cottage. A man of stalwart frame, and prodigious physical power, was wrestling with the last enemy. O how the large chest heaved, how the silver cord stretched, with what an awful wrench the golden bowl was shivered, and the pitcher broke at the fountain, and the wheel at the cistern! Eccl. 12: 6.

How unsearchable is the mystery of life, sin, death, and redemption! How high beyond conception, and how deep

"past finding out," is the economy that can put into the life of a dying mortal who is undergoing the extreme penalty of the law, the loveliest, Heaven-loved rapture of 1 Cor. 15: 35. It is the prelude to the ceaseless halloalla of the upper sanctuary, and the outcome of a genuine Christian life. Uncreated Life came in the flesh to grapple with sin and death, and after entering this dark domain and coping with its utmost power, broke their fetters under the limitations of our spiritual nature, as the demonstration of our immortality, and the pledge of our co-heirship with Him in the Life Everlasting.

Not until we see gratefully and triumphantly enumerate death among the items of the inheritance of grace, is our life truly hid with Christ in God. 1 Cor. 3: 22, 23. "Looking unto Jesus" is the sense of copying His Life, is the only way of turning death into a peace, and Eternity into a bosom.

LEANNESS.

BY DANIEL HERRIOT.

THERE is a vast difference between being lean in spirit and being "poor in spirit." To be poor in spirit, is the first step unto humility. It is not humility itself, but it is an important, yet an indispensable prerequisite thereunto. Humility is yet vastly more comprehensive and extensive, yet no one can be truly humble, without being poor in spirit.

To be poor in spirit is to have a knowledge of our depravity; to experience our incapability of accomplishing anything of ourselves towards our spiritual welfare. To know, by experience, the truth in Christ's word, "without me ye can do nothing." And hence, one poor in spirit is one that knows the need of a Savior. One that has deep concern and anxiety concerning his soul's salvation. One that feels a strong desire, a keen hunger and thirst after righteousness. But such an one will not remain lean to the spirit. Craving the bread of heaven, he shall be filled, and panting after the water of life, his soul shall be refreshed. Of such the spirit will say, "I know thy poverty, but thou art rich." Poor in ourselves, but rich in God and his grace.

He that knows the need and feels the desire of a Savior, he is that has a Savior in need. Jesus is a loving Savior for just such souls. They shall eat and grow, drink and be refreshed, and the more they eat the more they want to eat, and the more they drink the more they pant after the water of life. In God they grow and increase, and as themselves they die and decrease. They do not become rich in themselves, but in God. They are and remain poor in spirit, or spiritually poor, but they are not lean in spirit.

Leanness in spirit is a disease. It arises chiefly from partaking of improper food, or inactivity. When it is brought on by the latter, inactivity, it is not so virulent, as when brought on by partaking of improper food. It is much like consumption, wasting its victim away slowly until he dies. But when brought on by eating poisonous things, and other indigestibles, it is accompanied by torturing convulsions (wrath and anger) and high fever (jealousy, malice and hatred). These waste away all the vigor and spiritual strength. But by partaking freely of strong stimulants (vain glory and honor of men) the patient can prolong life for some time. But leanness in spirit is a mortal disease.

For the benefit of the dear reader, I will mention a few of the poisonous things which, if eaten, will bring on this disease. One that is most frequently partaken of, is prejudice. This is very poisonous. It brings on convulsions and raging fevers, spoken of above. It was from prejudice that those convulsions of wrath and anger, and high fevers of hatred and envy arose in the Pharisees and doctors of the law, where in they cried out, "Release unto us Barabbas" and crucify Jesus, "crucify him!" To avoid prejudice, here is a bit of advice; never pass your judgment upon any one, or anything until you are sure that you have carefully and carefully examined both sides, and understand them thoroughly. Another thing, is backbiting—"speaking evil of one another." If some one speaks evil of your brother, or sister, or neighbor, to you, do not eat it—do not receive it, or you will feel hard against some one only because some one else feels hard. It will cool your love and shake your peace. But the most important food is; when old offences and difficulties are settled and laid down—are dead and buried, and the devil digs them out again, and offers them unto us, and we receive and eat them. If anything in the devil's whole kingdom, brings on leanness to spirit, this does. And O! how poor, how miserable one must feel that feeds on such half-decayed fetid diet. Their very breath emits an offensive odor, and their faces appear lean, haggard, and distorted. Pity the lean in spirit!

The great danger is, that one can be diseased with leanness in spirit, and yet think he is poor in spirit. Sometime ago I heard a discourse on being poor in spirit, when, for illustration it was said, that sometimes when we pray in our secret closets our prayer is so poor, so much cumbered with worldly thoughts, that we are afraid to leave our closet. But then it was said "we can be assured that Jesus was near." This is erroneous teaching. It is preaching darkness for light, condemnation for justification. When we go to pray we may feel downcast, poor and lean, but after prayer, when the Lord met us there, we ought to feel refreshed. We ought to find a "solace there." If the Comforter meets us at the mercy seat, he will speak comfort to our souls. When Jesus is there, we will not be afraid to leave, because we feel condemnation in our hearts, but we would sooner, in love to Jesus remain there. Like Peter, we would say, "it is good to be here."

When the Pharisee and the publican stood in the temple praying, the former went there rich in himself, and went coldly through the form of his prayer of self-praise, and left as he went there. But the publican went there, poor in spirit, and left in the feeling of justification in God. He found a solace there. The Lord was near, and he had no need to be afraid to leave the hallowed place. He could leave with the light of happiness and contentment beaming in angelic lustre, from his face. By faith the "elders obtained a good report." Enoch, before he was translated, "had this testimony, that he pleased God." Heb. 11: 5. But not by feeling condemnation, because of the coldness, the leanness in spirit, is his prayer.

Leanness is a dreadful malady. Cain was diseased with it, and envied his brother, because he was not lean—was rich in God, and so slew him; hatred and envy are the chief dispositions of those who are lean in the spirit. He that is rich in God cannot be envious

and hateful. God is love, and if weary rich in God we are rich in love; and love thinketh no evil, much less acts ungenerally, and manifests the bitterest animosity.

Dear reader, let us remain steadfast in God's covenant of love, peace and union, lest it befalls us as it did the children of Israel, when the Lord "gave them their request; but sent leanness into their souls." Psa. 100: 5. If our hearts are not right, all our professions are but flattering the Lord "with our mouth, and lying unto him with our tongues." Psalms 78: 38.

HINTS TO YOUNG CHRISTIANS.

DON'T be afraid to "show your colors." Shrink from no declaration, from no duty, that Christ desires of you. The timid vacillating course is the hardest and most barren. The brave, outspoken, faithful life is the happiest and most effective.

There are many things you do not understand as yet. But let no doubts or uncertainties prevent you from acting on what you do know. There are some spiritual facts clear enough, plenty of Christian duties plain enough to you; act immediately on those. Do faithfully all you know you ought to do, and the larger knowledge will follow in due time.

Use earnestly every means that will enlarge and strengthen your Christian life. Study the Bible. Pray without ceasing. Don't neglect the prayer-meeting or the Sabbath school. Stir up your Sabbath-school teacher and get your doubts explained.

Make your life beautiful in the sight of men, and show them the sweetness and power of Christianity. Be conspicuous in little things. Let the Master's spirit shine through every hour of your life. In school, in shop or field, in society, the young Christian ought to be the most faithful, the most courteous, the most generous and kindly, the object of many a person there. Follow Christ. Seek to reproduce his traits in your life. Do always as you believe he would do if he were in your place; so you will have a growing, joyful, successful Christian career.—*Morning Star.*

The extravagant estimate of individual men and women sometimes expressed in print by special friends and admirers, is much like overwrought eulogy at a funeral. It robs the truth of its real beauty, weakens confidence in the fresh adverse opinions of men, and calls forth adverse criticisms which would never be made but for this provocation.

A THOUGHT

BY ARDENNA NAVELEY.

ASSEMBLED at A. M., how beautiful to view so vast an assembly of brethren and sisters, I never enjoyed this pleasure before. O, I feel to exclaim from the depth of my soul, brethren and sisters, let us be careful that we present our bodies a living sacrifice. I do feel the ardent earnest of souls will try to prevent us if it be possible. Oh let us draw nigh unto Christ so that he will draw nigh unto us; and if Christ be near to us we are more able to do his will aright.

Colton: Flattery is often a traffic of mutual meanness, where, although both parties intend deception, neither is desired.









OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell"

This department is designed for asking and answering questions on the Bible... The editor requests the Lord that he will...

Will some one please explain Revelation 12: 1-5? A. BROWN.

Will some brother or sister please explain the 17th verse of the 14th chapter of St. Luke. RILEY STUMPF.

Please explain Genesis 13th chapter and 14th verse. "As he repeated the Lord that he will..."

Will some one please explain Revelation 12: 1-5? A. BROWN.

Will some brother please give an explanation of the words which mean as follows...

Is there a baptism of the Holy Ghost? What is the testimony of Jesus Christ...

Will you please explain how it is that the serpent shall bruise his head...

Will some brother or sister please give a definite answer on Matt. 5:12 especially on the word "woe"?

Will some one please give light on Matt. 2:2-21. D. W. C. FRENCH.

Will some brother please give an explanation of the words which mean as follows...

THE ABRAHAMIC FOLD—NINETY AND NINE."

WHEN Jesus spoke the parable of the shepherd who had lost sheep and led the ninety and nine and went to the mountain...

When Jesus spoke the parable of the shepherd who had lost sheep and led the ninety and nine and went to the mountain...

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falso, the wild pretenses of unbelief, fashioning themselves as priests, for as "like priests, like people" in the groves with strange fire...

JOSEPH I. COVEN.

IS EVIL ETERNAL?

This is an independent self-existent, eternal principle or power? J. BANSLOW.

This condition of the question is indefinite. The word principle has various meanings...

To say that evil is original or eternal is to say that God is the great first cause. To say it must have inhered in God...

JOSEPH ZOOK.

of these wrongs against the decisions of A. M. to reprove a brother or sister for using tobacco? Now try the shoe on the other foot...

J. R. GINN.

A FAVORABLE OPPORTUNITY.

BROTHERN let us be up and doing. Loud cries are heard all over the land for the Bread of Life. The Brotherhood for a number of years...

JOSEPH ZOOK.

LOVING OUR FRIENDS.

IT is wonderful, the exquisite pity we conceive to give to people whom we really love. We give to our children and our friends...

JOSEPH ZOOK.

ANNUAL MEETING.

A S there has been considerable said about A. M. and its decisions which I think are for the good, but a few thoughts to offer...

Now, while I want it understood that I am not in favor of the use of tobacco in any form...

Will you learn from a child? Two boys were caught in a snow-storm. When they were freed, the elder was shivering, having taken off his great coat...

Think of how much happiness you convey to others by kindly notices and a cheerful conversation...

It is not all of life to live, nor all of death to die. It is not all of life to live, nor all of death to die. It is not all of life to live, nor all of death to die...

It is not all of life to live, nor all of death to die. It is not all of life to live, nor all of death to die...

By your request, I give your readers a mere sketch of my visit west of the Mississippi. I left Lusk on the 1st of June...

From this place I went south to Lancaster, Schuyler Co., Mo. where I was met by a brother and cousin. We went to work where happy home I was taken. In this I found a small, but lively body of brethren and sisters...

From this point I went north into Wayne county, Iowa where I spent five days visiting among brethren in Schuyler county and railroad facilities and good relations have been visited and preach for them...

From this point I came into Worth county, Mo. where I met with many relatives and friends from Ohio and other States...

On Saturday, July 17th, with my brother and wife, I went into Nevada county. Here I met with a good body of brethren and two sisters, and in a good country...

Reflection might well be offered, but space forbids great length. North-west Missouri is a good country and well settled. Worth county has no jail, and there is not a saloon in the county...

The pleasure of doing good is the only pleasure that does not wear out.





LABOR WHILE YOU MAY.

MR. M. M. E. GOODWIN.

(SHORT) the time for labor, do not idly wait.  
 Outside this Master's vineyard—standing  
 In his call for workers, morning, noon and night,  
 Evening shadows gather; quickly seize the light.  
 Short the time for labor, see across the plain,  
 Where the seed was sown, bends the ripened grain;  
 Hear the earnest workers sing among the  
 sheaves—  
 Would you lose the Master only withered  
 leaves?  
 Short the time for labor—the waves are roll-  
 ing on,  
 A boat lies on the harbor impatient to be gone;  
 Trim the sails—if it be hard, take the guiding  
 beam,  
 Shun the foaming breakers, lest cold waves  
 overwhelm!  
 Short the time for labor—no potters mold their  
 clay,  
 Life's purposes are molded in the self-same way;  
 Watch the wheels slow turning, guiding it at  
 will,  
 Let the clay in waste, the dish be fashioned ill,  
 Short the time for labor, to erase the dusky  
 shade  
 That love of ease and pleasure upon the soul  
 has made,  
 Oh, leave the shadowed woodland, where only  
 phantoms hide,  
 And hasten to the flower-land upon the sunny  
 side.  
 Short the time for labor—the summer fades  
 and dies,  
 And mists and snows of winter drift down the  
 skies,  
 Wherefore dost thou linger 'till the midnight  
 bell,  
 With slow, solemn tolling, life's passing hour  
 shall tell.  
 Short the time for labor—eternal years for rest;  
 Behold the sun, less sinking in the cloudy West,  
 Truth in shining armor, gives the watchword,  
 "God is love."  
 Prayer and labor only can win the home above.  
 —Christian Standard.

STEIN AND RAY DEBATE.

Prop. 24. Baptist churches possess the Bible characteristics which entitle them to be reckoned as churches of Jesus Christ.  
 D. B. RAY, Affirms.  
 J. W. STEIN, Denies.  
 J. W. STEIN'S OPENING REMARKS.  
 A. S. Mr. Ray began so he ended in the negative. He has left his subject to attack and usually misrepresent the Brethren in every article of his affirmative line, thus proving his conscious inability to sustain his proposition on the ground of its own merits. Could he have supported it by destroying the character of his competitor, he would doubtless have done so, but his personal insult, insinuations, sophistries and calumny have failed to avert his sinking cause. God's truth remains, that those who do "hated, variance, emulations, wrath, strife," cannot inherit the kingdom of God." That members of Baptist churches do these things, that their churches consent to it, that their churches are responsible for whatever they encourage, justify or consent to in their members, are propositions which Mr. Ray has not been able to deny. They will meet him at the day of judgment unless he repents. I was raised a Baptist. I joined them when eleven years old and was always sincere in my faith, but when I discovered errors, I protested against them, as the churches I was associated with well know. I did not conceal my sentiments and convictions, as the last session of the Shoal Creek Baptist Association (Mo.) which I attended can testify. Her ministers assailed my convictions then and there, but failed to help the case, but right on his heels appointed me to preach her next

introductory sermon. But because I could not refuse the light and truth which my investigations brought, and support what I did not believe, I gave up the church of my parents, relatives and friends, publicly resigned my ministerial credentials and membership, (contrary to the solicitations of the churches to preach for them, as letters in my possession show), and sought the Brethren, just as honest sprinklers have done when they have come to the Baptists, just as Paul did when he quit the Jew's religion for Christianity. I did what I believed then and believe yet was right, God's word and my conscience hearing me witness. Yet Mr. Ray would make this open, candid charge, and my defense of my principles in response to a *public Baptist challenge*, a pretense for impugning my motives and invalidating my arguments. Weak effort indeed! I am thankful that during the progress of this debate, some of my former Baptist brethren have seen as I did, and have come to the truth also; and, notwithstanding the vigorous efforts to retiate them, they will continue to come. Mr. R. has utterly failed to sustain his false charge of *persecution and misrepresentation* in a single instance. His *anticipatory insinuations* about my closing negative show that our strong opponent is dreading its results, and the Baptist champion of *over thirty* had fought discourses dreads this issue.

SUMMARY REVIEW CONCLUDED.  
 He says I "fouled up Bible authority for trine immersion," yet he knew that Christ himself commanded baptism into the definite name of each definite person of the Godhead, Matt. 28: 19, and that this cannot be done by one dip. This fact he has not been able to gainsay. Though he persists in claiming the Novatians and Waldenses, he has utterly failed to meet my historical testimony on this point, or give one word of evidence from themselves or others, showing that they used *single immersion*.  
 Here his *misleading talk*. Notice:

1. I showed that a thorough work of regeneration or renewing of the Holy Spirit cannot be peculiar to any church in whose conduct say of the works of the flesh have license; that Baptist churches consent for their members to do some of these works.
2. I showed that the Baptist standard of repentance is *superficial*, not involving the hatred and abandonment of certain sins which Christ forbids. They have not repeated of the blood of war, nor put it from them. They have not repeated of their oaths. Matt. 6: 33-37. Is there they will not obey Christ.
3. I showed that the faith through which Baptist churches expect salvation appears destitute of several scriptural elements of Christian faith. Bible faith overcomes the world. John 5: 4. Baptist faith conforms to the world in its pompous clerical titles, its foolish and sinful fashions, its secret oath bound instructions, etc. Bible faith works *out of love*. Baptist faith works *out in war*, by hatred, rejects the "holy kiss," the "love-feast," etc., etc.
4. I showed that Baptist churches reject the Bible design of Christian baptism. Christ said: "He that believes and is baptized shall be saved." Mark 16: 16. Baptists teach that he that believeth and is saved shall be baptized.
5. I showed that Baptist churches justify war, oaths, etc., upon the plea that good comes from them, and thus virtually exemplify the principle that one may do evil that good may come. While Baptists love those who love them,

- they allow their members, like old sinners, to kill those who kill them.  
 6. I showed that Mr. Ray's pretension to be an uninterrupted, unbroken, organic, church succession from Christ to the present time through people like themselves was utterly false. He says: "The Baptists have existed during the first fifteen centuries of christianity," and thus tried to make out that succession through the ancient Waldenses. But I proved that the ancient Waldenses, (1) would not bear arms nor take oaths, (2) They did not unite with worldly society, (3) They observed plainness of attire, (4) They observed the holy kiss, (5) They observed the ordinance of feet-washing, (6) They baptized in order to the remission of sins, (7) They baptized by trine immersion, (8) They objected by the former posture, (9) They practiced the laying on of hands after baptism, (10) They were dissenters from the Catholic church.  
 7. I showed that the Baptist churches are destitute of the true christian baptism. This appeared, (1) from the consideration that the arguments used in support of the *single dip*, virtually deny the trinity personality of the Godhead, (2) That "*en baptismo*" (one baptism) is not out dip, (3) That the *single dip* was a *heretical invention and tradition*, (4) That its association with Matt. 28: 19 was a *papal decree and tradition*, (5) That if *single immersion* had been first practiced, the general church would have had to change to trine immersion before the third century, as *trine immersion* was then the general practice. (6) That Baptists themselves testify that there was no change in the mode of baptism during the first three centuries, supported by the historic testimony that trine immersion was the general practice of the first three ages of the church, (7) That if a change had been made from single to trine immersion, it was so unanimous that the whole christian world of that age, of which we have any account, ever raised one protesting voice against it, (8) That if a change was wrought it was done so quietly over all the world that the most distinguished church writers of the early ages overlooked it, but attributed trine immersion directly to Christ, (9) That the Baptists have changed the primitive and apostolic method of baptizing by a bowing posture to a *backward action*. That their administrators were not *baptists* but simply *heptis*. These arguments with my catalogue of facts remain unanswered. Surely, henceforth before attempting to curse sprinklers, our Baptist friends should help themselves. If they would first get right themselves, they could more effectually help to get others right.  
 8. I showed that they lacked the Lord's supper or "love feast." Mr. R. complained of Dr. Leip's anagogical argument on this point but did not even dare to attempt to grapple with it. That argument cannot be answered by Mr. Ray's church.  
 9. I showed that the churches of Christ were mutually dependent upon one another, while Baptists claim to be separate and independent bodies.  
 10. I showed that Baptist churches practiced the ordinances and traditions of men without the authority either of divine precepts or example.  
 11. I have showed that the Baptist churches lacked the wilderness history or character of the church. Mr. Ray may quote *Solomon's metaphors* and *grow eloquent* and *sig and exhort* and

all that about it, still the facts stand against him. "WHO IS THIS THAT COMETH UP FROM THE WILDERNESS LEANING UPON HER BELIEVERS?" We have shown that it was not Mr. Ray's church. We have no account of any such people existing in the wilderness days of the church. The wilderness church was our old trine immersion Anabaptist Brethren. Had Mr. Ray been able to sustain his church claims by the gospel, he would have maintained his proposition, regardless of his deonomistic organization with Spilsbury in 1683. But his false claim to uninterrupted, unbroken, church succession from the apostles betrays the marks of the deception. We have shown that Yrigoy and Demont's remarks were made about the Menocentes and old trine immersion Waldenses, etc., with whom Mr. Ray's church has had no connection, as Baptist professors of church history plainly admit and confess. Mosheim's Anabaptists we have found to be the same old trine immersion sects. Mr. Ray ought to have learned ere this that he could not give personal single immersion, succession through such a medium, yet he ventures to suspect his whole christianity upon this broken, false, human tradition of a retarded, personal, uninterrupted, Baptist succession from the time of the apostles. Without this accord leg to Mr. Ray, no one has the privilege of obeying the gospel. John 14: 31. His next alternative is idolatry. Slender hope and fearful position when we must know that the wilderness church were the old trine immersion Anabaptist—that his church and no church like it ever fell from the dragon,—that its history is as plain and easy as the history of the nations—that according to the founders and early historians of his church, it began with Mr. Spilsbury's congregation of sprinklers Sep. 12, 1683,—that prior to these persons holding Baptist views had no church of their own but had hitherto been internazined among other Protestant dissenters without distinction, i. e., were members of sprinkling Pedobaptist churches,—that they were uneasy about having to start baptism anew,—they pretended to be neither Menocentes nor Waldenses,—that they believe that all baptism had become corrupted and had perished,—that they believed it right for unbaptized men to restore baptism,—that they "practiced accordingly"—that they began as reformers,—that they defended their beginning as Protestants,—that they defended it upon the same principles on which all other Protestants built their reformation. These monuments of Baptist history Mr. Ray has no use for, but has not been able to overturn, and they will abide. He tried to get succession from Mr. Kiffin's M. S. through Mr. Blacklock and Mr. John Bate, but the testimony failed to support his assertions and he has to quit the field. Yet he taught that self-organized churches are not churches of Christ. Thus his entire proposition is self-refuted. He has hung himself on his own gallows and fallen into his own pit. Yet he says his "position remains unshaken and immovable as the rock of Gibraltar." Be it so, when the elements shall be dissolved Gibraltar shall fall, like the solid foundations of the disobedient, but those who bear and obey Christ are built upon the immovable and immutable Rock of Eternal ages.

It is not true that I admitted that the Brethren, their faith, or practice originated with our present organization, which took place at Swartzenau

in 1708. We think we have found them to go as far back as christianity. We have traced our mark through ancient Waldenses and Novatians. We found Tertullian a brother in faith and practice. We found the gospel our support. Mr. Ray says I dare not tell what church has Bible succession. I answer it has been confined to no one man. I have shown repeatedly that any organization of obedient believers in Christ, regardless of human relations or traditions, have true Bible succession. "He that hath my commandments and keepeth them, he it is that loveth me; and so that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14: 21. See Matt. 7: 1-25. 2 Tim. 3: 16, 17. The case is made out. Here we rest our cause, and pray God to bless our opponent and his people and enable them to see their errors and come more fully to the truth. What I have said has been from a sense of right and duty. I close with no unkind feelings to any one. I thank God for his supporting grace, and bidding you, dear reader, an affectionate adieu, "command you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." "The grace of our Lord Jesus Christ be with you all." Amen.

#### SELF-LOVE.

BY MARY C. NORMAN.

"This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof, from such turn away." 2 Tim. 1: 3, 4, 5.

**PAUL**, the great apostle and missionary, says that in the last days the times will be perilous, men will be lovers of their own selves. They will be covetous, proud, boasters, having a form of godliness, but denying the power thereof. These are professors of religion, and they are in all churches. There are various grades of them. Some love their personal looks so much that they will adorn themselves with all the giddy fashions of dress and jewelry with which Satan in his cunning craftiness has been able to tempt them. Some love fame, some honor, some the pleasures of appetite. Self must be served first and its likes, wishes and inclinations be provided for, if possible, whether Christ and his cause are served or not.

I tell you, my dear reader, the religion of Jesus Christ strikes at the very root of self-love. Self gratification must be checked, controlled, regulated by the Holy Spirit, and the gospel commandments. We must walk as the spirit, through the apostles, has directed us. Deny thyself, put off the old man, be become crucified with Christ, are the injunctions.

Dear reader, have you examined yourself on this point? Do you wish all your time, talent, and means above your necessities to give for Christ's cause, to gather souls to him? Or do you want an elegant house, furniture, costly array, splendid display? Do you obtain these, or do you crucify inordinate desire, and instead of gratifying lust, use the means for the good of mankind? I will come closer to you; do you love self, and gratify self in so many ways that you allow the faithful minister to go unsupported

in his labors for precious souls! and oblige him to go into other employments to procure even the very necessities of life? If so, repent and walk in the law of the Lord, for it is written, "blessed are they that keep his testimonies and that seek him with the whole heart." Do you become missionaries yourselves and devote your time and money to the work of teaching the gospel—earnestly contending for the faith once delivered to the saints," pleading with sinners to come to Christ? Or do you gratify lust, love your own self, seek to know what ministers please your ideas best, where the largest congregations meet, where the expenses will be the least, and go there to gratify self while you leave the few in your own location to carry on mission work until it can go no longer, because you would rather enjoy self under a stylish ministry than work for Christ where you could do some positive good? *Lovers of their own selves.* Must we seek these among the popular churches? or can we find too many of them among the Brethren or Tinkers, so-called; denying the power of godliness—godliness is doing like God. He seeks not his own, but ours. Is it self-denial or self that rules our conduct? Do we act as Christ acted for us? If not, let us crucify self and get the love of God into our hearts, that seeketh not her own, but works for the gathering of souls to Christ; for brethren you have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another. This I say then, walk in the spirit and ye shall not fulfill the lust of the flesh; "for the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary one to the other." Therefore crucify the flesh with the afflictions and lusts, and let us not be desirous of vain glory; neither love in word or in tongue, but in deed and in truth, that the grace of him that is able to do exceeding abundantly above all that we ask, or think may be with us and sustain us unto the end.

#### AFFLICTIONS.

BY I. FLORENCE KELSO.

"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 17.

**A**fflictions sustained by unwavering resolution, is the finishing stroke to christian character. There is something sublime in the fixed determination that surrounds all difficulties, temptations and disappointments of life.

When we have the implicit confidence in God on all occasions to stand firm as sculptured marble when passing through adversity, then our afflictions prove to be a purifier of the soul.

A person that is greatly afflicted appears to be endowed from on high with a superior capacity to endure; for the Lord loveth who be chastened and scourged every one whom he receiveth.

"Now no chastening for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby."

Then fear not, nor be dismayed: for the Lord will be with you, even to the golden heights of the hereafter.

"I can do all things through Christ which strengtheneth me."

The ailments of life strengthen us. The love of Jesus is an ever present help in time of need; he can soothe our woes as he points with his shining hand to the home beyond the sky.

His example teaches us to be patient in tribulation, and to labor for the better life which awaits us beyond.

God is good. He makes no mistake; if we are afflicted, 'tis for our eternal good; then in contemplation of this fact, let us reverse our mind while on earth, for we shall all appear in his presence when this world has turned to ashes, and the scorched parchment of the sky shall be rolled together like an historic scroll.

Wreath all your affections for Christ's brow, set all your gems in Christ's capnet.

If we have afflictions in this life, they should not disturb our minds, for they are the silver links which bind us more closely to God; and they work for us a far more exceeding and eternal weight of glory.

#### CONFORMITY TO THE WORLD.

**T**he most fatal danger to which the church of Christ in our land is exposed, is that of corruption through sinful conformity to the world. Jesus Christ was eminently sympathetic with all around him, and was the divine friend of sinners; yet he was "separate from sinners." His separateness consisted in his spotless purity and holiness. They are to be a "peculiar people"—mingle with the world as leaven in the lump—working in among the world like preserving "salt"—trying to purify the world, and keeping themselves "unspotted from the world." Jesus and the apostles foresaw the great danger, and therefore warned the church faithfully to the end of time, "be ye not conformed to the world!"

During my twenty years of ministerial labor, I have always observed that the moment that a Christian becomes tainted with worldly conformity—he also becomes utterly useless to his church, his pastor and his Savior, "Ye cannot serve God and mammon."

I have observed, too, that when church members become fond of squandering their money on personal luxuries, they usually grow stingy in their contributions for Christ; when they grow fond of the dancing party, and the opera, and the wine glass, they begin to dislike the prayer meeting and the mission-school. Revivals never begin over a wheat table, a deaconer, or a novel; nor are they promoted by dancing parties and masquerades.

On this much discussed question of amusements I have come to the following conclusion: We all need certain kinds of recreation, and God has provided innocent ones in abundance. Every recreation which makes the body healthier, the mind clearer, and the soul better, is innocent. But whatever stimulates the passions is a sinful amusement. The condemnation of the theatre, the card table, the promiscuous dance, and the loose novel, lies in this, viz: They all stimulate the passions. Christians, therefore, should let them alone. So should they let wine-bottles and luxurious dinners alone. Not only for example's sake, but for their own sake. The "flesh lusteth against the spirit"—and we are commanded to "keep our bodies under."

Christians should not exclude themselves from sympathy with other people, like the moels or the Mormons. We must be in the world. Christian separateness is not to be in condition or contract, but in character. We must aim to be holy. We must strive to draw the people of the world up to us, and not let them drag us down to themselves.

If the church of Jesus Christ loses its saltness, wherewith shall this poor world be salted? —*Rev. T. L. Cuyler.*

#### ENVY AND STRIFE

BY DANIEL YASNAK.

"Where envy and strife is, there is confusion and every evil work." James 3: 16.

**E**nvY is a painful feeling produced by superior attainments or excellence possessed by another. It creates discontent and hatred in the heart of its possessor; which sometimes find expression in acts of cruelty and injustice that knows no bounds. It prompted Cain to murder his brother Abel. It created a gallows to hang Mordecai on. It told Joseph to the Israelites having first determined to murder him. And, to cap the climax it buffeted the Savior for the good he had done and the excellence he possessed, crowned him with thorns and finally nailed him to the cross. It has scattered families; ruined churches, and destroyed nations. First envy. Then follows strife; then confusion; then every evil work. He is a green-eyed monster. Give him no lurking place in your heart or he will ruin you.

#### PLAN FOR A CHURCH PAPER.

BY DANIEL JOHNSON DEER.

**A**s there is a dissatisfaction concerning our periodicals, cannot the church adopt a plan that will give general satisfaction? It has a way for holding Annual Meetings and why not give the editors one for printing articles?

PLAN.

Let each article of a disputed or critical character, or that would create hard feelings be examined in the church at home and if the church recommend the article, have no objection to it, also it should be granted for the church and the church or subscribers should pay the expenses.

In this way we could indeed have a church paper. The church could then say what should go before the Brotherhood and the world, and not an individual. If the church would conduct its papers then they would give general satisfaction, but as the individual enterprise will not. If the editors print what the churches recommend, then if there are any objections or faults the church will have to take the blame and not the editors. Then no one can say the editors have the power of a Universal Bishop. As it is they can put under the table or print just what they please, have the full power to say what shall go before the church and the world and what shall not. They are church masters instead of church servants. As there is nothing on earth that cannot be improved, let us try to improve in this case.

The newspaper reporters pay a very equivalent compliment to this or that preacher, who they tell us he was intended to be a "fashionable" congregation. Fashion is all right at the theatre or opera, or other public assemblies of a secular character, but the judge ought not to have anything to do in the Temple of the Most High. Think of Paul preaching to a "fashionable" congregation on Mars Hill—or a greater than Paul delivering a sermon on the Mount to "numerous and fashionable audients." True, we have fashionable preachers; but it is a question whether their preaching would not be followed with better effects if the "fashion" were taken out of it. Fashion is a heartless thing at best, and heartlessness in religion is hypocrisy.







HOME AND FAMILY.

Wife, love your wife. Wives, assist your husbands... Children, obey your parents...

HARBOR NOT REVENGEFUL FEELINGS.

Harbor not revengeful feelings. Harbor no companions who are unclean. When vexation, stern and grave...

FOR THE BOYS TO READ.

WE had the privilege of hearing a part of the following letter read by the mother of the boy who wrote it. He is on the ocean in the U. S. Navy service...

DEAR MOTHER:- We and a twelve day passage from Hamilton to Fayal which is a Portuguese Port, as well as Madeira, from which all the famous wines come...

RECIPES FOR MAKING AND KEEPING FRIENDS.

AMELIA J. CALVER.

FIRST. Never attempt to catch a friend by flattery. Second. It is dangerous to endeavor to win favor, or climb into estimation on the wreck and ruin of character which you have destroyed by slander...

Ninth. Endeavor to tax your memory enough not to repeat the same story in the same company. Tenth. Always try to be interested in whatever pleases another; this you will find to be the bestial charm of agreeable people...

NO USE.

THERE is no use in putting up the motto, "God bless our home," if the father is a rough old bear, and the spirit of discourtesy and rancor is taught by the parents to the children, and by the older to the younger...

GOOD COUNSEL.

NEVER be cut down by trifles. If a spider breaks his web twenty times, twenty times will be used it. Make up your mind to do a thing, and you will do it. Fear not, if tonight, some upon you. Keep your spirits up though the day may be a dark one.

If the sun is going down, look up to the stars; if the earth is dark, keep your eyes on heaven. With God's promise and God's promise, man or child may be loyal. Never despair when a fog is in the air. A sunny morning will come without warning...

Water, falling day by day. Wear the hardest rock away. And so repaid kindness will soften a heart of granite...

ANNOUNCEMENTS.

- LOVE-FEARS. Aug-27, at Blue Ridge Church, Pleasant Co., Pa. at 4 P. M. 28, at Red Bank, Armstrong Co., Pa. at 10 A. M.

MUSIC MEETINGS. The District Meeting of the North Missouri district will be held at the meeting-house in the Wakodua congregation, Ray county on the 14th of October, 1880.

FALLEN ASLEEP.

- Oldbury notice should be separate from everything else, written on red ink on a separate sheet. SLES:-In Antioch church, June 9, 1880, brother Geo. Siles, aged 70 years, 6 mos. and 14 days. Funeral services by the writer from July 14 to 16, 1880.

MCDONALD--Drowned in the Iowa river, near Jewell, Jewell county, Iowa, July 19, 1880, a young man by the name of GEORGE W. McDONALD, aged 17 years. He intended going out to harvest on Monday morning, and thought he would take a walk before he went, so he went to the Iowa river in the mill dam, but was never come out alive...

OUR BUDGET. -Gracious men turn not to God till all other refuges fail them. -Let our abodes be like that of the angels, prompt and living. -The banquet of living angels are certain dead men's thoughts...

-Never insult another by harsh words when applied to for a favor. -Good affections wanting expression shall have God's rebuke. -If prayer stand still, the whole trade of goodness stands still. -No change of condition will cause a disposition to disregard God's feet.

-Men of ability and enterprise are often sovereign tasters, from mistakenly requiring from those in their employ a measure of energy and capacity equal to their own. -When a man pulls out his sinews and gives that, when he is laying by thousands of pounds of gold, it can only come from a pretty accurate measurement of the value of his religion. -It should cheer the steps of the servant of Jesus Christ, as he journeys to know that even in darkness his guide is still with him, and that that guide is the King of the country through which he is passing.







## THE OTHER WORLD.

It lies around us like a cloud—  
A world we do not see;  
Yet sweet clothing of an eye  
May bring us there to be.

Its gentle breeze fans our cheek,  
Amid our worldly cares,  
Its gentle voice, whisper, love,  
And mingle with our prayers.

Sweet hearts around us thro' and beat,  
Sweet helping hands are stirred;  
And palpitate the will between  
With breathing almost heard.

And in the hush of rest they bring,  
"Tis easy now to see  
How lovely and how sweet a pass  
The hour of death will be.

To close the eye and close the ear—  
Wrapped in a trance of bliss,  
And gently laid in loving arms  
To rest on that from this.

Scarcely knowing if we wake or sleep,  
Scarcely asking where we are,  
To feel all still sink away,  
All sorrow and all care.

Sweet souls around us watch us still,  
Press nearer to our side;  
Into our thoughts into our prayers  
With gentle helping glide.

Let death between be as a night—  
A dried vanished stream;  
Your joy be the reality,  
Our suffering life the dream.

—Selected by L. M. GRATER.

## FIVE GREAT AND USEFUL SUBJECTS.

BY M. F. LICHTY.

"The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Ps. 24: 1.

HEREIN are contained five very important subjects for thinking minds to consider and to expatiate upon. These are, first, the earth; secondly, its fullness; thirdly, the world or its populated parts; next, the dwellers or populace of the earth; lastly, the divine owner himself and his ownership.

When I consider my usability with my almost insignificant bit of knowledge, it seems almost folly to me to make the bold attempt to handle such vast inexhaustible subjects as these contained in this one verse of Scripture.

I feel now that of myself I can do nothing; that I have to depend on wisdom and knowledge from other and better sources than of my own, in order to produce something that will be edifying either to myself or the readers of this article.

Although I know that I cannot do anything near like justice to this subject matter: still I will try and do the best I know how. If I can only incite the careless, the thoughtless, and indifferent to consider, to study and investigate for themselves, then I shall have gained one desirable object.

"The works of the Lord are great, sought out of all them that have pleasure therein." Ps. 111: 2.

Breathes there a soul so dead and insensible to the sweetness, beauty, and phenomena in nature, that he cannot admire nature's God who gave such a countless variety for the use of man?

It certainly would be advantageous to all of us to make the earth more our serious study, and then strive to use it more to the glory and honor of God. Christ and the apostles never always cited their hearers to objects in nature when they wished to demonstrate an important truth or verify a fact.

The earth, as an individual organization with a definite structure, character and purpose, is a vast field for scientific investigation. As a whole, the great el-

ements which it comprises, namely, the land, water, atmosphere, and organic life which it supports, each presents peculiar classes of phenomena or wonders in nature, which awaits man's investigation, both in their individual character and their mutual relations.

The earth seems vast to the feeble mind of man; and yet, it is only one of the smaller members of a little family of planets whose all-controlling center is the sun with a multitude of other suns forming but one group of stars in the immensity of the visible heavens while the measureless firmament itself is filled with myriads of star clusters which "declare the glory of God" and "show forth his handiwork."

The earth being then only one of the number of smaller planets revolving around the sun which is estimated to be nearly a hundred millions of miles distant, while others are still farther away from the sun and earth; yet, God holds all, as well as the hollow of his hand.

How insignificant do we feel when we who are composed of a few grains of dust and water, compare our own magnitude with that of the heavenly bodies. Much as man may feel his minuteness, foolishly and wonderfully has God made him. Endowed as he is, with educational susceptibilities, with a mind capable of enlightenment with reason and judgment and wisdom and strength enough to exercise dominion over the whole earth, he is a wonder in himself to behold.

Oh, then, brethren, let us walk humbly before the Lord, and thank him from the bottom of our hearts for such a glorious existence on this grand masterpiece of divine workmanship which is so perfect in all its parts, and which was created for our benefit. Let us also rightfully regard the earth in its true purpose, as the abode of mortal man, the scene of his activity and means of his development.

Brethren, we should study well the design of the Almighty in order to comprehend the "fullness" of the earth, and to know how to appropriate each kind to its proper usefulness. What a vast amount of resources in all the earth! What vast stores of wealth and knowledge to be gathered when rightly sought! It is ours to know how to use all these so as with the fewest number or smallest amount to accomplish the greatest good.

Let us in the language of the Psalmist exclaim, "Blessed be the Lord who daily loadeth us with his benefits even the Lord of our salvation." Ps. 68: 19.

It is grievous to think that through the devices of Satan, the stronger overpower the weak. The tyrants, the crafty and the oppressors in general have monopolized the wealth of God's store, and have by violence and intrigue gained possession of the garden spots, and have driven the majority of his fellow mortals to the suburbs and more wretched places. Yes, they have driven many into the deserts and swamps of poverty, and many into the sloughs of despondency where they are envied by foul despair, meeting nothing but discouragement. But their defilement of misery and want are reaching the ears of an offended deity who is going to wreak vengeance on the oppressors, and the negligence of affording assistance, and those who are unwilling to share the fullness of the earth justly with their fellow-men. Although these thoughts are somewhat incidental to the subject matter, I cannot help to ask why, since

I am in this channel of thought, so many of our wealthy brethren invest their large incomes in more acres of land, stocks, or unnecessarily capacious and costly mansions which meet only the approbation of aristocracy and delights the eyes of Satan; when the apostles have positively given us the example of small possessions, and to have all things common? Brethren, are we doing our duty in helping to lift up the downtrodden, the poverty-stricken and the perishing and helpless in general? O, what nobler acts of kindness could a Christian brother do, than to bestow of his goods to the poor for Christ's sake?

Think of the gladsome smiles that would resume their natural position on careworn faces! Think of the healthy color that might be brought back to the faded cheeks! Think of the bleary eyes running in gutters to the chin that would regain their diamond lustre and merry twinkle! Think of the mazy parched and hungry lips that would cease to murmur, and hearts that would cease to ache! Yes, think of a Savior's love and care for the poor; and of the apostle's and primitive brethren's efforts for them. Why can we not follow the example of those worthy brethren mentioned by Paul in 2 Cor. 9: 2, who were prepared a year beforehand to distribute to the wants of the saints?

When we think of and behold the fullness of this part of God's moral vineyard, the many fields of golden ripe grain, the oceans of green corn, the glatted gardens, and the laded orchards groaning under their burdens of delicious fruit; besides, when we think of and see the thousands of herds and flocks of swine, sheep, horses, banded cattle and the domestic fowls; besides the butter, eggs, milk and honey, and a thousand more of other products, one cannot help but be astonished at the ungrateful many who receive such loads of benefits from the hands of the Lord.

When we think of the richness and fullness of the States of Iowa, Illinois, and many of their border sisters, it seems almost possible for them alone to supply the wants of every naked and starving soul on this earth.

Brethren, no man's desire is that we all give in proportion as God prospers us in support of the missionary cause, and the relief of the poor. Let those whose income is thousands be governed by the same rule as those whose income is only hundreds or fractions, think if this should be done, the cries of the poor would be stopped and the cause of the Master would be advanced much faster. It is not merely the cry, "give, give," "He that hath pity on the poor lendeth to his brother." Here is a chance for ye money-lenders. The Lord's bank will not break. He pays bountifully with more than double interest.

Waterloo, Iowa.

## A PECULIAR PEOPLE.

BY J. M. ROGERS.

GOD has a peculiar people, and peculiar because obedient.

The apostle tells us that "we ought to obey God rather than man;" and Samuel says, "hehobd to obey is better than sacrifice." Obedience to the gospel of Christ is the best outward evidence of being born again.

One of the most striking peculiarities of God's people is their love for the truth. "Thy word is truth," says Christ, and his people have that love and regard for his word that they will neither

add to nor take from it, but believe and obey the whole truth.

In being obedient to the truth their peculiarity is manifest in other things,—in non-swearing, non-resistance, non-conformity to the world, and observing the ordinances of the Lord's house.

The people of God are peculiar because they will not swear or take oaths which is strictly forbidden by the gospel. Christ says, "but I say unto you swear not at all." Now this would seem sufficient to deter any one from swearing at all. But many who profess to keep his commands fail to notice these plain declarations. Right here I wish to notice the objection generally raised to feet-washing, which is, had the apostle commanded it also then they would observe it; but is this true? Christ says, "swear not at all," and James verifies this, where he says, "but above all things my brethren, swear not, neither by heaven, neither by earth, neither by any other oath." Do they observe that? The people of God do; and it does not require the command of Christ with the affirmation of all the apostles to make them believe it. They take Christ at his word and swear not at all, only make a simple affirmation unaccompanied by any oath, or appeal to God whatever.

Again, the peculiarity of God's people is manifest in their resisting not evil, or non-resistance. Christ says in the sermon on the mount, "But I say unto you that ye resist not evil," and gave us an example in the pretorium of patience, long-suffering and non-resistance indeed; for when he was smitten he would not smite again, and although reviled, he reviled not again, and his people are willing to follow him through evil as well as good report. Christ says, "love your enemies, bless them that curse you, do good to them that hate you, and pray for those who despitefully use you," and the promise is, that ye may be the children of your Father which is in heaven. Again, we are not left without an example; for while Christ was suffering all the pain and shame that it is possible for anyone to inflict—while in the last agonies of death, breathing out his soul into the hands of the Almighty Father, he prays for the worst of enemies, "Father forgive them, they know not what they do." And this is a peculiar characteristic of his people to day.

Again, the people of God adorn themselves not with gold, silver nor costly array; but in a plain and humble manner, showing they have health, comfort, and Christ uppermost in their minds, with a view of living happy here and enjoying the bliss of eternity.

Again, the peculiarity of God's people is manifest in the time and manner of observing the ordinances of God's house, i. e., for the Lord's Supper they have a supper and eat it at supper time; connected with the Communion and feet-washing, instituted by Christ who gave us the example, and joined them together, and which no one has a right to un-ander.

While we may claim that there are but two ordinances, baptism and the Communion, the people of God find more than this, and take great pleasure in observing all things whatsoever he has commanded, for in doing so they know he will be with them always, even unto the end of the world; and only if they fail to say in that great day, "We are unprofitable servants, not ours, but thy will be done, O, Lord."

Burnett Station, Johnson Co., Mo.



The Brethren at Work. PUBLISHED WEEKLY.

M. M. ENSHLEMAN, Editor. M. H. HARRISON, W. W. STEIN, Editors.

CARDINAL PRINCIPLES.

The Brethren at work in an unceasing endeavor to bring Christianity to all the nations... This is our Testament at the only religious school of all nations... This is our Testament at the only religious school of all nations...

JOHN Bright, in his argument in the case of Bradford, said that the lower classes of England believe the teachings of Christianity as little as the higher classes practice them.

R. H. Miller, James Quinter, C. G. Lint and M. H. Hill, are in Eastern Maryland, and on Saturday and Sunday the 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, were in Pipe Creek and Monocacy churches by practice.

We notice an article in the August No. of the "Fruit" clipped from Gospel Traction. Will our brother Philadelphia please tell us where the paper Gospel Truth is published? We wish to place it on our exchange list if it can be had.

A Methodist paper says: "The temptation to remain away from church because it is not winter and the pastor is absent, is just as strong these summer months, but there is probably an action of the year when more attendees at Sunday service is so awful to the church."

The amounts of money appropriated by the principal Protestant denominations for foreign missions for the present year in Philadelphia is reported as follows: Presbyterians, \$18,000; Methodist, \$148,000; Baptist, \$250,000; Catholics, \$140,000; Episcopians, \$58,000; Unitarians \$127,000.

DELAWARES. It is now understood that the Revised Translation of the New Testament, upon which the English and American Committees have been so long engaged, will be published list early in February, when it will be presented to Congress, which holds its next meeting at that time.

SISTER Julia A. Wood arrived in Ashland on the morning of the 3rd inst., and was conveyed to Dr. Rupp's. Next morning she visited the Presbytery office and met with pleasant success. She has improved very much in health, which is a fine compliment to our northern climate. She will likely remain several weeks with us.—Gospel Preacher.

Our esteemed brother John Fox, of Philadelphia, Pa., died July 9th in his 94th year. He was a member of the church for more than 70 years, half of which time he served the church as minister. He moved to this country in 1804, under Mack, Jr. For many years he was bishop of the Philadelphia church, and was held in great esteem by those whom he served. Thus one by one they are passing over the river.

The "Salvation Army," a small band of men and women who came from England within the past year, have been holding forth in the open air on an enclosed lot at the North-west corner of Broad and Spring Garden streets, Phila. The women dress in a somewhat grotesque costume. They attracted the plebeian multitudes early in the day, but lately the attendance has been slim, and the "salvation" enterprises do not appear to pay well. Reporters waste funds to take them back to England.

A Full report of the rejection of the committee to Heaver Dam, Md., will appear next week. In that will be seen what intolerance and self-will leads to. When men look the Brethren's meeting-house against Brethren for any reason, we will not be slow to rise for the "old order," we don't believe it for our old brethren never acted that way in America, Palestine, Germany or anywhere else. It is curious that turns brethren outsiders who come so pompously to God—has not a particle of the ancient order in it.

BROTHER R. H. Miller went to the Beaver Dam church on Sunday the 9th, to announce to the committee meeting there for the 10th. The officials of that place refused to permit him to do so, having previously refused to reject the committee. Brother Miller, however, with his characteristic pluck, made the announcement to the choir of the meeting. They refused to allow him to speak, and he left to go home to brother Miller. The committee will meet elsewhere, and endeavor to assist those who have not insisted the spirit of rebellion.

Bro. Stein of 9th inst., says, "Had a very pleasant visit to the Miami Valley. The churches visited are responding liberally to the Cased Library call. Southern Ohio has a host of noble hearts and minds for Christ and his cause. God bless them all. During the last month or so about \$22,000 have been raised for the Cased Library. The work steadily proceeds. Considerably over a hundred students are enrolled. We are encouraged with these offerings." Another student enrolled with the church at Mt. Morris, Kentucky.

The Progress Christian indulges the idea that people can be periodical Christians by engaging that they accept a fast from religious goods, and spending a whole city by band of robust the same as Dr. Tanner was by physicians.

THERE is a sermon in this paragraph taken from The Corner, a Reformed Episcopal paper:

"We are much of the danger of the Church of Christ. We are in the danger, it seems not in the line of the assault of infidelity, but in the failure of its professed members to live a Christian life. One iconoclast Christian was better than ten thousand hypocrites. And yet for only seven the fruits of the doctrine which his life denoted."

"The foundation of God standeth sure!"

It is to be regretted that a spirit of reticence sometimes manifests itself in writing and speaking, and gives credence to intimacies in language, in churches, is certainly not the kind of food for humble hearts, nor the power of God into salvation. Neither does it become any child of led to administer numerous medicines just because he has the power. If the medicine is poisonous to us, we certainly do not know it is brother sufficiently poor to give him the poison. It he injures us we should not injure him because we can. This is not the spirit of Jesus. And yet how few who give poison should not surmise if they have to drink to the dregs of the cup they have filled.

The Society of Friends in England has lately abandoned something of its serious character, and give credence to the introduction of dancing among its members by the introduction of dancing in some of its general meetings. The practice was both attacked and defended at the recent London yearly meeting, and although the conservative element insisted the meeting to the approved view that dancing is a worldly and animated dancing were sufficient to secure the operation of the Holy Spirit, there were still to be found many who strenuously supported their belief in the power of songs of praise.

The committee to Wayside church, Pa., after three days hard work, completed its labors on the 20th inst. They were so harassed by their duties that they had to forego refreshments at noon, but had to leave at one for Pipe Creek church, Md., hence had to fast a little. Their labors at W. were arduous; and though some may feel that the decision is not sufficiently favorable to them, we hope that they will learn to be submissive, and labor for the upbuilding of our holy Christianity. Love with all of its manifestations will show whether we be of Christ or not. The Lord help the founders of Antislavery church to work in love, for they are otherwise a widely favored people.

The Christian of Work discusses the subject of divorce. It would limit the legal grounds to adultery and desertion; beyond that it would grant a mere legal separation, keeping the doors of marriage closed and barred, while the prospect of being obliged to pay alimony would exercise a restraining and conservative influence. If parties knew that neither a new husband or a new wife would be gained by separation, but only loss, they would in many cases endeavor to obtain peace by reuniting. In divorce, patience and forbearance without separation, and where separation must take place it would not be followed by some other harsh and unhappy marriage.

We are pained to chronicle the death of sister Mary A. Long, Aug. 14th, aged 25 years, 2 months and 11 days. She was a member of the Lanark church, a daughter of Anna and Dr. P. S. Rhy, and born in Haddington Co., Pa., Jan. 15th, 1841. She was twelve years old, first married to Mr. Carroll where she received her education in the Seminary. She was baptized in the Hickory Grove church in midwinter at the age of seventeen, and remained faithful and diligent until her removal to Iowa where she taught several terms of school, and in Waterloo, December 15th, 1867, was united in marriage with brother Geo. Long. After three years in Greens, Iowa, and four years in Iowa, she moved to Lanark. Sister Long leaves a loving and estimable child, a daughter—the oldest eldest, the youngest not yet a year old, a kind father, a step-mother, two brothers, two sisters, and a large circle of other relatives and friends to mourn their loss. The corpse of our sister was taken to the Cherry Grove cemetery and the funeral service presided by Bro. Henry Martin, assisted by Bro. Moore, to a very large and sympathetic audience from Rev. 14, 12, 13.

RIGHTS OF ECCLESIASTICAL TRIBUNALS.

MANY of our deliberative assemblies are ecclesiastical bodies, and it is important to know how far they will be paid to their decisions by the civil courts.

A church became divided, and each party claimed to be the church, and therefore entitled to the church property. The case was taken into the civil courts, and finally on appeal, to the U. S. Supreme Court, which held the case under adversarial for one year, and then reversed the decision of the State Court, because it conflicted with the law of the highest ecclesiastical court that had acted upon the case. The Supreme Court, in rendering its decision, laid down the broad principle that, when a local church is but a part of a larger and more general organization or denomination, the court will accept the decision of the highest ecclesiastical tribunal to which the case has been carried, while that general church organization as final, and will not inquire into the justice or injustice of its decree, as between the parties before it. The officers, the ministers, the members of the church body, which the highest judicium of the denomination recognizes, the court will recognize. Whom that body excommunicates, or cuts off, the court will hold to be no longer members of that church.—Robert's Rules of Order, pp. 171, 177.

COMMITTEE WORK.

WHETHER committees sent by A. M. are beneficial, is sometimes questioned. It is easy to raise a question, but to answer it wisely is more difficult. Then, too, to stand at a distance and criticize and question may seem to be the critic, but to come down to practical work is to be the worker, and in simplicity and enter into the labor, giving a better pattern for all, will bring out just what is in the man.

We conclude that committees that understand business methods and the law of God, can do great good in restoring peace to troubled churches. Organizations that have been unhappy for years on account of some desiring to have their own way, will give peace by aid from committees which will give peace to all.

Properly qualified committees will seek the facts in a case, and decide according to the evidence. It is not necessary for the presentation to give reasons and opinions, but to produce the evidence. Statements are not in order, but proof. Charges require proof, statements are single recital of facts. It is very wrong to ask a man to make a statement, and then try him on that. If he is to be tried, let a charge be preferred and the proof with it, and then the accused can make his defense. Nor should any one be convicted on hearsay. A witness should not state what he heard others say. Let a strict law be kept, lest somebody be condemned on "hearing testimony." Then be sure that you have two or three witnesses on every point.

Another point which we wish to notice is, that charges and specifications should be brief and clear. Arguments and conclusions are not needed by those who make charges. The committee need only the facts; they will draw the proper conclusions. But how anxious some become lest the committee will overlook some facts, they do not omit; committees generally have eyes, ears and noses too, hence so need and hear and understand as well as they can.

It is to be regretted when men's infirmities are made the marks of envy and jealousy. To hunt up one's weakness—in his infirmities, things which as infirm, should not be made the subjects of complaint. We all have infirmities, and if those of one person must be brought in to judgment, then those of all persons must come out. What a man we would have! Let care be taken that all complaints are just, and are presented in order to save the erring, not to destroy. But when old sows become more respected and dragged up and down through the congregation until a committee comes and rejects them, it is a sad state of affairs. God is not pleased with men so quarrelsome. Committees usually have need of great patience and wisdom. God will bless them when they know no man after the flesh. But what a mass of spite and surmising, and jealousy, and misgivings their murmuring sometimes.





HOME AND FAMILY.

Rebonds, love your wives. When submit you...

THE WORLD AS I FIND IT.

They say the world's a weary place, Where tears are never dried...

LEFT NOTHING TO HIS FAMILY.

HOW often is this said of a man who dies leaving no property...

HOME TALK.

A GOOD many men and women court, and perhaps have, the reputation of being "charming conversationalists..."

about their duties, ambitions and labors,—who keep before his daughter an ideal of a gentle man...

NIGHT LIFE OF YOUNG MEN.

ONE night of a day destroys a whole life. The pleasure of the night keeps the day forever dim...

Young men, tell me how and where you spend your evenings, and I will write out the chart of your character...

THE LITTLE FAMILY FOXES.

ONE of the most malignant of the family foxes is discourtesy, and he creeps into households where one would not suppose it possible...

which have never failed, when properly used, to elicit our patience, perseverance and prayer.

ANNOUNCEMENTS.

- LOVE-FEASTS. Aug.-27, at Olive Ridge Church, Flint county, Ill., at 4 P. M.

The brethren of the Nisba Valley church, Fremont Co., Iowa, will hold their communion meeting on the 15th and 16th of September.

The brethren of the Red River congregation, Fillmore Co., Minnesota, will hold their Love-feast on the 9th of October, commencing at 10 a. m.

The members of the Bear Creek church, Adams Co., Ill., will hold their Love-feast on the 25th and 26th of September.

The members of the Hot River church, Adams Co., Ill., will hold their Love-feast on the 25th of August, at the residence of J. E. Neber's...

The Wades Branch church, Miami Co., Kansas, will hold its Love-feast Sept. 16th, commencing at 5 p. m.

The brethren of the Potomac Creek church, Montgomery Co., Ind., will hold their communion meeting Sept. 16th and 17th.

The Bethel church, Holt Co., Mo., will hold its Love-feast September 18th, beginning at 4 o'clock, at the house of Wm. G. Andes.

The Wichita church, Butler Co., Kansas, will hold its Love-feast on the 16th and 17th of October, at brother Jacob Berringer's, four miles south-west of Eckrota, commencing at 3 p. m.

The Cass church, Elk Co., Kansas, will hold its Love-feast October 5th. Meeting to commence on Thursday evening. Brethren coming from the north will stop off at Howard, from the east at Grinnola, where they will be met by addressing and undersong.

The brethren of the Donald's Creek Church, Clark Co., Ohio, will hold their Love-feast on the 14th and 15th of October, to commence at 10 A. M.

The District Meeting of the North Missouri district will be held at the meeting-house in the Wabasha congregation, Ray county on the 14th of October, 1886.

The District Meeting of Southern Missouri, will be held Oct. 16th, 17th, 18th, at the residence of J. S. Coyle, near, somewhere in the vicinity of Carthage.

FALLEN ANGLEP.

Should we not stand with this Lord,—Aug. 18, 18.

MARLEN—Lydia Martin was born April 2nd, 1822, died July 7th, 1886, aged 63 years, 1 month and 6 days. Left a husband and 4 children—10 sons and 1 daughter—to mourn her departure.

GASHAW—in the Millgrove church, Carroll Co., Ill., on the 27th day of July, 1886, Bro. Moses GASHAW, aged, 60 years, 6 months, and 4 days, after a long and tedious illness from Consumption.

Our Budget. Friends are won by those who believe in winning. People's intentions can only be decided by their conduct.

The flame of sorrow burns up some hearts, while others it purifies. Falshood always endeavors to copy the man and attitude of truth.

Every man is bound to tolerate the act of which he himself is the example. Truth is the foundation of all knowledge, and the cement of all societies.

Never read an article you have borrowed unless you have had permission to do so. There is nothing more to be esteemed than a manly firmness and decision of character.

He who has an opinion of his own, but depends upon the opinions and tastes of others, is a slave. It is easy to pick holes in other people's work, but far more profitable to do better work yourself.

We meant to heaven mostly on the ruins of our cherished schemes, finding our failures were necessary. Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.

God will always support his own just causes by means unknown to the wisest of his creatures—than any first. Success comes to those who work. Work any place will succeed, in missionary fields or in the home church.

The inconsistent lives of professed Christians, are the great stumbling block over which the unbelieving world will trip. It is estimated that over six thousand different kinds of postage stamps have been issued in the various countries of the world.

Real merit of any kind cannot long be concealed; it will be discovered, and nothing can depreciate it but a man's exhibiting it himself. "By their fruits ye shall know them." This is the only sure test of detecting Christians. No other is known under the leaves. Professors will not do so.

We show our faith in a bank by depositing in it our gathered treasures. So our faith in God's kingdom is to be shown by depositing with him our heart's best affections.

Two little boys at Whitewater, Wis., were invited to fight for the amusement of a street crowd. The show delighted the spectators, until one of the pugilists fell dead from heart disease.

William Ellwood was recently too proud to bend his knee to steel. He was traveling abroad in Ontario, trying in vain to get along for agricultural implements. Finding himself without a cent, and having eaten nothing for two days, he hid himself in a barn and sought help from a farmer who discovered when asked, by a farmer who would willingly have fed him for the asking.

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell"

This Department is designed for asking and answering questions...

Will some one please explain Jerusalem 23 117? A. HERRICK.

Will some brother or sister please explain the 26th verse of the 14th chapter of St. Luke BILLY SIMON.

Please explain Genesis 22nd Chapter and verse 26. "And it repeated the Lord that he had made man on the earth, and it grieved him at his heart." WILLIAM H. GOODRICH.

What is a baptism of the Holy Ghost? Who has that testimony as defined in Rev. 19:10. WILLIAM H. GOODRICH.

Will you please explain how? "And thus the serpent shall bruise his heel" (The Messiah's heel) Gen. 3:15. C. A. ALLEN.

Will some brother or sister please give a definite answer on Matt. 3:12, especially on the word "worn?" MARY FLETCHER.

Will some one please give light on Matt. 3:21-24? D. W. ROY.

Will some brother please give an explanation of Matt. 3:15, which reads as follows: "When ye therefore send of his dominion of conductors. Who, as Daniel, the prophet, stand in the holy place, when ye send, let him understand?" Has your fallen place in the time that is in your mind, or is it not? S. W. YOUNG.

Will you please explain how long Noah was in building the ark--at what age he was when he commenced building. Also where it was built. J. A. KINGSLAY.

"No man seeketh his own life, but every man seeketh another's."—1 Cor. 13:2. Bro. Straup please answer. FRANKLIN ROYER.

Some please explain Prov. 9: 1: "Wisdom hath builded her house, she hath baked her out her seven pillars." FRANKLIN ROYER.

PUBLIC PLACE SPEAKING.

Please explain 1st Corinthians, 14: 54, which reads: "Let your women keep silence in the churches: for it is not permitted unto you to speak but they are accustomed to be silent, even as unto the Lord." LUCIA BAKER.

In the days of the apostles the women were not educated as the men were: they were considered as subordinate to men in all respects and not competent to serve in churches...

IT PROVED TOO LITTLE.

To Bro. Daniel Vanison:-- THANKS for your suggestions. In No. 29 of B. A. W. by my request, but it proved too little. I wrote through the paper to reach just such kind brethren as you, who are willing to help me...

whether he washes and wipes the feet of only one or more. Each brother who washes at all may wash and wipe the feet of one, three and so on. The man who washes and wipes the feet of one, three and so on, thus my assertion that "The single mode may be practiced and not half the members obey the command, to wash."

But we are not discussing neither--the question of how to wash, but how to wash or feet washed, and we ourselves neither wash nor wipe the feet of another?

As to your second suggestion, it would be more pleasant for me not to criticize, but you might get me to. Let me quote a few examples. "Your own words 'repeated eleven times' and 'imagining that each one might have been in a separate room,' drives me to this conclusion:--

In Luke 22: 31, 32, we read, "And the Lord said, Simon, Simon, behold Satan hath desired to have thee, (plural--of all) that he may sift thee (plural--of all) like wheat. But I have prayed for thee, that thy faith fail not; and when thou (Simeon) art converted, strengthen thy brethren (all)." In John 13:15, the Master says, "I have given you (plural--of all) an example (not twelve)."

My brother, please note that neither you, I, nor any other brother would contend for the example also without the command. I believe that you and I both agree to the position I take in my former article, viz: that every time before we commence "each member should wash--each should wipe the feet--each should wash--each should wipe the feet." But if any brother can show how I can do my duty by simply having my feet washed and wiped, and I myself neither wash nor wipe the feet of another, as myself brethren do, and as I have often done, that is in the right way to hear from J. D. HACKETT.

A RESPONSE.

OUR hearts were made to burn within us when we cast our eyes upon page 4, the No. 24, and page 8, No. 25 of the B. A. W., that some of our editorial brethren had, as well as others, expressed the opinion that too much was being said on the subject of public place speaking. I have white cap worn by our sisters, a special religious covering, is abating it. What do you mean, beloved brethren, when you argue thus? Do you believe in the principles of plainness of dress and of uniformity which, when observed in the spirit of our Master, will make better men and women? If you do why do you take exceptions to those that feel it their duty to reject the doctrine of modest apparel and the plain white cap for a covering. If you believe in the doctrine of plainness of dress and of uniformity which, when observed in the spirit of our Master, will make better men and women? If you do why do you take exceptions to those that feel it their duty to reject the doctrine of modest apparel and the plain white cap for a covering. If you believe in the doctrine of plainness of dress and of uniformity which, when observed in the spirit of our Master, will make better men and women? If you do why do you take exceptions to those that feel it their duty to reject the doctrine of modest apparel and the plain white cap for a covering.

We shall ever be found on the side of true principle. Christ and his true disciples, are distinguished from any principle of divine revelation. The church is the only place on this side of the grave designed for the rich and poor to meet together in equal prostration before God. Therefore certainly should have kept plain and simple. May the Lord send down his blessing on all of one mind and have all things common, and may the richest dress be that worn on the soil, the adornments that will not persist and that all men most admire. The writer desires to see the Lord's word not be the outward adorning of plaiting the hair and of wearing of gold, or of putting on apparel, but the hidden man of the heart, even the ornament of a meek and quiet spirit which is the right of God's grace, which shall be seen, as workers together with him, strive to

live in the bonds of peace, and above all things, let us have that love that will characterize a man follows of Christ. Let us be strong in the Lord and in the power of his might. But on the whole armor of God that ye may be able to stand against the wiles of the devil. Let us pray for those that are indifferent that we may be of one mind, live in peace, and the God of love and peace shall be with you.

JESUS ONLY.

To Sister Emily E. Shiffers, of Hollidaysburg, Penna. A DELIGHTFUL letter is yours of June 17th, but your sufferings are too severe to reply save in painful sentences.

You seem to be balancing as a matter of moment whether or no you shall contribute to a certain periodical. Give it a trial. You will soon learn whether the Cross will take. That symbol will not fit all individuals, but for men in the Brotherhood. If your contributions are saturated with the Life which makes Jesus such an anomaly, and which is contrasted with the world as midway with midnight, you will not need to be anxious to do more for your Redeemer. Withholding pearls from the hinds and teeth of swine and dogs is an injunction as imperative to-day as eighteen centuries ago. Let Progress be your watchword, but accept no lower standard than "God manifest in the flesh." Conservatism and Progress, if rightly understood, are synonyms. The human organization attains its highest capacity and beauty in the conservation of all its vital forces. So with the Body mystical. Conservatism is not principle or demand, or fact embodied in Fundamental, dwells the essence of the inner life. Colleges and Sabbath-schools are two mighty auxiliaries of eternal-life, and to oppose them on the ground of their essential conformity to the principles of the New Testament, is practically to oppose the Holy Spirit in His corporate working, and fetter the hands and feet of Jesus. Because grain is distilled into the beverage of hell, is no reason for discarding husbandry. That said has been elucidated into empty to do, and let a few skilled agents, if only they count nothing against it, highest and widest culture for no other ends. Give us Colleges from Dan to Beersheba, and let all their officers be baptized with the Holy Ghost, and Christ be President-in-chief. Let the superintendent of man like brother Stein, Religion will lose nothing, but gain incalculably, by collegiate training. Ignore schools are not synonymous, neither are classical learning and reproduction. Science and philosophy can unfold no truth, sooth to no right, and no right, and no right, and no right, in Duty incarnate. Col. 2:3. The trouble of the Church is not too much education, but too little godliness. Jesus Christ sanctifies the Alphabet and the Multiplication Table, and saves two lives in the flesh. Jesus is Alpha and Omega, the One and the Cipher, including all within the extremes. All the marvels and mysteries and wisdom in mind and matter are but expressions of Divine thought. To find it and feel it, and live it, is eminently Christian. Higher colleges have their provinces, and are not worthy of God. The Universe is God's Sanctuary, and I challenge the production of a single truth found in the Bible without a scientific or natural basis. We are all collected, only by expression, and by Divine right, not by science, and the germ of all principles and laws and phenomena that lie in all words and spaces. What a commentary on the Bible is opened in the laws of light. Jesus is "the true light, which giveth life unto them that believe in him." We are to be "children of light," having "the armor of light," walking in the light as He is in the light. Here is work for literary institutions and freese seminar--

Brother, please note that neither you, I, nor any other brother would contend for the example also without the command. I believe that you and I both agree to the position I take in my former article, viz: that every time before we commence "each member should wash--each should wipe the feet--each should wash--each should wipe the feet." But if any brother can show how I can do my duty by simply having my feet washed and wiped, and I myself neither wash nor wipe the feet of another, as myself brethren do, and as I have often done, that is in the right way to hear from J. D. HACKETT.

Unsanctified education is a curse; it is unsanctified ignorance. But a godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Conservatism is one-sided and self-destructive if it includes not in its ideal and effort what is treasured and offered in Jesus. Progress also will be no more than a mine--a mark of rottenness and decay. Let us be strong in the Lord and in the power of his might. But on the whole armor of God that ye may be able to stand against the wiles of the devil. Let us pray for those that are indifferent that we may be of one mind, live in peace, and the God of love and peace shall be with you.

The longer a man continues a more hearer of the Gospel, the less likelihood there is that he will be saved by it. Some people talk about heaven as though it were located on some high bluff, so many feet above the low, walked in with its long, strong fence, and its mansion built with brown stone facets. But it is rather a blessed state of being; its security is its holiness, and its location is with Christ, wherever that is, and no one will be kept out who is like Christ in spirit and life.







their own wills in subjection to and absorbed in one will and that the will of God. Then will be peace on earth, in heaven and between earth and heaven. Then will Christ deliver up the kingdom to the Father that he might be all in all. There "Thy will be done" will be fully and forever answered.

"O the depth of the riches both of the wisdom and knowledge of God!" Rom. 3: 35.

Plattbury, Mo.

**THE EMPTY BOTTLE.**

BY C. D. BALDRAUGH.

To Brother John A. Shope, of Paxton, in the Big Savannah Church, Dauphin Co., Penn.

Dear old Father in Christ.

WE were made by God and for God. Never were two things more exactly dovetailed than God and the soul. They fit like two halves. The soul can no more rest without God, than the huge can breathe without air, or the heart beat without blood. We constantly carry with us a sense of our origin and destiny. We feel that we are not our own, and that death is not the extinction of being. The soul is ever crying out in the language of Philip, "show us the Father, and it sufficeth us." John 14: 8. And Emmanuel is ever responding, "he that hath seen me hath seen the Father." When man fell he lost the sense of himself. He sinned not only objectively, but first subjectively. He had to place the rudder of his being into the hands of the devil, before he put forth his own hands to grasp what he justly craved. The sense of sin excluded the sense of God. He could no longer see the Father in himself because the spiritual photograph had been erased, and "the image and superscription" of Beelzebub imprinted in its stead. One sin destroys the integrity of the moral nature as truly as a millio. Had Eve killed Adam, or each committed suicide, the breach could not have been more absolute. When Cain killed Abel he did nothing new, except in form. The same principle that took fruit from the forbidden tree, also took fruit from a brother. Adam and Eve committed soul-murder, in a most appalling sense, while Cain added physical fratricide. Cain's sin was involved in the sin of his parents, although sin was independently possible to him as to them. The power to sin is innate in moral intelligence. Many angels sinned with out an organic Head. The rebellious principalities of Heaven were not harked by propagative ties as is the human race. And yet they sinned, showing the intrinsic character of sin, and why redemption is possible to us, and not to them. Christ took out upon Himself the nature of angels, but the soul of Abraham, the seed of Adam. We are lost but may be found. We have chosen death and made a covenant with hell, but God became man and tasted death for all, and prepared a charter of eternal wrath and glory and bliss for those who share his cross and humiliation. Between Hell and Heaven there is an impassable gulfed. But between earth and Heaven stands the Cross. Whoso will be crucified with Christ, shall have fellowship in his throne and crown and glory. To see the Father in the Son is to "read our title clear to mansions in the skies." To know Jesus in spirit and in truth, is to know what God knows, that we are in the principle that secures eternal rapture and peace to eternal being.

Help we need, must have, and help

is promised and guaranteed. Jehovah laid help on One who is Mighty. Ps. 89: 19. "Without me ye can do nothing." John 15: 3. "I can do all things through Christ which strengtheneth me." Philipp 4: 13 "When the world becomes flesh, bears our curse, stones for our sin, removes the sword of the cherubim from the Tree of Life, rises from the dead, "stands captivity captive," sits on the Throne of Grace, and calls day and night with ten thousand voices, "come, come, come, all ye that labor and are heavy laden and I will give you rest," we may well "thank God and take courage." Matt. 11: 28. Acts 28: 15. God is in earnest and has taxed His resources to the utmost for our rescue and if after all this heavy cost we fail of salvation, our damnation will be deep and dreadful and hopeless indeed. To spurn or disregard such an infinite outlay of Divinity, is to draw upon ourselves all the fullness of God in unmitigated wrath and endless torment and horror.

What about the empty bottle? All the foregoing is meant to fill it. When Hagar went out from the great outstadium of the promise. He gave her a bottle of water for her strange journey through the wilderness of Beersheba. Gen. 21: 14-19. That bottle was filled by faith, emptied by want, and could be refilled only from the primal fount, and by the bond of faith. Hagar answers to Mount Sinai, and the Father of the faith-child fills her bottle and sends her home who God will fill it afresh. She and her Ishmael get all their significance from their connection with Abraham, and he is a kind of Christ beforehand, giving the world a Son by a power which means salvation to all who embody it. Gal. 4: 22-31. "Faith is the substance of things hoped for." It is out all anticipation. Faith re-incarnates God, offers a shrine to the Holy Ghost, and keeps the soul full of the water of life. The Christian does not exult and revel in the imagination simply that God is in him, but he knows it, even as the fact of his existence. The grace-consciousness is untrouced, or may be as the co-consciousness. Faith is a complete commitment to the Cross, and this makes Mary's of us all, inflexible Deity at the very centre of our being, keeping us ever pregnant with the indwelling Christ, and at the same time ever visibly clothed upon with the righteousness and beauty of the Godman. God became flesh in the virgin, that through Emmanuel He may become flesh in us. This is the saving confession of the Incarnation. 1 John 4: 2. This practically restores our kinship with the Father of spirits. This semestates us with the very life that was born in Bethlehem, and died and awaked in Nazareth, wandered about Palestine as the Divine human Evangel, sacrificed itself for us on the cross, and now reigns and pleads for us on the Throne. Hagar's bottle, and thirst, and filling, and refilling, are replete with spiritual "instruction for use." We too carry a vessel of Divine treasure, a bottle of faith water which is apt to get low, as Ishmael masters Isaac.

Faith fills the bottle, and holiness sustains faith. A loose walk kills faith and empties the bottle. We may all ways drink, always drain, and yet always be full. Doubt and despair never filled an empty bottle from the Crystal River. We get empty sometimes, but the cause is in us. God never shuts down the slices of the Infinite Reservoir arbitrarily. When faith sinks, the contents of the bottle sink; and faith sinks when the carnal mind asserts its sway.

When the handwoman and her son are cast out, Isaac is master of the premises, and heir to the whole estate. To keep our bottle full we must keep closely by the well of Beersheba. When Hagar's bottle was empty, and she was dying of thirst, and her child, God opened her eyes, and she saw the sparkling fountain. It was close at hand, but her eyes were still anointing. The Divine eyesalve is still in the market. The invitation is, "I counsel thee to buy of Me." Rev. 3: 18. "If any man thirst, let him come unto Me and drink." "The water that I shall give him shall be in him a well of water springing up into everlasting life." John 7: 37, and 4: 14. Empty yet full, and in a sense always empty and always full: this the experience of all who "inspire God in the flesh," "born of water and of the Spirit." Those who see the Jerusalem above as their mother, want the water that flows there. Gal. 4: 26. Rev. 21: 10, and 22: 1. To drink of Jacob's well is to thirst again; but he that drinks of the true Beersheba never thirsts, and yet always thirsts, always drinks, is always satisfied and longs for more. "O friends, drink; ye drink abundantly, O beloved." Gal. Song 5: 1. The fountain is the heart of Jesus, and will wash forever.

**THE CITY MISSION SERVICE.**

BY D. C. MOOMBAW.

IT is gratifying to every lover of the Lord to see the church give its official sanction to an organized effort to fulfill the last great commandment. Many thousands of prayers have been recorded on high in behalf of universal missions, and thousands have longed for the day when the only church on earth whose doctrine and practice was identical with the primitive churches, should likewise illustrate the apostolic idea of missions.

We rejoice to do in the fulfillment of our service. The last A. M. gave so uncertain sound on that subject, she platted her feet firmly and squarely on advanced ground and called to the helm veterans true and tried on many a hard fought field.

Very properly the Brethren's Work of Evangelism was merged into it. It is not good to have our work too much disconnected; it disconnects our sins and thwarts our purposes.

I wish now to submit the proposition to merge the City Mission Service into that Foreign and Domestic Mission of the General Brotherhood and transfer the fund into the treasury to the treasury of the Bro. Work. What says the secretary, Bro. S. T. Bosserman and his associates on the Board? And what say the donors? Let us have an expression of your views. I do not think there is need for argument to set forth the advantages of such a movement.

There is no mistaking of the signs of the times as to the attitude the church means to assume on the question of mission. Aggressive and not defensive shall be the character of the conflict hereafter. The church has determined seemingly to regard the last great commandment in its active and not its passive sense as heretofore. One of the most encouraging features of this forward movement is that it receives its chief impulse and inspiration from the old brethren and cot from thoughtless and enthusiastic youths, and with the veterans at the front supported by vigorous and zealous youth we may reasonably expect encouraging results.

A good word for a bad one is worth much and costs little.

**IT MAY NOT BE.**

It may not be as you would wish. The sinner in the crowded field; Not sure to have, in our career, The reaper's song among the trees.

Yet there our duty's task is wrought In union with God's great thought, The near and future blend in one, And whatsoever is willed is done.

And ours the grateful service whence Comes, day by day, the recompense: The hope, the trust, the purpose stayed, The fountain, and the wondrous shade

And were this life the utmost span, The only end and aim of man, Better the toil of fields than those of men, Than waking dreams and doubtful ease.

But life, though falling like our grain, Like that, revives and springs again; And early called, how best are they Who wait in heaven their harvest day!

Selected.

**SILENCE.**

BY LEONIE M. BELP.

HOW impressive is silence, on a warm day in the forest, in a cool shady recess of the wood, how grand and solemn is the silence when the very leaves cease rustling, the birds cease twittering, and you gaze in dreamy abstraction at the beautiful scenery spread out before your view, while silence holds absolute sway. As in the garden of Gethsemane at the hour of eve, when the One above all others was pleading with the Father that the hour might pass from him, when in the bitterness of his agony, his sweat was as it were, great drops of blood. Oh, how wonderfully impressive was the silence, broken only by the sweet submissive prayer of Jesus, "Not my will but thine be done."

Angels must have listened with drooping pinions around the throne of glory. And there appeared an angel unto him from heaven strengthening him. The disciples overcome with sorrow, fell asleep. Jesus said unto them, could ye not watch with me one hour. One short hour fraught with temptation, trials and sorrow, was more than the willing spirit of the disciples could bear.

In the silence of the closet which the weary Christian enters after the temptation; to pour out his soul to God in prayer, when the adversary has nearly triumphed, when he is faint and yielding to temptation, and almost in despair, after the fierce conflict between good and evil, how welcome is the silence, where he can calmly meditate upon the past with a soul felt prayer to God. Angels wait the echo back to heaven, and we go forth with renewed faith and zeal, for God is our refuge and strength, a very present help in trouble. The way is long, my Father, and my soul longs for the rest and silence of the goal.

While yet I journey through this weary land Keep me from wandering, Father, take my hand, And in the way to endless day, Lead safely on thy child.

William R. Williams: Christianity is the true citizenship of the world; and universal peace, and the free exchange of all the lands and tributes of their several peculiar goods and gifts, are possible only as all are grouped around, and united by, the cross of a common Redeemer, and the hope of a common heaven.

Admirable Farquar said: As he being prepared for defeat, I am certainly not. Any man who is prepared for defeat would be half defeated before he commenced. I hope for success, shall do all in my power to secure it, and trust God for the rest.

The Brethren at Work. PUBLISHED WEEKLY.

M. M. SHELMAN, S. J. HARRISON, W. W. SHELTON, Editors.

CARDINAL PRINCIPLES.

THE FEATURES AT WORK in an accompanying abstract of the Brethren's monthly meeting...

THE BRETHREN AT WORK in an accompanying abstract of the Brethren's monthly meeting...

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The Cassel library will be removed to this place about Sept. 1st. It will prove to be one of the greatest attractions that our town could possibly have secured.

A Good brother wanted to know the other day why some men get along so well temporally and so poor spiritually.

There has been a generous response to Bro. M. M. E's appeal in behalf of the lone elder during the absence of the former.

"Kind words can never die. Chartered and blest; God knows deep they lie, Stored in the breast."

S. J. Harrison, - - - August 23, 1890.

DEAR BROTHERS: I am glad that you have concluded to insert Bro. C. W. Miller's reply to the request of drawing instructions to me from our B. W. church.

I shall occasionally send you short manuscripts, each writing, but I am afraid that you can tell much better than your contribution which is proper to insert in this paper.

There following from a dear, zealous sister upon a dear friend, lines where there is a large church. It shows what things walk with. We take it as a high compliment to the religious character of our neighbors to know that they are so.

Estimated Brethren: I succeeded in obtaining one more subscriber to your paper. An error that I cannot but regret. For there are quite a number of brethren and sisters that never read a church paper.

Brothers Baber and wife landed in Sacramento, California, Aug. 4, at 8 a. m., and proceeded to land at their destination—Oakland—by 1:30, p. m. To be brief, they were tired, dusty, smoky, lamed and glad. Hops to bar from them every week.—Gospel Preacher.

Persons often talk and listen to the narrative of others' bad deeds that have just come to light with apparent astonishment, when they, at the same time, are guilty of these very things themselves.

IN MARYLAND.

By the kind providences of God we were permitted to reach the home of Bro. D. S. Saylor at Double Pipe Creek, on the 6th. Bro. S. was not at home, having been called from Wagnersboro to Marsh Creek church to preach the funeral of Bro. John Ploets.

On Monday morning the 9th, went to Pipe Creek Meeting-house to council. Part of the difficulty of Eastern Md. had to be settled here, it should be remembered that the whole District has been in more or less trouble the past few years.

The next morning, my brethren and I were called to go to the office last year refused. We arrived about 9 a. m., and as a child was to be buried at 10, the committee concluded to wait until after the funeral.

glad that we were counted worthy to be with them. Our old fathers had not the spirit that thrusto people out of their own house. God have mercy upon the erring ones. May the prayers of the Brethrenhood go up to God for the salvation of those who have been led by a wrong spirit!

IS IT ORIGINAL?

What difference does it make to us when we find we went a machine whether we get from the inventor or not? What do we care when we are starting whether the person who gives us bread baked it or whether he got it from some one else?

When articles are general and equally good, give the preference to those fresh from the pen, because the best ideas become stale by being too often repeated in the same form.

It would not be laborious to clip from exchanges enough to supply a paper, but to select from seventy-five to a hundred exchanges, the very best that is all of them is no small task.

THE DESIGN AND FORM OF CHRISTIAN BAPTISM.

Baptism into the name of each person of the Holy Trinity.

As our single immersion friends insist that sentences analogous to the baptismal formula, sometimes require only one action, we will now examine the strongest outside examples which they have produced.



ed," pp. 163, 164. In addition, I remark that the foregoing example lacks the analogy of relation. "To" is a preposition indicating motion toward. "Into" denotes the action of entrance. Three associated objects may be united by an action wherever they could not be entered by less than three. This sentence has been offered, "Write your name into the book of the Father, and of the Son, and of the Holy Spirit." The analogy of construction, of the parts of speech and their relations here we accept as analogous to the baptismal formula. But unfortunately for our opponents it is a misnomer. There is no book of that title, neither is there any person of the name of language. The language employed requires the name to be written into three distinct books. It is the same by inversion or transposition as "Write your name into the Father's book, and the Son's, and the Holy Spirit's." When the preposition of, joined to a substantive can be transposed into the regular form of the possessive case and make sense, it is equivalent to the possessive case. For example: "Bro. Green," p. 134, & Smiths Eng. Gram. p. 148. "Possession is denoted by of, which shows the relation of the possessor, to the object possessed; as 'the estate of my father,—my father's estate.'" Greene's Analysis, p. 95, 205. Thus the meaning of sentences with *in* or *into* in the *genitive* can not only be determined by the antecedent terms of their governing prepositions, but may always be easily and fully ascertained by transposing the *genitive* form into its corresponding possessive case, from which we can accurately determine whether one or more objects are possessed. Hence says, "When two or more nouns in the possessive case are connected by *and* the possessive termination should be added to each of them." Art. of Prose composition, p. 306, Sec 54. Fennelish says "When two or more nouns in the possessive case are connected by *and*, to separate owners of different things the sign of possession is suffixed to each noun; as Taylor's and Suits. Anna's forces were unequal in number. Gram. p. 138, 9. Green says, "If different objects, having the same name, are possessed, the sign of possession (*'s*) should be joined to them separately; as 'Greenleaf's and Eastman's Arithmetic.'" Analysis of Eng. Lon. p. 78. David says, " nouns denoting possession are liable to differ on the objects have the sign of possessive as each: 'Adams's and Jackson's administration,' i. e., Adams's administration and Jackson's administration. Digest of Eng. Gram. Since therefore "of" cannot here be transposed without its corresponding apostrophe (*'*) in the possessive, it therefore remains, that "of the Father's, Son's and Holy Spirit's" (which are equivalent expressions for "of the Father," "of the Son," and "of the Holy Spirit") denote a possessive relation to different objects or books. From this there is no escape. If, then, in language done by Christ for expressing his will would be altogether unvariable, and revelation may be proscribed to the disparaging whims and caprices of skepticism and infidelity whenever they wish to make language mean the opposite of what it does. When the governing words for "Son's and Holy Spirit's," are supplied, the sentence reads thus: "Write your name into the Father's book, and the Son's book, and the Holy Spirit's book," which is equivalent to "Write your name into the book of the Father, and (the book of) the Son, and (the book of) the Holy Spirit," which specifies three books and makes a positive distinction. If our opponents wish to describe the Bible as the book of three persons of the Godhead, they could have done so by saying "Write your name in the book of the Father, Son, and Holy Spirit," which is equivalent to "Write your name in Father, (not Father's) Son (not Son's) and Holy Spirit's book." As "of" occurs but once in the former, so its construction in the latter is equally just, the sign of possession should not exceed in number the objects possessed. Fennelish says, "When two or more nouns in the possessive are connected, and denote joint owners of the same thing, the sign of the possession is suffixed to the last noun only; as William, John, and James' Eng. Gram. p. 128, 9. Green says, "If the object possessed belongs to the same person jointly, the sign of possession should be applied to the last only; as Little and Brown's store." Analysis, p. 78. Corel says "nouns denoting a

possessive relation to the same object, have the sign (*'s*) annexed to the last only; as, Messis and Diarco's time." Digest of Eng. Gram. It thus follows that the Father's, Son's and Holy Spirit's (which is equivalent to "of the Father, Son and Holy Spirit") denote a possessive relation to the same object or book. But such a sentence you perceive, is not analogous to the baptismal formula in its construction or relations.

We will notice one more similar example to the last noticed. "Putting them (the sheep) into the fold of Peter, and of James and of John." This language requires that they be put into three folds. When the ellipsis are supplied it reads thus: "Putting them into the fold of Peter, and into the fold of James and into the fold of John," which by hyperbaton is equivalent to "Putting them into Peter's fold, and into James' fold, and into John's fold." By substituting proper for common nouns, which will not alter the construction or relation of words in any case, all we can see at a glance the point is that "Putting them into the fold of John's fold, and into Mr. William's fold, and into Mr. Owen's fold," which, transposed and abridged by ellipsis is the same as "Putting them into the fold of Mr. Johnson and of Mr. Williams and of Mr. Owen." But as this example is like the foregoing and may, with all similar ones, be demonstrated by the same principles and rules of language it is needful to dwell upon it. "The first place in the business is taken by a business enterprise. The names of the members of the firm are Peter, James and John. They are three distinct persons, but one, so far as the enterprise in which they are engaged is concerned. Peter furnishes the means and lays the plans, James goes out to solicit orders and carries them out, while John remains at the office and handles the business. Whatever is done in the name of the firm binds all the members of it. In transacting business a name is indebted to the firm a hundred dollars. In settling the bill he does not pay Peter a hundred dollars, and James a hundred, and John a hundred, but he presents his check for one hundred dollars, and takes a receipt in the name of Peter, James and John, and the debt is in the firm simply. Christian Review, vol. 21, p. 218. His Illustrations title in the analogy. There is nothing in it requiring any one to do anything like the others are required to in Matt. 28: 19. Christ commanded his apostles to baptize into (in) the name of each of the three Persons of the Godhead. That "whatever is done in the name of the firm, binds all the members of it," is the same as "whatever is done in the name of the Father, Son, and Holy Spirit," here means "by the authority of the firm" simply. It does not mean (in) into the name of Peter, and of James, and of John. Again, when the debtor pays his hundred dollars, he doesn't take a receipt (in) into the name of Peter, and of James, and of John, but in (in) the name, i. e. by the authority of the firm, and if the firm name is made up of the three names, Peter, James and John, there is no way for his receipt to contain a complete legal assurance over the liquidation of his indebtedness to the firm (unless the firm's name can be altogether dispensed with) without each of the three names, viz., "Peter," James and John," being signed to it. Can that be done by one action? I have only one more case cited as a parallel to the foregoing to notice, and I will be done with these examples.

A friend once opposing my view on the subject supposed a man consisting of John, and Henry and William Brown, to have a business agent to sell a house for them, and all three wishing to be responsible for the deed, say to them, "Go sell that house in the name of John Brown, and of Henry Brown, and of William Brown." Now he asked "does he sell it three times, or once?" This was his gibberish, I answered once. But in the first place his address is not like the baptismal formula because it lacks the important analogy of relation. It is in (in) the name and not into (in) the name. "In" and "into" are not synonymous or equivalent, as no grammar or dictionary in the civilized world of Mr. Campbell puts it, can make them so. The one refers to authority, the other to respect. The one perfects, the other brings in relation, the other transmits. Again, "name" is idiomatic; as "calling on the name of the Lord." 1 Kings 18: 24; 2 Kings 5: 2; Pa-

118: 4, 13, 16; Isa. 11: 4; Acts 28: 18, is the same as "calling upon the Lord." 1 Kings 18: 26, 35. To be baptized into the name of the Father, and of the Son, and of the Holy Spirit, is in a certain sense to be baptized into the Father and the Son and the Holy Spirit, that is into certain relations to them not sustained before. Now if the agent could sell the house in to the Messrs. Brown or into each of one of their names, the case would be analogous. But this he cannot do. He is authorized by them to sell it to another party. Such as the fact in the case. Yet for the sake of argument; suppose the construction be parallel. Let it be remembered that no legal sale is complete without the payment of the purchase money on one hand and the giving of a deed of conveyance on the other. A man may bargain a sale and you may force him by law to complete it. Again the law may fall to discuss an act or design of man in every case, but God will not. Of correctness of this position I am willing to bow to the best legal jurisdiction in the country, notwithstanding there is a tribunal of moral rectitude higher than they.) Now then let us try the case. Here is an agent who, by virtue of a power of attorney from the Messrs. Brown proposes to sell me a house for so much. To do this purchase money is my hand. He has the deed of conveyance to sign and the liver before it is consummated. Now it will not do for him simply to tell me "I make you a deed in the name of John Brown." But he must actually sign John Brown's name as a legal substitute for it. Then he has performed one action, but is the deed complete and the sale perfected? By no means. If he stops there the whole is defective and void as of Henry Brown's. He will have signed John Brown's name but he must do it. Hence he signs Henry Brown's name as a legal substitute. Here then are two actions. In the one deed complete, or the one sale perfected? Certainly not. The steps there I will not have it the law will not recognize. If he stops, he continues "and of William Brown." But he must not merely say so. He must actually sign William Brown's name or a legal substitute. Here then we have three distinct actions in completing that one deed and perceiving that one sale alone in (in) the three names. This then only favors our cause though the argument is unequal for another case through a power of supererogation before it respects a relation of language which is not analogous to the relation it proposes to illustrate in the case mentioned that the deed could be executed "in the name of Henry Brown & Co.," I reply, to make the analogy good it would have to be made to appear that baptism could be administered "in the name of the Father & Co." But such are not the instructions of the Master. I here submit to our opponents a proposition similar to one made by Bro. R. Miller in debate once on this point. If they will find one protracted example in the English language like the baptismal formula having the same construction, with the same parts of speech, connected in the same manner and expressing like relations, that don't require three actions, I will give it up. As long as we have authority to baptize into the name of each of the three, viz., "Father," "Son," and "Holy Spirit," contained in the very source whence the apostles and deacons derived their authority to preach and baptize, i. e., the great imperative of our Sovereign God and Judge though given but once, we have sufficient reason to obey, though ten thousand times ten thousand objections were urged against it.

have been established. So with the Savior and the Apostles in their union was their strength. In this lies the strength of our mission work. That our success depends on our union or sentiment, the question, are we ready to go on with the work? is a proper one.

So far as purpose in this matter is concerned our late Annual Meeting has put me on a fair basis for operation. I think I am justifiable in saying, that, we as a body of believers have felt the necessity of a greater effort being made on our part in having the Gospel, as we accept of it, preached every where. One of the things connected with missionary work will be, that they define our position as a body of believers, in faith and practice. Differing as we do from all other evangelical denominations in that respect. The utmost care should be taken in making a proper exposure of what we believe and practice, and what we do not believe, where others believe and practice it. Here is where union of sentiment is absolute.

It would not do for one missionary to teach one thing and another something different, though they be stationed in distant localities.

Here is where we must have union in order to have the enterprise become a success. Here I fear we are wanting. Are there not some among us who publicly and privately love against A. M. and some of the old established principles of our beloved fraternity, while others are upholding? Do these things be essential or not, it will nevertheless cause discord and dissensions will arise among the converts. If converted under old-orderism, the converts will like them; if progressionist, they will be like them in faith and practice. So when under conservatism. These three are not yet one, hence no perfect union. We may say we are one while these things are going on, yet we will not be one, while angles speak of such pretended unity.

And how is the following: we are having half a dozen or so periodicals printed among us, all of them owned, edited, and published by members of our beloved fraternity, said to be published in the interest of our Brethrenhood. I shall not dispute this. Yet at the same time I entertain the idea, that if all of these papers were to find localities where the peculiar characteristic of the brethren are more, and there read by an intelligent public one year, and then followed by a missionary, it would take him, to say at least, quite a long time to get those people to believe that the papers they were reading are the representative organs of one and the same body of believers, and that they are talking together to keep them from falling apart.

Under existing circumstances I am inclined to the opinion, that it would take one half as much (if not altogether as much) money to make strangers and foreigners believe that with our contentious among us we are one, as it would to preach Christ. And still we become more fully united upon the great principles involved in this great and noble work that God has entrusted into our hands, and unless we can become united in sentiment among ourselves, we had better stay the work. If not, we may find sorrow discord or bawling the world in pieces. Circumlocution, it God knows, and how that of the latter there is so much done, let us therefore not assist in so great an evil. Are we ready? If we wish to go before an intelligent public with our chaotic matter. If the principles of our church be held by our fathers shall be carried forth a reformation, a purging, a cleansing would be proper among us.

ARE WE READY FOR MISSIONARY WORK?

THIS may seem to be a strange question to some. Please hear me on the subject. There is a leading point in this work that should not be lost sight of, namely; the salvation of souls. We do not expect our missionaries to lay down their lives to effect this, as did Christ. We expect them to direct all that want to be saved into Christ, and point Him out to the only Savior, and His Gospel obeyed as the only means of Salvation; and in order to make this a success, EXON of sentiment in preaching and writing is absolutely necessary.

The Father sent the Son to save sinners and to preach. It is said they were one. In their union was their strength, and their perfect. If the Father had said one thing and the Son done another, the salvation we now preach, would not

REMARKS.

Our brother has struck an important truth, and brought it out into the sunlight where we can all see it. As workers in new fields, we had to exceedingly cautious what kind of ruling-matter we distributed among the people. To give them papers that contained teachings in opposition to the principles of the church would have been the signal for pulling up the tent and going home. We must, as editors, agree to talk more alike on practical life. If we do not, we will fall to carry out the mission of good brethren.

M. W. S.

Since Bro. Eshelman's announcement to 13 churches in Bedford, Adams, Junius and Lancaster counties, other arrangements have been made which will prevent him from doing so.

HOME AND FAMILY.

Headache, love your wives. Wives, submit your selves to your own heads like unto Christ, obey your parents, Fathers, provoke not your children to wrath but bring them to the Lord...

A SERMON IN RHYME.

If you have a friend worth loving, Love him. You love him, see life's evening, Time his hour with sunset glow. Why should good words unto me said, When the end will be to cheer?

THE MANLY BOY.

MANLY BOY is one who shows good, manly qualities. We do not expect him to be as large as a man, as strong as a man, or as wise as a man. But he will be truthful, honest and well-behaved.

He will never engage in low, mean sport; he loves his sport, he will do nothing for fun that he will be afraid to talk about at the dinner table.

Does anybody say this is all very well to talk about, but never do it? We answer, There are such boys, plenty of them, and we bare seen them. They are as full of fun as any other boys; they equal anybody at the different sports in which they delight.

INTEREST THE CHILDREN.

LADY gave us a rule, not long since, in which she had succeeded in interesting her lively fun-loving boys, so they preferred to read some story instead of seeking amusement elsewhere.

the answer to be looked up if not given cor

"We follow a similar plan with the children; sometimes we play one game, and sometimes another, always planning with books, stories, plays or treats of some kind, to make the evening at home more pleasant and less weary made ahead.

"But the greater number of our evenings are spent quietly at home. Sometimes it requires quite an effort to sit quietly talking and playing with them when my work table is filled with unsolicited notes, and books and papers lie around on the table; but as the years go by and I see my boys and girls growing into homeloving, modest young men and women, I am glad that I made it my rule to give the best of myself to my family."—Sed.

MURMURERS AND COMPLAINERS.

As there are persons who never seem happy unless they are miserable, there are some who never seem contented unless they have something to grumble about. They are "ordinary minded," and no matter what subject in up they have fault to find.

THE GENUINE LADY.

URELL said the swaying crowds surging along our crowded streets, congregate in one or two, one needs not the lantern of a lantern beam. The lady who would quietly take a blessing from her friend who abandons to adorn some dissatisfied girl, friend who takes a furtive glance in the mirror and suddenly becomes pale and conscious of plain features and plain costume.

The genuine lady accepting an invitation to a fête, accepts and desires to contribute something for the general entertainment, hence when asked by the ladies to sing or recite, she acquiesces promptly and willingly. We have frequently noticed downright rudeness and discourtesy on the part of young ladies and gentlemen, possessed of slight musical or elocutionary gifts, to refuse to sing or recite for the sake of a slight contribution to the general entertain-

ment; and on the other hand we have known the hostess to make and demand upon artist guests, at the same time neglecting the courtesy of employing thanks by means of flowers or some slight, special attention.

"We place through the directory of friends who have belonged to this royal order of true noble-ness, and recall a young lady, wealthy friend, the only child of wealthy parents. Always noted in our little circle for the beauty and elegance of her toilet, one season a noticeably simplicity arrested our thought. We thus remembered that a friend, who had passed through a great sorrow, and was still wearing mourning robes, had come to pass the winter with her. A slight thought to chronicle, do you say? These little thoughtful attentions speak volumes.

LIFE TOUCHES LIFE.

ONE year ago, a brave, tender soul was laid to rest. A young man, almost unknown in our busy city, after months of pain, ceased to walk our crowded streets.

Although I never clasped his hand, or called him friend, yet I felt his loss. I never passed the lonely street where he had his sad grave looked to these last days of his sickness, without a feeling of loneliness. I never go by the office where he did his life work so bravely and well, without a deep sadness. The world is so much poorer than when he lived, for it has lost a young man of great promise.

With a mind richly endowed, his companionship was a privileged honor, his talks long remembered, and now missed so sadly. From our best authors and deepest thinkers he gained treasures from whose words he was always longing to better understand his life and love him.

From my quiet window, I watch the world, and I see enough of the misery and sin that wherever I see a brave, honest worker, with earnest eyes looking steadily into the future, and with firm step walking unflinchingly the narrow path of right and duty, then I want to clasp his hand and tell him, never to flinch or grow weary, but to go on and move all else that will leave the true path. I want to tell him how his history, how his steadfastness, how his purity I see and see enough of the misery and sin that wherever I see a brave, honest worker, with earnest eyes looking steadily into the future, and with firm step walking unflinchingly the narrow path of right and duty, then I want to clasp his hand and tell him, never to flinch or grow weary, but to go on and move all else that will leave the true path.

Although it may seem so, yet none of us are living alone, or working alone, however remote we may be from each other. We cannot read lonely lives. We are working together, brothers, sisters! Let us think, cheer, and act in sympathy with each other. Let us be emboldened by bravest love, or driest, dearest suffering.—Saturday Evening Post.

SHORT RULES FOR HOME USE.

- Put self last.
When others are suffering, drop a word of sympathy.
Tell of your own faults rather than those of others.
Place a place for everything and everything in its place.
Hide your own little troubles, but watch to help others in theirs.
Take hold of the knob and shut every door behind you without slamming it.
Never give your own life for nothing, but wait patiently your turn to speak.
Look for honesty in everything and take a cheer if you find it.
Carefully clean the mud and snow from your boots before entering the house.
If you are ever out of a trizable, try to be kinder to the little peasant people.
Do not keep your good manners for company, but be truly polite at all times and in all places.
When pained by an unkind word or act, ask ourselves, "Have I not done as badly and deserved forgiveness?"

OUR BUDGET.

- You need not be sorry
-For being courteous to all;
-For doing good to all around you;
-For speaking evil of no man;
-For hearing before judging;
-For thinking before speaking;
-For holding an angry tongue;
-For being kind to the distressed;
-For asking pardon for all wrongs;
-For being patient towards every body;
-For stopping the ears to a tale-bearer;
-For dishonoring most of the ill-reports.
-That a servant of the living God is an argument of safety.
-Lies are harmless words, which cut the hands that wield them.
-Fault finders are in abundance, and they ply their vocation industriously.
-God knows the secrets of our hearts. Do well if you want to get to heaven.
-The workers of iniquity rest not day or night. The pure and innocent are their victims.
-It is estimated that the aggregate circulation of Catholic papers in the United States is \$28,700.
-Official reports state that France sustains an annual loss of \$10,000,000 from the ravages of the wolves.
-If we have been made to feel the evil of sin no one can persuade us that it is not an evil.
-The grand essentials to human happiness are something to do, something to hope for, and something to love.
-The dearest hour in the history of any young man's life is when he sits down to study how to get money without honestly earning it.
-Why should scientists understate and strive to put the outward light of Christianity, while it has built the Universities and schools where they received their education; built them by the labor of their pious fathers?
-If we fully seek those things which are true, lowly and goodly, the life beyond will be the fulfillment of our greatest plans, the realization of our highest ambitions, the completion of all we desired and lived for here.
-The children of God should never look upon afflictions as sent to anger, but as merciful visitations, for when the Lord loveth he chasteneth; every blow that he reproveth is in the paradise of his love; let your afflictions have the tendency to prompt you to prayer. A child of God, in an imprisoned state of affliction, is far better off than sinners at liberty.
-A minister was questioning his Sunday-school concerning the story of Elisha, the young man who believed in the preaching of the Apostle Paul, fell asleep and, falling down, was taken up dead. "What," he said, "do we learn from this solemn event?" When the reply from a little girl came, loud and prompt: "Please sir, ministers should learn not to preach too long sermons."

The success realized in a man of prayer. He touches both heaven and earth as an agent for good; the one by his faith and the other by his works. The power of the Infinite is in his hands, his strength, his life. God gives every Christian the privilege of being sanctified by the gospel standard, and then expects him to reason, to conclude, to undertake and to execute as an accountable being.

Lady Bartlett-Coutts, whose liberality has given her a world-wide name, some 50 million of dollars, has been married to her secretary, Mr. Admond Bartlett, aged twenty-nine years. In order to do this she has to give property which brings her an income of \$500,000 year, which was willed to her until she should marry a foreigner. Mr. Bartlett is a native American, but has been reconstructed very much, but all in vain.

A few days after the immersion of several persons, a wicked young man took a canoe to the same place in the stream, and with fearful oarbs, ever to come baptize us with a minute. He was the great stream was a very gradual slope, so that there was no apprehension of danger from deep water. Three of his comrades stood on the shore to witness his blasphemous performance. Taking his sheep in, and holding it by its feet, he "pronounced the formula of baptism and as he leaned over to immerse the sheep, the animal struck him with his head first, knocking him into the water, and he was drowned while his comrades stood looking on. When asked why he did not help, and try to save him, they said they were perfectly paralyzed, and could not aid.—Chris. Globe.

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell"

This department is designed for asking and answering questions drawn from the Bible... to promote the Truth, all questions should be held strictly confined to the Bible language.

Will some one please explain Revelations 21:17? What is the testimony of Jesus Christ, and who has that testimony as defined in Rev. 19:10.

Will you please explain how? "And thou (the serpent) shalt bruise his (the Messiah's) heel." Gen. 3:15.

Will some brother or sister please explain the 26th verse of the 14th chapter of St. Luke.

Will you please explain how? "And thou (the serpent) shalt bruise his (the Messiah's) heel." Gen. 3:15.

Will some brother or sister please give a definite answer on Matt. 11:23 especially on the word "fool?"

Will some one please give light on Matt. 13:21-24.

Will some brother please give an explanation of Matt. 21:33, which reads as follows: "When ye therefore shall see the dominion of the angels spoken of by Daniel, the prophet, stand in the holy place, Where saith he himself understand?"

Will you please explain how long Noah was in building the ark—at what age he was when he commenced building. Also who was A. KINGSLEY.

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might have been corrupt, for it is possible for persons to be corrupt yet not sinners. This was the case with the Nivertites, of whom there were one hundred and twenty thousand souls...

It may be said that the power of choice, of itself, implies two things,—evil and good; and that if there were not so there could be nothing out of the choice. Hence evil is an independent, self-existent, eternal principle...

SIN AND EVIL.

INSTEAD of an independent, self-existent, eternal entity or power?

I. INSTEAD of the term evil, we will substitute the term; as, at that term, in our judgment, admits itself more readily to the question, God, in our creation, endowed us with faculties by which we are enabled to distinguish between good and evil...

None at all. When God forbids anything it is not only wrong to do that thing because God has forbidden it, but it is wrong within it-self and had consequences as sure to follow.

SILENT INFLUENCE.

BY MARY J. STEES.

CONSIDER, if you please, the very beginning of the little brook that flows on gently on its way to the river where its waters are carried on to a great body of water.

So it is with the acts of our lives. It is not by the great deeds, the lives of the martyrs, that we are influenced; it is by the daily acts of life—the Christian temper, the meek forbearance, the spirit of forgiveness in the father, the mother, the sister, the brother, the friend, the neighbor...

FROM MAPLE GROVE COLONY.

IN March 1879, the first family of the colony landed in this vicinity, and in April and May many more of the brethren and friends came...

It is regret to learn that of the large number of young brethren now settled with you, that some are growing cold. The church needs you all. None of you should step out into the world again. Joseph said to his brethren, "See that ye fall not out by the way."

and sometimes the fathers, were unable to hide their tears. Their courage began to fail. Almost a simultaneous cry came from every quarter for help. Immediately a meeting was called by the brethren to learn the facts in the case.

J. C. YOUNG TO GREEN SPRING CONGREGATION, OHIO.

I HAVE now been absent from you eleven months. I am glad to hear your Sunday school is prospering. It is said to be the nursery of the church, and when properly conducted, so it is.

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## JESUS IN THE UPPER ROOM.

BY ALICE M. THORNTON.

WE are made to weep when we but think  
Of Jesus in that upper room,  
How sad his heart, he knew he would part  
From loved ones very soon.

With chosen ones from out the world,  
The prepared "supper" he did eat,  
But first he showed his love for them  
By "raising" up and washing feet.

As an emblem of his body  
The bread he then did break;  
This ye do in remembrance of me,  
As oft ye partake.

"Libation" the cup he passed,  
It's emblem of his blood,  
That we must drink if we would live,  
And dwell with Christ above.  
Mt. Morris, Ill.

## EVIL—AS CONSIDERED.

BY M. P. LEVITY.

ONE thing we do know, that the world is full of evil, marriage continually the good we are trying to accomplish on this earth; and we have evidence in Holy writ (Gen. 2: 17 and 3: 22.) that evil existed before the creation of man; for it was already known then to the great Godhead.

The first great evil committed by any of God's creatures, was perhaps that of Satan and the angels to heaven who caused a rebellion to take place, which was actuated by pride. But it is impossible for me to believe that the Evil always existed co-eternal with the Truth and the eternal One himself. We might rank it with the number of possibilities; for all things are possible with God except to the Heb. 6: 18. I believe it to be a fact, that discord broke the general harmony of the divine arrangement or order of things at one time or other; but whether it occurred accidentally or otherwise and when it occurred, is not possible for the feeble mind of man to conceive of.

We can easily imagine that if one of God's laws which mutually govern all things created, had ever been broken, that it would seem impossible for evil to exist. But the evil of which we gained a knowledge is a result in consequence of disobedience by our first parents, who, by eating of the forbidden fruit, purchased dearly the knowledge of evil, to which before they were entire strangers.

I cannot believe that the tree of knowledge was created evil, or that its fruit possessed any evil qualities or properties; but that the evil existed in breaking the commandment—"Thou shalt not eat of it."

The term evil, as used and applied in the Bible, we discover to have several meanings; sometimes signifying punishment; in which sense only it can be claimed that God creates evil. Rev. 45: 7. He creates light, darkness, peace, and punishments. Frequently the term is used synonymously with sin, the greatest evil man has to contend with in this world, which comes through breaking of the law.

Again, it is used to denote Satan, who being termed the evil one, first tempted man to break God's divine commandment. It is very evident to my mind that all the evil to which we are exposed, comes through disobedience; and every neglected duty or disobedient act consequences evil.

Some thinkers claim evil to be a necessity in order to contrast God's awful being, something to which he can display his almighty power and wisdom.

Metaphysicians may theorize, and other minds idly speculate from now on till doom's day; but what shall such theories and thoughts benefit man's soul; salvation? It should matter not to the true devoted Christian, who, where, or how evil originated, or for what purpose it was suffered to come into existence; but it should be enough for every rational thinker to know that God has created man to do good and not evil.

The Christian's entire warfare consists chiefly in battling against evil—evil imaginations, evil thoughts, and evil deeds. The fort of evil is the devil's stronghold which needs to be demolished on every hand.

It is our bounden duty to fight against all manner of evil, and to show every appearance of it. Knowing that the promises of God are sure, they that are obedient shall be rewarded with good—life eternal; but the disobedient with evil—"indignation and wrath."  
Waterloo, Iowa.

## HE BAPTIZED—WHY?

BY DANIEL BRIGHT.

IT is evident that the motive which constrains us to do a thing has much to do in rendering it acceptable in the sight of God. Hence it is necessary that we examine our motives in whatever we do. Another's motives it is not in our place to judge, and it is also a difficult matter to do it. But our own we can examine and know, and it is our highest duty to do so, since it is possible that we may do something from an improper motive and incur heaven's displeasure upon us, which, if done from a proper motive, it would bring God's blessing upon us.

But it is not only necessary that we watch our motives, but we ought also to examine and know to what intent, or purpose we do a thing, and know also that our purpose will be the proper one—the one intended by God. Hence it is very important that every one that is baptized should be constrained by the proper motive, and have the God-intended purpose in view. For otherwise we may not meet God's approbation.

The question, what shall our motives be? It must be love to God. But what our purpose shall be, upon this there is a great difference of opinion. Some of these opinions we will examine, and see if we can find the proper purpose.

(1) Be baptized—why? Some will say, to wash away the hereditary sins. They will baptize, if we may so call it, little infants. Such who are not able to know their motives, much less the purpose. It is not the work of the first person, of him that is baptized, but of second person. Here it ought to read "have them baptized." But so it does not read. It is an act unto which every individual must be constrained by his or her own motives, if it shall be performed according to the will and purpose of God.

As regards the Adamic sin, it is evident that that is not the purpose for which it is intended. The Adamic or hereditary sin, is not a real sin. It is not a sin that is to be washed away. Nor is it a sin for which we must obtain God's forgiveness. But it is the sin that is to be conquered, through the grace and help of God. For it is nothing else, but the sinful inclinations of our nature, which we inherit from Adam our first parent, and this is not forgiven or washed away, neither is

it taken away from us when we are truly converted to God. Paul the apostle, was truly converted, and baptized and washed away his sins, but this hereditary sinful inclination he still had to fight against Rom. 7: 14-25.

(2) Why be baptized? Some will say: "So that you have fulfilled the command. When I read the New Testament after I was converted, I always came across this command, and so I resolved to be baptized, so that this command should no more stand against me. It was to me like a stone on the public highway, against which I always came when I was on the road with my team. So taking the sledge I went and removed the stone, and now I can pass freely. So after I was baptized when I read the Bible this command stood against me no more." To such a purpose God has not intended a single command.

(3) Why be baptized? Some will answer, "To show to the world that we have been buried in Christ's death, and are risen with him." They teach that baptism is a figure, showing what has taken place. As they are buried in the water, so have they been previously buried in Christ's death; and as they rise out of the water, so have they been previously raised in Christ to a newness of life. This is changing the law of teaching by types and figures. Types and figures were used to foreshadow certain things. But when the antetype; and that which was foreshadowed appeared, then the types and figures ceased. When the sun arises in its splendor, then the shadow, moonlight, disappears. So when Christ, the great antetype, in whom are centered all the types and figures of the Messianic law, appeared, then the latter all disappeared. When we have substance we need no more shadow; and if a person is buried and risen in Christ before he is baptized, then baptism is so vain an institution that God never would have instituted it. He never instituted a non-essentiality. Every kernel has its shell; but if we could get the kernel without first cracking the shell, then it were vain to care about the shell. And if we will receive the baptism of the Holy Ghost before we covenant with God in water baptism, then have the Friends or Quakers a right to repudiate water-baptism. For it would then be as useless as the slaying of the Jewish paschal lamb would be.

(4) Why be baptized? Some say, "to receive the remission of our sins." This is part of the truth. For so teaches the immediate successors of Christ—the apostles. "Be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38. "Arise and be baptized and wash away your sins." Acts 22: 16. And the promise was they shall then "receive the gift of the Holy Ghost." But when we think this is the whole of the truth then we make a fatal error. We may think, when we are weary and heavy laden, burdened down with a grievous load of sin, and are baptized, and the load or "body of sin" is buried in Christ's death, then all is well. When we are converted, when we pray and with floods of penitential tears streaming down our cheeks, supplicate the Lord; and are baptized in the name of Jesus for the remission of our sins, only, then our whole work may prove a failure. There is a more sublime and lasting purpose required than merely the forgiveness of our sins. We then ask a final: Why be baptized?

The purpose of our heart should be

to obtain a special favor, but it must be a universal purpose. It can be nothing less than thereby to covenant with God for time and eternity. That henceforth our body, soul, and spirit; our time and talents, and our all that he has entrusted unto us, shall be his now and forever. That we will never more lay claim to any thing as our own, it is the Lord's and is sanctified unto his service. That his will is our will. That whether we live we live unto the Lord, and whether we die we die unto the Lord; so that whether we live or die we are the Lord's. In the language of Ruth of old this purpose of heart is thus expressed: "Whither thou goest, I will go; thy people shall be my people, and thou, O God! shall be my God; thou shalt be for me, and I will die for thee." The soul that comes to Jesus and covenants with him in baptism with this purpose of heart, against him the gates of hell shall not prevail. Nothing shall be able to separate him from the love of Christ which is shed abroad in his heart through the Holy Ghost which is given unto him. All back sliders have immediately failed to come with this purpose.

## ONE MINUTE TOO LATE.

A BEAUTIFUL young woman was condemned to die on the scaffold. Her youth, her loveliness and reputed innocence, kindled in the hearts of multitudes the keenest sensibility for her melancholy fate. The throng had been besieged with earnest supplication for her pardon—but still without success; while hope yet whispered that at the last moment the heart of royalty might melt and grant the boon. The appointed day has come—crowds gather on the fatal spot—the hour when she must die draws near. The last ray of hope expires, when afar in the distance a messenger comes—he rides like lightning over the plain. He comes—he comes. But the fatal hour comes before him—the fatal blow is struck—her life blood mingles with the sand, when lo! that messenger arrived, the pardon is at hand; but it came one minute too late.

Sinner! you are under sentence of death. He that believeth not is condemned already. The hour of execution is rapidly drawing near. Each day that passes, brings that set time one day nearer. It will soon open your eyes. The king has pardon in his heart, and in his hand. But he will be required of to grant this boon for you. While you live perhaps the day of grace lingers. Perhaps it is just closing, and the night of despair setting in. Your pressed noon, may prevail. The pardon may be granted. Your soul may be saved. But soon the fatal hour, the hour of death must come. You are stretched on a bed of pain. Disease has laid his iron hand upon you, and now is feeling for your heart-strings. A moment more and you are out of mercy's reach. The voice of friendship shouts to you ear, beseeching you to pray. You turn a dying eye to heaven. You raise an expiring voice to God. But the eyelid falls—the voice chokes—the life-blood stops. It is one minute too late.

Oh! sinner, now is the accepted time. To-day is the day of salvation.

"Be wise to-day,

"Is wisdom to defer."

Selected by HIRSH B. MEYERS.

Bible religion improves good manners. It teaches what it commands: "Be courteous."















# Pretorium

Vol. V.

Lanark, Ill., Tuesday, September, 7 1880.

No. 36

GENERAL AGENTS FOR THE BROTHERS AT WORK AND TRACT SOCIETY.

87 E. Superior, Wash. D. C. D. M. ... B. H. ... J. W. ...

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### CURRENT TOPICS.

Native Christians on the islands of New Herberds recently shipped to London some 2,700 pounds of ivory...

Dr. T. J. Conant, who has been at work on a translation of the Old Testament for the last twenty years, but was interrupted by the financial difficulties of the society for which he labored, will now be enabled to finish the work...

A large Chinese brethren temple has lately been turned into a Christian place of worship in the north of China. At a place called Shin-chiao-tung...

In the town of Nahlos, or Shechem, where Jacob bought the parcel of ground on which his well is still to be seen, there are now living some 140 descendants of the original Samaritans...

rains were let out and examined by the high priest to see that they were without blood, and exactly as the sun sank beheld the sea their throats were out. The blood of one was collected in a basin, and one of the elders, with a bunch of hyssop, marked the doors of the tents.

According to reports received from Mr. Stanley, the central portion of Africa is densely populated, containing many large cities with walls, well built houses...

### NEW THINGS

BY JAMES EVANS.

FIRST. A new creature. "If any man be in Christ he is a new creature, created in Christ unto good works..."

Second. A new commandment is given to all who are the worshippers of God. Why do not many observe this new precept? They are not new creatures...

Third. But as none but new creatures dwell in God, we see that unless a man be born again he cannot see the kingdom of God...

Fourth. When we live and breathe in the atmosphere of divine love and delight to do God's will, then we know we are born again...

Fifth. They are promised a new name. Jesus is now in possession of this new name. Rev. R. 12. He rec'd. this wonderful name when he ascended up into the vault...

ground well till'd, throw out every stone you can find, pull up every thistle or thistle or the seed sown by the host, but mark it out if it fall on stony and thorny ground it will do no more good than if it were the poorest seed to be found.

Sixth. This brings us to contemplate a new city, a heavenly Jerusalem, an ever enduring structure, reared up by eternal power and wisdom, fortified and adorned by the glories of the Deity.

Seventh. Those who in the days of their flesh were made new creatures and entered the new born family of God, and continued to live in God's presence...

Eighth. When God makes all things new we shall have new heavens and a new earth. The tabernacle of God shall be with men...

### HOW TO GET BETTER PREACHING.

BY MARY T. STEER.

Did you ever hear an expression made similar to this one: "I wish we could have better preaching?" Dear reader, did you ever say it? If you did not say it, you thought it for good preaching is always desirable, and when it comes to me, I am ever so anxious to hear it...

God has endowed us with faculties by which we can think and reason for ourselves, and whatever the preacher tells us, that agrees with God's word, we should reduce to practice.

Remember that if you wish to be successful in your preaching, you must be a better hearer. First, consider your own heart the garden in which he wishes to sow the seed.

Methinks I hear some one say, "The preacher himself don't practise what he teaches." Indeed? Well, I'll admit it is an indisputable fact, but if to do so were as easy as to know what were good doctrines, chapters had been churches, and poor men's ostentatious palaces...

Third, Pray with a heart full of sympathy for him, in his arduous and responsible work. If he has faults and if you wish to speak of them, go to him privately, and to others speak of his good qualities.

### ANCIENT AMERICAN GIANTS.

THE Rev. Stephen Bowen notes, in the Kansas City Review of Science, the opening of an interesting mound in Bush Creek Township, Ohio. The mound was opened by the Historical Society of the township, under immediate supervision of Dr. J. F. Stehner, of Zanesville. It measured sixty-four by thirty-five feet at the summit, gradually sloping in every direction and was eight feet in height.

Pass. O. E. Stein, of Memphis, Tennessee and Superintendent of the public schools outside this city, has been visiting his brother, J. W. Stein, at Mt. Morris. He reports things in a prosperous condition in that part of the South where he resides, and says the general health of the country is good this season.

## Religious Items.

If you do not wish to trade with the devil, keep out of his shop.

Good thoughts, like rose-leaves, give out a sweet perfume if laid up in the jar of memory.

Some men are exposed to pity every day in the year, and never catch it even in the mildest form.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

The influence of female society upon the manners and conduct of young men cannot be overestimated. A virtuous and intelligent sister is of incalculable value to a youth surrounded by temptations.

"Is his purse converted?" is the searching question John Wesley was accustomed to ask about those who sought membership in his church.

"Do you think," asked Mrs. Pepper, "that temper is bad thing a woman?" "Certainly not, ma'am," replied a gallant philosopher. "It is a good thing, and she ought never to lose it."

A Christian prays not that he may bend the will of God according to his own will, but in order that he may shape his will according to God's will.

High Presbyterianism! Just think of it! What an anomaly. Yet there is a High Presbyterian Church. It is situated at Fairplay, on the Rocky Mountains, just 9,700 feet above the level of the sea.

Moses How, a Methodist Episcopal clergyman of Portsmouth, N. H., is said to be the oldest preacher of any denomination in New England. He is ninety years old, and began to preach sixty-five years ago.

A temperance lecturer was once asked, "What should we do with all the grain that is now required for distilling?" "Feed the drunkard's wife and children with it; they have gone hungry long enough," was the prompt reply.

When you attempt anything that is right, go through with it. Be not easily discouraged. Form habits of perseverance. Yield not to sloth and sleep and idleness. To resist all these will not be easy; but you will find that you have done right when your undertaking is finished.

The cost of the liquor traffic in the United States is equal to over thirteen Chicago fires a month. The liquor traffic, therefore, is a conflagration which every year burns up thirteen Chicagos, and besides burning out the health and happiness of hundreds of thousands of men, women and children.

The doctrine taught by Solomon is found to be true in experience, "train up a child in the way he should go, and when he is old he will not depart from it." The parent or guardian should remember that the child is brought up—led by the hand by proper teach-

ing and good example. The parent may not teach the child to tell the truth, while he sets the example of falsehood, or keep the Sabbath holy, while he himself violates its sanctity in riding and visiting.

## TO A BEREAVED MOTHER.

BY O. M. BALDABRE.

SINCE I have occupied in my voiceless ministry at large, thousands of hearts have been poured into mine in terms of commendation and good will which only profound gratitude can inspire. From sick chambers and from death-beds have issued voices that thrilled my soul. But never has a lower depth been reached in my nature by a fellow being, or a finer fibre touched, than by your Heaven-scented missive bearing the account of your daughter's conversion, her illness and translation, and her death message and dying gift to poor workworn me, and her struggles with the world, especially the ailments which are such a soul-slayer to some of our sisters, and such an object of veneration to some of our preachers and writers, she was held so close to the cross by God's ministry through my pen, that she "came off more than conqueror." Her death-chamber rang with the halloin of victory, and she went down and through the dark valley, coupling my name with the Cross and salvation in expressions of grateful love for the support and inspiration she derived from my Gethsemane groanings, and Golgotha outcries and exaltations. In such close proximity and so indissolubly connected are the "Anna sabaoth," and "It is finished." Such fruits of my brook industry are "sweeter to me than honey and the honey-comb." And such wafts of celestial fragrance from Beulah are not rare. In the inbreathing of such heavenly aroma I become insensitively to the fetid atmosphere of carnal, pride-begotten, beligerent criticism with which cross-buried souls perpetually berate me. The consciousness of working for Jesus in his own Spirit and by his own means, and the testimony of souls more than half way over Jordan to our instrumentality in their salvation, is a coat of mail, which all the legions of hell cannot pierce. All these wrestlings and prayers and triumphs and love-utterances and death-throes of this young saint, treasured without my knowledge save in the silent, viewless answers that have come into my feeling through the invisible ministrations of the Spirit. The love-tokens which she ordered to be sent me when her spirit was hovering before the crystal threshold of the City of Eternal Gladness, I will not expend for stationary or any form of physical benefit, but will convert it into some memorial to keep by me as in incitement to high spiritual luxury while I remain in the flesh.

That you feel lonely and crushed under your bereavement, is a matter of course. That you live in the sense of an upper-world unction and power and beatitude, is equally so. The dear, Christ-reflecting daughter is gone, and your heart bleeds at every pore. She is with Jesus, and in Him present with you still, which supplies your consciousness with the animating, heaven-drawing stimulus of her fellowship. She is there and here. Dead, yet occupying a higher tier of life and a wider range of liberty than when in her mortal tabernacle. Christ is hers, heaven is hers,

the free sweep of the spirit is hers. Time and space are annihilated, every thought, desire, purpose, impulse, movement are wholly in the Divine end and energy. What God wills, she wills, and wills all his will without a sense of will. The deepest, purest, stoutest will is that which has deeper than consciousness. So "hid with Christ in God," that his life is very dead ours, filling and actuating us as naturally and as freely as gravitation leads the spheres. Such is the life of the glorified, and such, in measure, and ever growing volume, the life of the saints on earth. Such is the import of the petition: "Thy kingdom come, Thy will be done on earth as it is in Heaven." Viewing the Christian life as a veritable God life, deriving all its reality and quality and expression from Emmanuel, the incarnation of very God, with what show of religion or common sense can any one plead for indulgence so evidently the outgrowth and graduation of depraved human nature. No wonder that your daughter felt that the rejection of the last will was the victory of the devil, the entrenchment of the flesh, the crucifixion of Jesus. This question is not how plain is it, or how cheap, but what is its relation to the life which God exhibited in Him who was "despised and rejected of men," who was in deadly antagonism with the world in every element of degenerate humanity. There is no mortal on earth who will venture to affirm, intelligently, and conscientiously, that the gewgaws and trappings of fashion are expressions of the indwelling God, fruits of the Holy Ghost. Here is a solemn verity indeed, and one that will count in the Day of Judgment. We do not in general bold consider it. It comprises the whole circle of human nature. How often is a member disciplined for this or that aberration by those who are stained by far deeper and grosser defilements. Ministers and elders, combine their authority to expel a pride-worshipper, while their mouths reek with unatural, Christ-scandalizing indulgence, and their private chambers testify to the body-and-soul-raining licentiousness of unbridled lust. The table is not governed by law except the law of indulgence, and labor and revenue are rated only by the standard of self satisfaction and exaltation.

Let sister's hats go to their place, but let a hundred other allowed and idolized abominations go along. God will bring us to rigid judgment, and our eternal destiny will hinge on the word LIFE and the soul standard will be God's own life as manifested in Jesus the Christ. Members may quarrel and debate about progress and liberty which God denied his own Son, but they must remember they quarrel with the Almighty, and some day He will triumphantly and forever vindicate his authority. If we have not light enough to discern the character and import of the Incarnation, it is because "the light that is in us is darkness," and Christ knew the grosser and solemn significance of their utterly shattering words, "How great is that darkness." It is the foreboding of the "blackness of darkness forever." The calmness and rapture of your daughter's death was simply the natural outcome of the triumph of the cross in her life. Where Jesus reigns in the death of sin, there "peace flows like a river, and righteousness like the waves of the sea."

"Blessed are the dead that die in the Lord." How sweet it sounds, and how unutterably sweet it is. But what is it! Not something by itself, out of vital con-

nection with coequal antecedents. The beatitude is not for those not prepared for it by familiarity with God. Only those will find the dark valley illumined by the presence of Jehovah-Jesus who here "walk in the light as he is in the light." To "die in the Lord" is to die as the Lord. Apart from the fact of Atoneement, Jesus is the Father of death for all Christians even as He is the Model of life. No one will find death the gateway to glory unless he dies as Jesus died; and this blessedness is attained only by living as He lived. "I and the way, the truth, and the life," all through life, through death, and through eternity. This settles every question that now agitates the church, and sets every doctrine and practice in its proper place. "Looking unto Jesus," "Learn of me," "Who of God is made unto us of wisdom, and righteousness, and sanctification, and redemption." Here is the summation of theology, given by Christ and the Holy Ghost. Who will dare to add thereto! Who to subtract! It allows us just as much freedom and scope as God asked for Himself in the flesh. Do we demand more? Then we are not born of God; His life is not in us, and we cannot "read our title clear to mansion in the skies." The prayer, "Thy kingdom come," and the invitation, "come unto me," do not lose their pertinence for the Christian as long as he is in his militant state, and in a certain sense not forever. Our death beds are not made when we die, but in our daily life. "The sting of death is sin," and the work of life salvation from sin. I have known not a few who boldly persisted in the retention and defence of fashionable head-gear, and other et cetera, when in health, but when the rider of the pale horse got them under his hoofs, their wardrobes had to be committed to the flames, and their souls were writhing in fires which all the oceans and rivers and tears on earth could not quench. "God is not mocked." The broken cups will not bear the fruits of the Tree of Life. "The friendship of the world is enmity with God." He that leaves of Jesus, and enjoys his personal acquaintance, will infallibly leave the nature and extent of his liberty. This sweetest life, transforms death, and glorifies eternity.

## PUTTY AND PAINT.

IT is rather common to find out when a machine breaks that the timber was dross, cracked, or worm-eaten, and that by a copious application of putty and paint the defects were neatly covered up. But when the machine was put to a test it was to weak and broke down and the swifder's trick exposed. Putty will make a smooth surface and paint a beautiful finish, but neither will make up for defective material. As long as such material is allowed to stand idle it looks pretty enough and strong, for that matter, but will not stand the strain of use without exposing the bad material of which it was built.

It is a good deal that way with a great many people. As long as they are allowed to dictate and are petted and flattered they look so sweet and smile so freely, and to the uninitiated they appear simply charming; but cross the path, ask a favor, argue on the other side, and see how much putty and paint enters into their composition. From a wealth of smiles they emerge, covered with frowns. As long as it costs nothing they look sweet and pretty, but put on the rack and the broken foot is plainly visible. They want all the favors, all the honors, and all the attention, but put them down to a practical test and they are only galvanized with pleasantness and within are made of very poor material.—*Gospel Preacher*

## ON PROBATION.

BY J. S. A. HAZEL.

HERE we see upon probation,  
 But we know we cannot stay;  
 We are here to gain our way;  
 Brought by Christ the living way.  
 We have taken firmly warning,  
 Flung the wreath to come.  
 By forsaking all, and tazing  
 To the Lord to heaven our aim.

Here we are upon probation,  
 And we know not whence we came;  
 Neither do we know the station  
 We will reach to end the same.  
 But we know that we are leaving  
 Forward on the life of time,  
 That our fragile bark is nearing  
 To some country more sublime.

All mankind are on probation  
 In this world of good and ill;  
 All have offers of salvation,  
 Free to choose if they will.  
 There are many ways of error,  
 Leading to the burning lake,  
 Midnight darkness, days of terror,  
 Making guilty sinners quail.

Many make their whole profession,  
 And besunder all their time,  
 Being led into temptation,  
 In the way of sin and crime,  
 Till they reach the full entrance  
 To perdition, down to hell,  
 With the devil and his angels,  
 There eternally to dwell.

God has put us on probation,  
 And has given us command,  
 Strongly to resist temptation,  
 And improve the time at hand.  
 God will give us all assistance,  
 That we need to get the prize.  
 He has offered free admittance  
 To the mansions in the skies.

Some, it seems, have no probation,  
 For they only come and go;  
 They experience no temptation  
 Neither good nor evil know.  
 Multitudes of them are over  
 On the unending shore,  
 Where the little angels hover  
 Round their Savior evermore.

## THE POWER OF THE CHURCH.

BY JOHN HANBARGER.

IN the New Testament the law of God's will we say it is. Is it God's Law given by divine authority to govern us as his people, and members of the church of Christ? We say it is. Are the churches, as represented in the New Testament, independent of each other? or are they dependent upon and subjects of each other to be governed by the same law? We say they are not independent, but must be governed by one and the same law. We ask, Has God given this law by inspiration, threatening the punishment of its infraction to his people without authority to execute it? We answer, no. Then to whom has the Savior given this authority or power? We say to the church, to each individual congregation, as well as to the whole combined church; notwithstanding we have many advocates of this kind, who seem to think that the power of executing the law is confined to a local part of the church, or to an individual congregation, and that the combined church at A. M. has no right to arraign any of its disorderly members or congregations and execute that part of the law as recorded in Matt. 18: 17-18: "Whatever ye shall bind on earth, shall be bound in heaven." This applies to the whole church as well as to the individual church; though it is thought the church, as a body, is merely advisory and not an executive body. Then we ask, How is the combined church, as a body, to sustain herself if she has not the power to execute the law relative to that part of the church which may have become corrupted and gangrened, if she has no

executive authority, and cannot exercise the right of amputation in such a case? It would eat as doth a canker, and would evidently result in destroying the whole life and vitality of the body. Thus the means, as contained in the New Testament, would prove inefficient to sustain the church. We say again, that the individual churches or congregations are not independent of the body, but are dependent upon each other, and are all subject to the law of Christ and to the general Brotherhood, and when thus combined, will constitute the church.

Suppose an individual member should manifest a disposition not to hear the church, or individual congregation in which he has his membership, in relation to advocating certain principles and vindicating certain doctrines, to his own understanding and perhaps to his own peculiar interest, governed by his selfish motives; and when the church would make an effort to subject him to the body he would persist in his course, speak very lightly of the church and its tenets, rail out and express in almost every manner so as to bring reproach upon her, claiming that the church has no right to counsel in his case, or to hold jurisdiction over him, and that he is willing to be governed by the Bible and then exclaim, "Is not the New Testament sufficient any more that you brethren must legislate for me?" Now I believe we would all agree that if such were willing to be governed by the gospel they would also be willing to hear the church, and if such would not hear the church they should be dealt with according to the Law of Christ in Matt. 18.

As I believe we all agree on this point, we will carry the illustration a little farther. Suppose such were not brought to terms, but are allowed to run on in their course, and to vindicate their plausible doctrine, so congenial to nature, teaching that the church shall have jurisdiction over its members, that each individual shall have the privilege of his own interpretation of the gospel, and outside of that the church shall have no right to restrict any one, only that to be required to manifest a willingness to be governed by his own interpretation of the Scriptures, and in that way obey the gospel. It would require but a few years until that individual church would become wholly saturated with that kind of faith, besides a great many proselytes being made throughout the general Brotherhood; then in our illustration, we will suppose, that congregation to continue the work, being assisted by those of like faith, advancing such things as would be the natural result in such cases. One of the first considerations, no doubt, would be the view of a fine progress; having rid themselves of the traditions of A. M., the grave discussions about hies, white caps, coats, &c. &c. And no doubt they would tell us that this is a mere principle of hypocrisy among the brethren, and the advocates for a general church restriction, a mere work at the outside to be seen of men, teaching the traditions of men in preference to the Law of God. They would no doubt exclaim, "Be it known to all men that we want no traditions of the elders, no outside work to be seen of men; are we not sentenced and condemned just because we reverence the law of God according to our interpretation of the Scriptures more than those elders and the customs of the church?" Sup-

pose they would tell us there is a better day coming, when the fearless tongue and the daring hand shall finally prevail and our cause prosper. There is no use talking about the old order or gospel order at this date, in this progressive age; as the world has changed, men change custom dress, manner speech and all change; why you foolish ignorant brethren; you who interpret the gospel so foolishly, you make it appear repugnant to one's feelings and condemn the world, thereby making us a peculiar people transformed from the world; you had better drop all these foolish items and go with us for it is better, when the rising breeze drifts our ship away from the barren island of ignorance, to get aboard that to remain with such an unpeppery interpretation of the Scriptures to do no good to any body. Were they to ask, how long can the Brethren church preserve her existence and still have her code so absolute and conflicting lot of laws? Now if the A. M. would make an effort to subject such an individual congregation to the body, and they were to bid defiance to the combined church, and rail out and ridicule and publish articles in almost every conceivable form to expose the proceedings of the general Brotherhood, and thus bring reproach upon her; and would declare that they would not be governed by the body or A. M., but are willing to be governed by the word of God, they would again involve a self-evident truth, that they were willing to be governed by the word of God, they would also be willing to hear the church, and to be governed by the decisions of A. M. And if not, they should be dealt with according to Matt. 18. I will again, repeat, that if the combined church, as represented in Annual council, has no executive power, how could she sustain herself in such a case? As I said before it would only eat as doth a canker to the destroying of the whole body, bring down the displeasure of God, and ere long a spiritual death would ensue and the Lord's Christ should be revealed upon the earth.

God's Mill, Va.

## PRIDE IN THE CHURCH.

BY LESTER M. GRANTER.

FEELING very much interested in the welfare of our dear young members, I felt it my duty to write a few words in behalf of them concerning uniformity of dress, seeing there is so much difference in the dress of our young and old members of the church. Why is it so? Is it because they think they have so much a broader road than the old, or is it because they have not been instructed in the narrow way? We hope not. Surely we think it the duty of every bishop who has charge of a church to set the example himself, and properly instruct the young in this command and see that it is carried out. If they think they have a broader road, where do they find it? Surely not in the lids of that blessed Book, but from Satan's kingdom, and with his kingdom it shall perish.

Oh, dear brethren and sisters, have we forgotten that solemn promise that we made before God and many witnesses the day we covenanted to live faithful until death. If we have, God has not. We all, in our baptism, have promised to renounce Satan with all his pernicious ways, and all the sinful pleasures of this world? Have we not covenanted with

God in Christ Jesus to be faithful until death? Are we trying to fulfill these promises as much as in us lie? or are we trying to see how far we can live from them and still cling to the church? O, pitiable condition indeed, after professing to have become enlightened that we will cling to so many of those evil things of this world, in so much of the pride and fashions when we know that we shall perish with the using thereof!

We are sorry to say, pride is increasing in the church from year to year. Do we not see it even displayed to a great extent when we surround the communion table? There we behold these seated to partake of the sacred emblems of our dear Lord and Master, with their bodies adorned with the fashions of the world.

Dear young sisters, this should not be. Do you not know that you are grieving your dear Master who has done so much for you? We sometimes misteaters that we would not know to be sisters if they did not have the covering on, and even that must be marked with a part of Satan's kingdom. I for my part cannot see why the road seems so much broader for the young than for the old. It is surely a self-made road, and we fear it will not lead us where we would like to find ourselves in that great and notable day. Why cannot we be as we are taught in that blessed Book? We are commanded to be of one mind, and not to be unequally yoked together with unbelievers. Dear sisters, think of this work as a sacred work—a work that will not only last through this life, but through all ages of eternity. The few pleasures those trifling things afford us here are not to be compared with the everlasting joys that await those that do the Master's will. The promise is only to those that do his commandments. We sometimes hear members say this little ribbon or lace does not do any harm, or a little trimming on the edge of our garments; it makes them wear well. O, do not for the love of Jesus make such poor miserable excuses as these. "God is not mocked." Does he not see into the very recesses of our hearts. We had better be honest and confess that it is pride which is not of the Father, but of the world. Why cannot we deny ourselves of these sinful lusts, as they only last during this life? There is a true coming when we must leave them. Why can we not before we must, as then it will be too late, they will stand against us in that great and coming day, when we must give an account for the deeds done in the body. Oh, how important that we should work while it is called to day, for the night comes when no man can work! As death finds us eternally will harvest us, whether prepared or unprepared. Dear young soldiers of the cross, do you suppose that when the Savior comes he will expect to find his saints mingling with the fashionable world, with their bodies adorned with the fashions of the day? Oh, no, but he will expect to find them down in the valley of humility. Let us all try to be of the lowly ones; that we may be of those happy ones that we can hear that welcome plaudit, "Well done good and faithful servant, enter ye into the joys of thy Lord."

Jeremy Collier: Those who despise fame seldom deserve it. We are apt to undervalue the purchase we cannot reach, to conceal our poverty by the better. It is a spark which kindles upon the best fuel.

The Brethren at Work.

PUBLISHED WEEKLY

M. M. ESHELMAN, Editor. J. W. STEIN, Business Manager. J. H. MOORE, Office Editor.

CABINET PRINCIPLES.

THE BRETHREN at work... Cabinet principles... The Brethren at work... Cabinet principles...

Bro. John Kuley of Indiana expects to visit the East soon on a preaching tour. When last heard from, Bro. Eshelman was in Ashland, Ohio. He is expected home sometime during the month.

We still have on hand a full supply of Minutes of the last Annual Meeting, price 10 cents per copy, or 75 cents per dozen.

Tanner is some probability of Bro. R. H. Miller getting into another old discussion with Aaron Walker, a Campbellite minister of Indiana.

It is a righteous thing with God to recompense tribulation to them who trouble the believers in Christ, but God himself does the recompensing.

Bro. Isaac Price, of Pennsylvania, has been speaking some months at Dr. Walker's Health Institute, and pronounces himself in a greatly improved condition.

Bro. Isaac Rowland, on whose farm the late A. M. was held, has been suffering for three weeks with a dangerously inflamed hand, caused by running into it a large pine splinter.

Bro. R. H. Miller is expected to move to Ashland, Ohio, about the first of November, and will then be prepared to enter upon his duties as President of the Ashland College.

SEVEN Ladies League, of Pennsylvania, writes: 'We had divine services in the Wednesday Church yesterday, Aug. 29th. After services closed a young sister was added to the list. We have had several additions during the year.'

The Mt. Morris Democrat says, 'Matters in and about the College buildings are assuming a bright appearance. Students are arriving in large numbers and even the town itself is being lured to its ancient to furnish accommodations for them.'

Bro. Silas Hoover, of Pennsylvania, is expected to be at the Love Beth in Millersville, Illinois, Sept. 16 and 17. We hope to have him hold a series of meetings, for as in Linnah while he is in this part of the State.

The brethren at Mt. Morris want a man and a woman to do the work of the Department of the Mt. Morris College, members preferred; they must be economical and not afraid to work. To the right man and woman good wages and a permanent home will be given. For further particulars address D. L. Miller, Mt. Morris, Ill.

FATHERS, when before your families, what do you talk most about, religion or politics? Which says do you read first, your religious or political paper? Are you working hardest for, Garfield, Hancock or Jesus Christ?

Bro. David E. Geise, of Danbury, Neb., under date of Aug. 25th, writes: 'There are only a few of us here and no number. The drought has laid here and our crops are a failure. The settlers have mostly left the country and things look gloomy, but we hope for brighter days.'

The week Bro. S. T. Boverman sanctifies the more made by Bro. D. C. Mooney, two weeks ago, to turn the City Mission fund over to the Foreign and Domestic Board. It is hoped that it will meet the approval of all who are interested in that fund.

On the morning of Aug. 27th, as Elder Koch of Erie, Pa., was hurrying one of his horses another bit Bro. S. T. on the left side of his face, tearing out a piece of flesh about three inches long and one wide. Bro. S. C. Keim and A. M. Eshelman arrived about the time of the accident, and acted the part of the good Samaritans binding up the wound.

Bro. John Hirschberger, in his article this week, brings out some plain points. The reasoning is a little bold, but the conclusion is correct. It is worthy the attention of the entire Brotherhood. Men who are willing to bear the gospel are always willing to bear the church, and when they will not bear the church we may rest assured that they have but little sympathy for the gospel or anything else that is divine.

Bro. W. C. Taylor, of Mt. Morris, is canvassing this part of the country in the interest of the Gospel Library. It is hoped that his efforts will be crowned with success, for the enterprise is one that should be encouraged, and we are confident that if prooved it will prove a valuable addition to the religious and literary facilities of Mt. Morris and surrounding country.

MOORE'S INTRODUCTORY

After reading... Moore's Introductory... Moore's Introductory... Moore's Introductory...

Our entire attention must be devoted to the interests of the paper, selecting and correcting copy, and preparing, writing, editing, and looking after the make up and literary character of the paper generally. This is the work of an Office Editor and Manager, and I hope to be able to do my work in a manner that will be satisfactory to both the readers and the present proprietors of the MESSENGER AT WORK.

Our writings have been before the Brotherhood long enough for them to know where we stand, and about what may be expected of us. We are set for the defense of the truth, and we are willing to give out no uncertain sound, believing that the day has come when men and women should say whether they are for God or for Baal. The newspaper is acknowledged to be the great educator of the nineteenth century. There is no force to compare with it. It is finding its way into every family in the land, wielding an influence greater than the pulpit, the school and all other educational agencies put together for it is the great teacher of human minds, forming them for good or for evil. Who ignores the press, rejects the greatest power for good in the land, and will be unable to maintain his principles alongside of those who resort to the press?

The press to-day is, however, greatly abused. Men of perverse minds are permitted to publish newspapers in the name of religion; they are permitted to send into the church and the world, matter that is a disgrace to the cause, matter that leads to corrupt minds, diminish reverence for the church and her regulations, and produce rebellious hearts in men who otherwise might be bright and useful members to the cause. We believe that a paper published by members of a church in the name of religion, should be subject to the rules and regulations of that church and labor in every lawful way that may be for the good of the body, to promote its harmony, and that members should be so careful for what they say that they write and publish, the same as a minister is responsible to the body for what he preaches. We believe in proper religious freedom, but do not believe in that kind of freedom which permits a few rebellious men to help the devil tear down and destroy the good it took noble hearts, jaded men years to build up. We believe in a free press, but not that kind of freedom which permits writers and editors to abuse the church, ridicule her doctrine, and speak disrespectfully and shamefully of her sacred rites and divinely established principles.

We believe in a religious freedom that allows Christians to worship God according to the Gospel, and permits them to do all the good in the world they have the power to accomplish; a religious freedom that will make men and women willing to bear the church and submit to its regulations and accepted principles. We believe in the freedom of the press in the sense which allows it in harmony with the Gospel and established principles of the church; a freedom that allows the press a world-wide field in which to work in spreading the truth and building up the cause; freedom that permits well disposed members of the church to express their views in a Christian like manner; a freedom that will prompt writers and editors to maintain the essential principles and regulations of the church.

We further believe that the day has come when special efforts should be put forth in the name of our doctrine and distinctive claims; that which is worth believing and practicing is also worth defending. When our ancient brethren inaugurated their grand reformatory movement they asserted that the Scriptures should be their only rule of faith and practice, and by it should all their regulations and decisions be governed. This is a declaration which adherents with Christian Society, counseling together that they, regarding their practice, might be of one mind and all speak the same thing. Caution and Christian forbearance characterized their

movements. Many things came before them for which they had no thus with the Lord, neither for nor against. If the thing had not been at the least appearance of will their united consent was for the members to abstain from it; and if there were doubts, to await further developments. We would to God that such a spirit still prevailed the Brotherhood. There are some of the principles that we desire to help maintain, and trust that our efforts in this direction may prove a blessing to the cause.—A. H. W.

THE JEW

THE term Jew belongs to a member of the kingdom of Judah after a separation of the tribes. After returning from Babylon all the members of the new state were termed Jews. Until their deliverance from Egyptian bondage, they did not constitute a distinct nation. They had customs, but no laws; religion, but not a church. Each household was an independent community and the father was the sole priest. He was succeeded at his death by his eldest son.

Moses recognized the principle that religion is the foundation of the state. Hence the laws he promulgated were based upon the duties of mankind to God as well as to one another. This included the purest precepts of morality. No nation has ever stood long upon any other basis. The failure of the Grecian, Roman and French republics have taught us this. A pure government can only come from a pure society, and a pure society can only come from pure families. The family is the source of society, and society the source of the government. No fountain can rise higher than its source. So no government can be better than the society which it obtains its power and authority from. It can be better than the families which constitute it. Consequently wherever there are good families there will be good schools, good churches, good society, and good government.

The law of Moses recognized the equality and liberty of the people as self-entitled traits. His government was submitted to the decision of the people. The constitution proposed for their government was submitted to their vote; the Ten Commandments were solemnly accepted as a law in man's nature; and God was acknowledged as their supreme civil ruler by a solemn and public assent of the entire nation. Although Moses allowed the people independent territory and the right to elect their own local officers, he nevertheless retained them as one nation. He taught them that they all had the same God, and therefore they all had the same worship, rites, ceremonies, priesthood; that they should be people together as well as their common laws and worship them by their ties of relationship. What a lesson to us! As necessary as it was for Jews under Moses to have the same worship, rites, ceremonies, priesthood, etc., so necessary it is for us. Would to God that we were taught more of that divine wisdom that we could live together more in union and love; that we could appreciate the power for good of the efforts of every man and woman throughout the length and breadth of the brotherhood. Did we obey this principle, and labor to spread the pure principles of the gospel until 'all nations' were taught 'to observe all things' Christ has commanded, much of the hickering and strife and contention that now darkens the moral and religious heavens would be dispersed and the other ways of righteousness would break forth until all would be such an illumination in the religious world that sin would wither and wither away as does the morning glory before the hot summer sun.

Another good principle recognized in the Mosaic law was that general education is essential to the maintenance of a nation or church. Parents raised their children in the laws and principles of the nation or church, for they were one. A Lullaby order was established, whose duty it was to educate people on great state occasions. This parental institution is a feature which merits special attention. If our church is to be sustained at all, it must be done through the youth. If the youth do not receive the proper parental teaching, they will either leave the church entirely, or if they will remain, they will do so with a lowly banner in the dust and filth of worldliness. If parents did not neglect their duty in this matter there would be no trouble arising to the church from the work of 'false' preachers. But here

BRETHREN AT WORK, Lanark, Carroll Co., Ill.

LANARK, ILL., — SEPTEMBER 7, 1880.

Bro. Martin M'yer will leave Lanark this week, for Adams Co., Ill., expecting to be absent preaching some three weeks.

SIXTY one dollars were raised by the church at Carleton, Pa., for Bro. Hope and the Kansas brethren.

Bro. John Forney of Kansas, when last heard from, was still preaching for the Brethren in Oregon.

BROTHER Andrew Embert, who has been quite sick for several weeks, is improving slowly, and will soon be able for regular duty again.

On S. M. Eoy, of this place, has been quite sick for some time, and at this writing his wife is very low with the typhoid fever.

The College at Mt. Morris takes one hundred copies of the Bible School Echoes for use in the college and Sunday-school.

SISTER Reese, clerk in the Primitive Christian church, and daughter of Bro. Alex. Reed of Westvaco, Mo., will soon return to her home.

BROTHER J. P. Hartzel was to have been with the Brethren at Myersdale, Pa., over last Sunday, intending to spend five days or more preaching in that place.

At their harvest meetings a number of churches took up collections for missionary and other charitable purposes. This was a commendable feature.

The brethren who visited the members in New Jersey speak well of the people in that State, commending them for their kindness and hospitality.

Bro. D. B. Gibson writes that the Love-feast at Blue Ridge, Paet Co., Illinois, was well attended. Three persons were added to the church by confession and baptism.

The Coventry congregation, Pennsylvania, is building a meeting-house at Honesoyville, Co. Chester, Pa. We hope all will be honoring in it to us.

'Pass all things'—There be some to go to the Bible for your witnesses. Up in heaven what God has written shall decide whether you shall go in through the gates into the holy city.

Bro. London West has been spending some time preaching among the Brethren in North Missouri. He speaks well of the people and extent of the field of labor.

Our meeting in Lanark, last Sunday evening, was not attended as our readers manifested good. However after the evening meeting will open at 7.30.





HOME AND FAMILY.

Housewife, love your wife. Wives, submit yourself unto your own husbands. Children, obey your parents...

THE WEARY MOTHER.

- In the dusty folds of the evening, At the quiet twilight hour, Off the voice of a weary mother With its gentle, soothing power...

of his kind; and I knowed that what I gird him'd never give up. But father chat was an awful wicked lad, and I wanted to give him another chance...

THE BEAUTY OF GODNESS.

THERE are some Christians who make very little noise in this world, but whose lives are so sweet and simple and loving that it seems a very natural thing for them to go to heaven...

collected true friends on a dollar, and astonish you with the awe through, how very little happiness depends on money...

THE FIRST FAMILY PRAYER.

GENTLEMAN when I knew personally for many years, out of fear and restrained prayer. He had no love for religion, nor respect for the Christian.

the villain in disguise, or the polluted wretch, whose cleaner garments than such a person. But there is a glory coming when the possessor of an offended God shall strip off the robes of Christian pretension...

OUR BUDGET.

—A 4 year was recently fined \$20 in Itasca, New York, for allowing two customers on Sunday.

—There was frost in the interior river counties of New York on the night of the 16th. At Sanford, Delaware county, ice formed. Temperature, 62.

—It is estimated that there are four hundred thousand more persons engaged in the various branches of the fur trade in this country, than in preaching the gospel.

—A tornado or water spout recently swept across the southern part of Chesapeake, Del., demolishing all the buildings within a range of two miles, destroying a great deal of grain, and seriously injuring several persons.

—There are about eighty employees in the Dead Letter office at Washington, and about eight thousand letters are daily received there.

—If you sow the wild, you shall reap the whirlwind. I tremble for those young men who laugh in a scoffing way and say, "I am sowing my wild oats. The best way to reap them."

—A furious and destructive hail storm occurred in Halifax county, Va., lately. The wind blew a terrific gale and there was also a heavy fall of rain.

—Eighty-five Russians, consisting of fifteen men, thirty women and forty children, arrived at New York from Brazil on Saturday and are now quartered in Castle Garden awaiting such disposition as the commission of emigration has to make of them.

—The Adams Express Company has the daily use of 21,216 miles of railroad, operated by 4,279 employees, who make 911 daily trips, amounting to 364,469 miles daily and 135,844,290 miles annually for a compensation amounting to \$1,568,432 annually, and at an expense for transportation paid the railroad companies of \$2,908,432 annually.

—Local courts, Philadelphia, lately with disastrous results to the tobacco crop, of which there are at present about 12,000 acres in that county.

—An official statement compiled at the Post Office Department shows that the issue of postage stamps, stamped envelopes and postal cards, during the fiscal year just closed, foot up an aggregate of \$3,092,519, being an increase of nearly three and a half million dollars over the preceding year.

—The crown of William Penn's hat which is on the display of the Philadelphia Historical Society, will be just five hundred and thirty-five feet from the pavement.

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TRUE HEROES.

THERE are no heroes in this world who are selfish and mean. Meanness and selfishness are no elements of heroism.

When I was in Cornwall, many years ago, I was shown a mine in which two men were engaged in sinking a shaft. It was rather a dangerous business that they had to do—it was to blast a piece of rock.

The explosion took place. Men descended, expecting to find the mangled body of the man who had just blown a hole in the side of the rock, and it was discovered that, with the exception of a few bruises and a little scorching, the man was unhurt.

THE TRUE GIRL.

THERE are girls of simple tastes, an honest mind, industrious habits and unselfish hearts. You will not find them in the highways or in conspicuous places.

Don't say there are no such girls as I describe. I know better. I don't blame you for thinking so when you judge from the article that appears here in the columns of "You."

SILENT INFLUENCE.

I HAVE no influence," said Ellie Lee to her friend, Miss Tomalin. "Why, I am so timid when in company I hardly dare raise my head, beside my dear mother's picture."

Husband love your wife. When you led her to the altar you registered a vow in heaven to love, honor, and protect her, and now to intentionally outrage her feelings means injury to your soul.







## Religious Gems.

—Mean souls like mean pictures, are often found in good looking frames.

—No one ever looked for the dark side of life without finding it.

—If we are at peace within, external things would have but little power to hurt us.

—How can we expect to live with God in heaven, if we love not to live with him on earth?

—If the disposition is good, the acts will be so too, though a man may not be able to do as he desires.

—It is strange how often it occurs that the person who thinks he knows most about a business is one who has never been engaged in it.

—If we were all permitted to put our own valuation on ourselves there would not be a low priced man in the world.

—He is below himself who is not above an injury. Plato said that when so injurious speech was offered to him, he placed himself so high that it could not reach him.

—When we have done a wrong set we should never rest satisfied until we have done all in our power to make as much reparation for the wrong as is possible.

—It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

—Do the best you can where you are, and when that is done you will see an opening for something better. This is good advice forumberless unpretentious individuals. The hand of the diligent maketh rich.

—There are three kinds of people in the world—the wills, the wots's and the cots's. The first accomplish everything; the second oppose everything; the third fail in everything.

—From the California *Christ an Aid* society: "Our exchangers are poking fun at our last General Conference for requiring young ministers to abstain from tobacco, but allowing old ones to continue in its use. The General Conference was right, and scriptural, for the Bible says, 'And he who is filthy let him be filthy still.'"

—Rev. Dr. West, of New Bedford, once heard that his choir would refuse to sing on the next Sunday. When the day came he gave out the hymn, "Come ye who love the Lord." After reading it through he looked up very emphatically at the choir, and said, "You will begin at the second verse, 'Let those refuse to sing who never knew our God.'"

—In the discussion of a clerical association, some one suggested that our Lord's declaration to the penitent thief should be so punctuated as to read, "I say unto thee-to-day, shalt thou be with me in Paradise." Dr. Bushnell said in the query, "I wonder if he looked at his watch!" This "reductio ad absurdum" brought down a roar of laughter, and the ingenious theory of the brother with it.

—The strong argument for the truth of Christianity is the true Christian; the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from him who hath overcome death. Before such arguments, ancient Rome herself, the mightiest empire of the world, and the most hostile to Christianity, could not stand.

## FREE COMMUNION.

BY S. H. WELLES.

THE common idea of freedom, as measured by political and social rights, making no distinction between the rights given in the gospel and those given in political and social government. Many claim in religion, all the rights given in political and social liberty, judging divine and religious freedom by human law. Social and political government, gives liberty to manufacture and sell liquor as a beverage; it may give liberty to regular dram drinking, and card playing, and it may give liberty to men to advocate polygamy, free love, infidelity, and any other error, they choose to propagate. But the divine law gives no right over freedom to any man, to advocate or practice error of any kind; no semblance of sin, not even its appearance is allowed in the perfect law of God. Still many hold religious tenets, or precepts, that are only a modification or a royal submission to the political and social law, judging all their rights and liberties in religion, from this civil standpoint, claiming the right to hold and advocate any opinion, or faith, their own conscience may dictate, thus making their conscience the empire in religious freedom, that it is in civil government. Such religion will be controlled by the power of social law and custom.

Error in the rights and liberties of political and social custom, such as advocating the use of liquor, free love or infidelity, claims equal honor, "par excellence" in civil government. Error in religion demands as much, and more. There is not an error in religion but its votaries claim all that is granted and promised in blessings divine, while the demand that conscience shall be free and have full fellowship.

It is a question then, how much error must be tolerated in the communion, fellowship, whether in the church or out of it. If men's conscience shall be the empire, it is very free. But if the word of God, the primitive faith and practice is to be the judge, it is not free. Freedom of conscience will admit of all errors men believe in religion; orthodoxy will reject some on the ground of baptism or some peculiar church tenet. But if conscience is to determine who shall commune, there can be no exception to say; but freedom to all who have a conscience to do so, Mormons, Catholics, Free-thinkers of every caste. We do not believe such freedom of conscience is any more admissible in communion than it is for the whole of salvation. God's truth gives right to communion, as it does to heaven.

The communion is free to those who accept it as it was instituted; with the same faith it was then accepted, but it is not free to be given in any other way, or to any other people. To illustrate the truth: The President issues his proclamation. All the officers and citizens are free to obey its provisions, but not free to change or disobey them. Liberty of conscience is limited to its provisions. A man may believe something else, but he has no liberty to follow his conscience; he must follow the proclamation though he claim freedom of conscience. The President has a court to decide on all its provisions. It would be a weak, futile proclamation or law that every one could have his own conscience, and decide as he chooses. The

proclamation of God is of far more importance and strictness; all must be judged by its provisions, and all are free in Christ who are inside of its teaching. These provisions were given and their faith and practice proclaimed by precept and example. Perfect law gives perfect freedom, inside of the law, but it gives no liberty outside of its provisions. Man may want to change it, may have a conscience unlike its precepts and example; but it gives him no freedom except to be converted to them, no liberty of conscience to believe or do something else. The church is judge of whose conscience has led them to walk disorderly.

In the apostolic age the communion was free to those who submitted to feet-washing, to those who had a supper with it, to those who saluted one another with the holy kiss. The Lord's supper may be free to those who, in faith, used it as he instituted, but no freedom was given to use it any other way; no freedom to use it for any other faith or practice, than the precepts and example inspiration gave. We make the communion no more free to-day than it was then. All who believe and practice as they did in the apostolic age, are free to commune on gospel authority; but all who commune in a different way, or change doctrine or faith, are no more free to commune than an alien is free to vote. The only freedom the gospel gives to anything outside of it, is to be converted into it.

The communion is just as free, and so more so, than any other ordinance of the church. Just as well preach free baptism as free communion. If baptism may be administered without asking any prerequisites, as faith, and repentance, then the communion may be free on the same principle. Let every man have his own conscience, and be his own judge in baptism, its antecedents and consequences, then it is free; so with communion. Why not make the church itself free, on the same principle without asking any prerequisites? Let all have its privileges and fellowship without asking any qualifications for membership, except for a man to use his own conscience; just as well make the church, baptism and all other ordinances free, to everybody, as to make the communion free without asking any qualifications for it. Just as well content that every foreigner, alien, or rebel should hold office and vote in political government. It requires the oath of allegiance as a prerequisite, but not any more than God requires a gospel faith and repentance, and baptism, as necessary to church privileges. It is just as well to let every man have his own conscience in all of it, and carry out the principles of free conscience fully.

But this principle on which free conscience is based, will go farther. The conscience will demand a free pulpit, free press, free speech, free discussion, free rostrum, a free church, or the political dogma let error be free, and let truth be free to combat it; with free conscience as king, to advocate or reject polygamy or free love, as it has done. There is the ultimatum of free conscience, which means free from the control of the brotherhood, free from the judgment of Annual Meeting. Independent of its counsel unless approved by conscience. This principle converts the church into the vortex of politics, after which it is patterned. We only need look at its picture written on the wall, MEN, LIES, TRUTH, UPHOLDERS.

The gospel does not base christian communion on fellowship, or free conscience, but free in Christ is its principle, free inside of its teaching, but all out of it is condemned. It does not fellowship error in any of its forms. It has no free baptism, free communion, free pulpit, free press, free faith, or practice, or any thing save inside of Christ and his gospel. There is freedom enough for all truth. The grand, glorious freedom from sin, and death and error. It is freedom indeed and in truth the oneness with Christ and his saints. When all are of "one mind, one judgment, and all speak the same thing," it is the glorious liberty of the children of God begun on earth. Freedom united by church government to advocate any thing conscience may dictate or design is slavery to sin, contention, strife, discussion, and death to peace, to prosperity, and to happiness to the church. It kills fellowship in anything where it is admitted, as well as in the communion, and is as foreign from the gospel as the political government of ours is from the kingdom of Christ. Liberty of conscience opens the door as wide as all the way from Christ down to Brigham Young, or free communion, or free any thing else, admits all the sins in that vast space cloaked under the name of religion.

Free communion is claimed from language, "Let a man examine himself." This language was addressed to those alone who had all the prerequisites. It included those alone who had the faith and practice of the apostolic church. It was not made to the seven hundred sects of modern times; they did not exist then. "Let a man examine himself" to see if he has the proper qualifications, the prerequisites. If not he sins, eating and drinking condemnation to himself. This excludes all error from the communion whether it be in the church or out of it, putting condemnation upon it, a strong restriction that would debar all who lack in faith or practice. But the language, "let a man examine himself," does not in any sense debar or exempt the church from judging of his christian character, both in faith and practice; it has in this as well as in all other matters of fellowship, the implicit duty to see that his life is in harmony with God's word. The language only adds to that a self-examination, in his own heart, of things the church cannot see.

It is claimed by some that close communion unchristianizes all other denunciations. That may seem true in a limited sense, but not any more so than to object to them uniting with us in baptism. Should the Baptists refuse to let a Methodist minister baptize one of their applicants into the Baptist church, he might on the same ground say they unchristianized him. The only way to avoid this appearance of unchristianizing others who differ with us, is to admit that they are right in every thing and give them equal privileges in the church with ourselves. Would those who blame us for not admitting all to communion think it a convincing argument, if we say to them that they unchristianize other churches because they will not allow their ministry to officiate for them at communion, or in baptism. But whether this be considered an argument in favor of free communion or not it has no bearing on the principle of truth, for rejecting error does not unchristianize it; for it never was such, and it could not unchristianize truth for that is more than man can do.

## ASPIRATIONS.

BY DR. W. H. MILLER.

MAN is an aspiring being, and we must necessarily consider him such. This seems to be an inherent quality of his nature. Endowed as he is with mental powers far surpassing those of any other works of creation, he is ever found longing to better his condition, and is never contented with his present attainments. This is noticeable ever since the creation of that being called man.

Our forefathers, surrounded, as they were, with the beauties of Eden, eagerly desired to better their condition in that they should become wiser. And, however great was the sorrow caused by their aspirations, their wisdom was increased so much so that they became as "gods knowing good and evil," and implanted, as it were in their very being they transmitted it to their posterity who moulded the character of generations that were to follow. Thus it has descended from parent to child until the nations of the earth are all striving to gain supremacy. Whatever evils may have arisen from this rivalry, good has also been one of its results. Nations have become more intelligent; improvements are nearer to a perfection; the gospel is being spread more and more; education is receiving more attention; industries of all kinds are being pushed forward with greater success; inventions the most useful and complicated have been made, all the result of aspiring genius.

Genius unexerted will scarcely raise its possessor above the brute creation, while genius exerted will become stronger, and stronger, and like the oak often used, will become brighter and brighter, by coming in contact with others with which it is striving. This continued upward aiming is what raised all of our noted men to their higher positions. Their marks being high they, with steady aim, and step by step, ascended the pinnacle of fame and there stood in apparent victory over those of their fellows at the foot, who at last, have arisen and seem to excel those who had gone before. Thus this drama in which all are taking an active part, or at least, all have a chance to become an active participant. We would like to see more of this rivalry until, if necessary, it became emulation. We would, though, this emulation be influenced by a Christian spirit and good will toward all rivals, always manifesting that "brotherly kindness" that should characterize every individual.

While we are succeeding we should also desire that others may have their labors crowned with success. We should never be prompted by a selfish feeling toward our rivals, but should exercise the kindest regards for them and desire their prosperity. Then with this view we would take it into the shop, the sanctum, in short, into every department of life, and especially we desire more of it in the school-room, and be assured that much good may be accomplished by the same. Students stimulated by pure filial aspirations, will always succeed better than those who are not so prompted. They are more earnest, more eager; in fact, they have more vim about them and they will succeed if success is attainable. While those who care but little how the tide turns will eventually find that the ebbs has carried them off and they are, at last,

in the vortex of degeneracy which must soon sink their frail bark beneath the foaming waves never more to rise from its dismal depth.

Those whose lives have been characterized by true aspirations will be enabled to outlive the waves of time, and so the surges higher and higher they will be elevated in proportion, and will be continually aiming at something higher, grasping for things more elevated and noble, not in the least stooping to contentment the gross and groveling things below them. Thus it is with us. Though we may not be the best, we can aspire to be equal; and though we then should fail there would be the satisfaction yet remaining that we had done the best we could.

Then let us all strive to elevate ourselves more and more, for he who is at the top of the mountain first sees the rising sun and beholds the beauties with which he is surrounded. So he who elevates himself above the things of time and sense will behold with gladness the splendor of the Sun of Righteousness when he shall appear in the clouds to reward all for the labors they have here performed.

Then with your market for the right aim higher and higher that all may call you blessed, and with pure purposes in view you may thrill with joy future generations as they pass along in the same glorious path.

Mt. Morris, Ill.

## OUR INFLUENCE.

BY JOHN FORESTER.

OUR actions that spring forth in our every day life are that which gives influence to our surroundings either for good or evil. Therefore it becomes the duty of each brother and sister to look well to himself, and guard every avenue of life, lest we lose our influence for good in the church and in the world, where we are required to be shining lights, that may see our good works and glorify our Father in heaven. Let us carefully examine ourselves and see if our speech is always seasoned with salt; doth it minister grace to the hearer? Do we always mean to carry out what we say and promise, in the church and in the world, and to one another? Are we led by the Spirit of God? If so, the good fruit will follow wherever we go, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, and we will raise a standard of a godly life wherever we be, at home and abroad, our influence will be great for good. Are we all living epistles of Christ, know and read of all men? Cor. 3: 2-3. Do we love our neighbor as ourselves? Do we love our enemies? Do we bless them that curse us, and do good to them that hate us, and pray for them which despitefully use us? Or do we neglect to pray for ourselves and our children and for the church, as well as for all men? Luke 15: 1; Tim. 3: 1. Or is it the reverse with some of us? Do we rather enjoy the time with our neighbors in talking of idle and vain things of the world, and do a little jesting and joking? Eph. 5: 4.

Brethren and sisters, let me say to you, we are watched on every side, the world and the nominal Christian will not only watch us, but the faithful part of the church of Christ will watch over us; and last, but not least, God watches all our doings; yes, for every idle word we speak we must give so account.

Matt 12: 3-4. God will surely hold us responsible for our life-time, and will reward us accordingly. If we give it to enlighten men, and advance the cause of God, the reward will be glorious. But if we live careless and begin to neglect our duty to the family, and cease to pray at home, we do not only lose our influence at home for good, but even in the neighborhood we live; and more so, if this should be the case, with one that professes to be a minister of the gospel. How often has it been told me by the outside world, "Some of your preachers make long and nice prayers away from home and at meeting, but they do not pray at home with their families, except by chance, when some members make them a visit; and we hear them use so many idle words, and they do so much jesting that their preaching has no influence over us." I must confess that nothing stops my mouth sooner than to have non-professors say something of this kind truthfully to me, of my brother or sister. Especially we the ministry should be very careful that we lose not our influence for good. The Lord did not say in vain, "ye shall know them by their fruits;" and again, "wherefore by their fruits ye shall know them." Matt. 7: 16-20. Let us lay aside every evil with every appearance of it, and let us be full of good fruits that our influence may be for good also, wherever we come in contact with our fellow beings, and to this end we must watch and pray lest we fall into temptation.

## DR. TANNER'S GREAT FAST.

IT should not be lost sight of that this case is very different from cases where a fast is held by necessity, such as being compelled by disease, by shipwreck, by being lost in a wilderness or forest, being buried in a mine, or lost in a cave. Dr. Tanner had enormous advantages over all these cases, and hence he could indulge at once in hearty meals, as his digestive apparatus was not impaired by disease, nor his nervous system shattered by anxiety; in such cases it would be very dangerous, if not fatal, at once to indulge immediately in such abundance of food. In the case of shipwreck, the exposure of the survivors, resulting in a total want of any comfort, but to the enduring and suffering from other distressing discomfarts, and exposure to the elements, contributes as much if not more to the fatal results than the need of nourishment. To this must be added the anxiety and uncertainty which keeps the nervous system upon an exhausting strain. It is the same with those being lost in the wilderness or forest. Of those the forest gives the best chances of survival; but in case of burial in a mine, the other want of light and the gloom surrounding the victim, combined with the extreme anxiety, make a fast under such circumstances the most destructive to the nervous system. Persons who, for instance, were lost in caves, such as frequently happened in the Mammoth cave, were, after only a few days search, found to be nearly insane, so much so that they hid themselves from the searchers.

It is evident that Dr. Tanner had an easy time, if his fast is compared with that of any of the fasters for causes mentioned above. If he had been locked up under the threat that no food would be given him for forty days, he surely would not have stood it so well, as the mere consciousness of the constraint situation would have affected his mind,

and all case and comfort would have been at an end. To the contrary, his mind was kept at ease because he had plenty of air and water, the comforts of good shelter, and all the conveniences of civilized life; he could read his papers and keep up his usual correspondence, walk, ride, or stay at home, converse with congenial friends, and, best of all, he knew that if he needed food it would cost him only a word to obtain what he desired at once. Fasting under such circumstances can, of course, be much longer or prolonged than if it is done by necessity.

These facts were overlooked by those who from the first declared a forty days' fast an impossibility, and staked money on it. They were not well informed about actual facts for so long a period, of which there are instances on record, they did not believe the truth of such records. They judged only from the results of many well known constrained fasts which ended fatally within twenty, thirty, and even to days, and were kept under unfavorable conditions, often by delicate girls of comparatively tender age and of a feeble constitution, perhaps of consumptive tendency to begin with; therefore they declared all claims of those who pretended to be able to fast as long as forty or even only thirty days as fraudulent and impossible without the deception of secretly taking food. Having this as a fixed idea in their minds, they expected that a careful watch would surely cause the death of any man who pretended to be able to fast for so long a period, and hence the clamor of defective surveillance.

It must be a satisfaction to Dr. Tanner that his uprightness and honesty in regard to keeping strictly to the conditions of his self-imposed trial are now generally granted even by his former most violent opponent, who acknowledges freely that his behavior as a gentleman has proved him to be far above surreptitiously taking food while he was pretending to fast.

They have had their eyes opened to the fact that Dr. Tanner's case was very different from most other real or pretended fastings; that in him we have a man of a strong, tough, and a very constitution, at an age between forty and fifty, which, for such a constitution, is that of the greatest resistance, a man provided with a copious layer of adipose tissue or fat round his body, and of a weight of one hundred and fifty-seven and a half pounds, which is far above the average for his height, which is rather below the medium, so that he must be classed among the small men. A tall man of that weight surely would not stand it so well. Even a tall man of greater weight would possess no more resistance, regard to muscle power, who may be stronger in regard to muscular power, are less strong in regard to their powers of endurance than smaller men, who, as is well proved by long experience, stand various sorts of privation and fatigue better than large men, who are usually the first to be laid down under such circumstances.

Dr. Tanner may not have proved that everybody can fast forty days, but if he has only proved that man can fast longer than has generally been supposed, that we are all sitting too much, and that for a family remedy, fasting affords a better, safer, and more economical cure than the taking of all sorts of patent medicines, to which many people are so much addicted, he has done a really good work.—Scientific American.

Little acts of kindness bear a harvest of good. Every little attention the children receive from parents, or a holiday now and then, or a look, is as bread cast upon the waters that will come back to bless the donor. Every time one of these presents are seen or thought of in after years, a deeper feeling of love will be registered in its account.







HOME AND FAMILY.

Remember, love your wife. When, children, obey your mother, you obey the Lord...

ON STEP MORE.

What thought, how far it dark.
What looks for me to see.
I ask but light for one step more.

FIFTY YEARS AGO.

I REMEMBER as well the wedding a fair,
A girlish bride with winsome manners,
Well educated, reared in the best society...

By-and-by the seat at the church was vacant.
The young people left? When visited,
It was found that Mr. Harvey thought he should like a church leader in doctrine...

Fifteen years have come and gone.
I was in the home a short time ago, a beautiful home
That wealth and travel, and taste have made very attractive...

Love's dominion, and wife is she who holds and sets it peacefully.
If woman be weaker than man, physically, she holds a power, the greatness of which she but usually fails to comprehend.

Again I remember another young couple married with the same time.
The bride was a graduate of a Western college, as gentle and refined as the one above mentioned.

as thousands more have hoped, to see him change his course in life.
The years went by, but no change came. She was always in her place in church, always in the prayer meeting.

Five or six years ago, in one of those mysterious ways in which the Spirit works,
The heart of the profane, irreligious woman,
Broken, broken in contrition and sorrow.

I have known them intimately for years.
A more earnest, active Christian, one who speaks for Christ,
And judiciously, too, in home care or railroad train, from the platform, anywhere...

The wife stood by her principles and saw her husband saved.
It is a mistake to suppose that a woman who can stand so strong,
And strong woman no gentleness, The world needs both combined in its best and truest womanhood.

DECISION OF CHARACTER.

BY A. E. HENSHOLE.

YOU need it, young man and young woman.
Remember this, and as you start out in life,
Prepare to engage in it, for the time will come when you must decide for yourself.

There is something to be admired in the young woman, who has the moral courage
To throw aside the curling and curling irons and fashion magazines,
Because she realizes that good looks are not so much in demand as good behavior and simplicity of manners.

The church stands in need of men and women, who can bear the contempt and ridicule of the infidelity and skepticism of our modern philosophers,
Who look upon the outward show of a being, but of little consequence if the bearing is all right, forgetting that humility and modesty are the true exponents of the divine and higher life that originates within.

FATHER AND SONS.

If you wish to train up your child in the way he should go, just submit to what I have recorded, and see how John Billings and I were not addressing fathers, or thinking of boys, he ought to have been.
The writer was present once at a social religious meeting, when a very large man with a very large nose, and a double-breasted suit, was seated and used his space of time to tell what a good mother he had, and how her influence had guided him, and finished with an exhortation to all mothers to make good men of their boys.

It seems some mothers, however with mighty faith and power, have borne their sons triumphantly over the quicksands of youthful temptations, and planted their feet firmly on the pleasant ground of righteous manhood,
It is demanded of every fair woman to whom God has given a son, that she do so same? No; with every father is this obligation,
Of every woman that she write books like Mrs. Stowe, entertain large audiences like Miss Willard and Anna Dickinson, or be a brilliant newspaper correspondent like Mary Clemmer.

"What does mother mean about smoking?" reasons the boy; "she never smokes; father smokes, and I am going to, too."

"Don't spend your evenings about the bar-room and village store," pleads the troubled mother, "my conversation there is not such as I wish you to listen to."

"What does mother know about bar-room talk?" questions the boy; "she is at home rocking the baby, or darning stockings; father is there, and I am going."

"Like my mother well enough; but I think father is a great deal smarter," and he expressed the feeling of the average boy when he enters his teen years.
Now, which parent is likely to have the best influence in forming the character of that son?

"I talk what father talks," said the boy at the hotel dinner-table; and boys are taking what their fathers take all the world over.

AN EARNEST MOTHER.

AN account of a remarkable Christian woman appears in the Boston Transcript.
Mrs. Drusilla Lobb was born in Wellfleet, Mass., Sept. 13, 1827, and at eighteen years of age was married, her husband being then in command of a vessel.
After having been married six years, she being but twenty-four years of age, and having two children, a boy of four and one of two, her husband was brought home to her an invalid for life, having been taken from her by cholera, but, after four years' exposure to the wind and the wash of the waters, then it was that he became disconcerted and ran nothing but destitution staring him and his family in the face.
But to her things looked different. She started a store, small at first, and in a year, but for fifty years she made monthly visits to Boston in small sail-boats, replenishing her stock, etc., and she says many and many a time she has taken over \$100 a day over her counter.
For fifty years she has been a faithful mother, who was never able even to dress himself.
She educated her two boys and started them in business.
She also adopted, clothed, fed, educated and placed in good positions in the world twenty orphan boys and girls, besides visiting and nursing them all her life, both day and night.
She will be ninety-three years old in September.

It is seldom we to enter into a discussion with a skeptical man on the doctrine of religion.
The best thing to have in such a life back of you is words that you can say.
Come and see for yourself whether religion is not a blessed thing to have."

A man that is at peace with God will be contented in God's company.

OUR BUDGET.

Rhode Island has a fund of about \$3,000 for the relief of indigent ministers and their families.

The Cross of Victoria, Great of England, weighs 19 ounces; that of George the 3rd weighs 15 ounces.

Or thirty-five years nipped in the ice of the Arctic ocean very recently, out a straggler of one of them has been discovered.

In most quarrels there is a fault on both sides.
A quarrel may be compared to a spark which cannot be produced without a flint as well as steel.

The success or failure to be a good and true man depends largely upon one's obedience or disobedience to the convictions of duty which every man at times feels.

In obedience to a requirement of the Senate of the United States, the Secretary of the Treasury has reported the entire expense of the late war, as shown by the records in his office as follows:

The statement of expenses growing out of the war from July 1, 1861, to June 30, 1870, inclusive, amounts in gross expenditures to \$6, 500,000; ordinary expenditures, \$9,019, 243.23; specific expenditures of the war, \$0, 817, 225.62.

Mind what you run after.
Never be contented with a bubble that will burst, nor with a fire-work that will end in smoke and darkness.
Get something that is worth keeping and that you can keep.

It is man's relation to his God that must adjust and determine his relations to his fellow-creatures.
The symmetrical points in the circumference arise from their common relation to the center of God.
Set a man right with God, and he will certainly be set right with his neighbors.

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be.
And if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

This it is to be remembered, is exclusive of State, county and municipal expenses—probably half as much more—a burden of debts that would crush any man, many times to come.
Of course there is here a second of the personal sufferings, loss of life, loss of time, etc.

If people who go east and west, and spend their time and money in search of health, would stop at home and take as good care of themselves, walk, ride, drive and read, hunt and fish and camp out, and forget the world generally, they would be much more likely to recuperate than in Colorado or even on the Atlantic seaboard.

A ten-foot fountain for the use of 110 public buildings, placed in one of the recesses of the New York post-office building, The fountain bears the inscription, "Free ice-water, by the Business Men's Society for the encouragement of Moderation."
An attendant is placed in charge of the fountain, and gives tumblers provided for free use of the public.

One who would lead others to heaven must come from heaven.
It is a crime to attempt to conduct the devotions of the church without first securing a devout frame of mind in the only way in which it can be secured—by communion with the living God.

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burden cheerfully, who is calmest in storms, whose reliance on truth, on virtue, and on God, is the most unflinching.

Colonel Inverell is reported as saying that he had denied God all his lifetime, and that God had never yet done him any harm.
This villager of God and religion forgets that divine justice is in no hurry to execute its decrees.
It is only to be feared.

—Thirty years ago, says Dr. Mcintosh, when Penn. Buckner went to the Creek Nation, was a blind orator to preach the gospel, and punishable with thirty lashes on the bare back.
A converted Indian who had violated this law was so severely punished that he died, a martyr to his devotion to the truth.
To-day there are thirty-two Baptist churches in the Creek Nation, and a Baptist association which is trying to do missionary work.

—Kennedy has felt the effects of training dependent.
On Sunday, 4th, the mob turned upon him at the sand lots, and he was taken from the ground under the protection of about forty policemen, who only saved him from violence by the most strenuous efforts.







# Brotherhood



Vol. V.

Lanark, Ill., Tuesday, September 21, 1880.

No. 38

## GENERAL AGENTS

FOR

**THE BROTHERN AT WORK**  
AND  
**TRACT SOCIETY.**

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J. T. Thompson, Franklin, Mo., D. S. Motion, Representative, Pa.  
A. W. Big, Leola, Ill. Daniel Tamm, Ypsilanti, Mich.  
B. H. O'Brien, Philadelphia, Pa. J. H. Parry, Newmarket, Colo.  
W. G. Peck, Mt. Vernon, Ill. John Wheeler, Cairo, Ohio.  
J. W. Adams, Council Bluffs, Ia. J. B. J. Adams, Council Bluffs, Ia.  
John White, Mahoning Grove, Ill. D. J. Stewart, Adams, Oregon.  
J. W. Southworth, Indianapolis, Ind. Geo. Edwards, Richmond, Va.

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FOURTH PAGE.—Sowing and the Word.

FIFTH PAGE.—The Design and form of Christian Baptism. How the Brethren or German Baptist Conduct their Love-feasts. The Great Light. The Dying Request of a Noble Sister. The Rock Creek Falls.

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SEVENTH PAGE.—Bringing the Heel, A Loving Epistle to the Million. "The Son of Man." The Young and the Old. Men of low Words. From St. Martin, Missouri. From Fortoria, Ohio.

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## CURRENT TOPICS.

The Greek Minister of Education has ordered that in all the common schools in the kingdom the original Greek New Testament shall be used as a text book in the study of ancient language. As a consequence, the demand for it has become so great that the missionary depots are not able to supply the needed books, and a publisher has undertaken its publication as a speculation.

The executors of A. T. Stewart's will, Judge Hilton and Mrs. A. T. Stewart, have decided to erect male and female colleges in the immediate vicinity of Stewart's Episcopal Cathedral, now nearly finished, in Garden City, L. I. The cost of the institutions will reach \$4,000,000. The colleges will be three in number, and one of them is already in course of construction. The intention is an institution that will equal the best of the European universities.

Mind must and will control matter. The power of the Roman church to-day is the intelligence of their leaders, and the ignorance of the masses. No wonder they so persistently oppress our public school system. No wonder the colored people were excluded from every opportunity to rise here the status of a well developed animal.

A manuscript of the Gospels, written on purple parchment in silver ink and adorned with miniatures, was recently discovered in Calabria by O. Von Gebhard and A. Harneck. A set of the reproductions of the miniatures has just been published at Leipzig, and a correction of the text is promised. The MS. contains St. Matthew and St. Mark. The discoveries will fix as a early date as the end of the fifth century or beginning of the sixth for both the miniature and the text, a claim which is likely to pass unchallenged.

The *Friend*, published at Honolulu, says that the people of Tahiti, in the Gilbert Islands, under Rev. W. R. Kapa, have gathered together all their weapons of war and burned them.

They have also passed stringent prohibitory laws, making illegal all traffic in intoxicating liquor. The sanctity of the Sabbath is also enforced by imposing heavy fines for games or labor on that day.

Thomas Jefferson, the great American statesman, after many years of public service, uttered these very forcible words: "The habit of indulging in ardent spirits by men in office has occasioned more injury to the public than all other causes, and were I to commence my administration again with the experience I now have, the first question I would ask respecting a candidate would be: Does he use ardent spirits?"

In his late charge to his Convention, Bishop Whittle, of the Protestant Episcopal Diocese of Virginia, used the following strong language in speaking of the evils of "round dancing," as it is sometimes termed: "While Paul said to the church at Ephesus that it was a shame even to speak of those things which were done by men in secret, I should feel ashamed even to speak as the truth would require of this thing which is done openly before all. I will only say that I trust no man or woman will be presented for confirmation who means to continue to participate in this abomination."

Father Curci, of Rome, who was condemned as heretic by Pius IX, and restored to favor by the present Pope, makes use of some pretty plain language in the introduction to his new translation of the New Testament. He says: "The New Testament is the book of all other best studied and least read among us. So much so that the halls of the holy—seen of those who believe they have been instructed, and profess religion—is not aware that such a book exists in the world; and the greater part of the clergy themselves scarcely know more of it than they are compelled to read in the leviary and missal."

We have been told, says the *Macon Westaler*, of an overseer in several times who agreed to manage a large plantation for what he "could raise in the fence corners." His "fence-corner" crop turned out so well that the proprietor preferred to give \$1,000 the second year. Full half a dozen farmers came to mind which naturally grew thorns from the text of those wisely and "fence corners." Fence corner No. 1, summer vacation; No. 2, wasteful conversations; No. 3, the old motto; No. 4, one's family and friendly correspondence; No. 5, the house missionary work not far from every one's door; No. 6, the "coruers" of each one's own disposition, habits, temperament, too often left neglected and running to waste, if not to weeds, which would a hundred-fold repay the careful and gracious cultivation, etc., etc.

A teacher by name of Watson, who plies his high woads in Portage, N. Y., has furnished the editor of the *Friend* with what we hope they will not be late to take. He has put the school building, furniture and grounds in care of the pupils, ingeniously suggesting improvements, and encouraging them to display their skill and taste until he has converted a scene of desolation, dirt and decay into an inviting and artistic haunt of the masses. He divides the school into sections, each charged with a specified duty. The surplus energy and talent invariably expended in merrymaking the Master and defacing the building, are here employed in maintaining order and developing features of beauty. Mr. Watson has not taken out a patent on his scheme. All teachers are at liberty to use it without danger of infringement.

"The man who do not think that sectarianism is a great impediment to foreign missions may probably proffer the following incident narrated by Col Carrington:

Before Chief Joseph of the Nez Perces fled from his right hand, in 1876, to fight for his very life, he was asked if he would schools in the Wallowa reservation: he said, "No." When asked his reason, he replied that "it would bring churches." "Don't you want churches?" was the next inquiry. "No!" he answered "It will teach us to quarrel about God, as the Catholics and Protestants do. We fight each other but we don't want to learn to fight about God."

This is a striking rebuke from an Indian chief to the sectarian divisions that have so long disgraced Christendom and impeded the progress of the gospel.

An exchange man up our native "foreign product," the Russian leather is made in Connecticut. Best-grade was manufactured in California, French lace is woven in New York, Italian marble is dug in Kentucky, Marcellite linen is produced in Massachusetts, English Casimere is made in New Hampshire, Spanish cigars are caught on New Jersey coast, and Havana cigars are rolled out by the millions in Chicago.

## A FUNDAMENTAL TRUTH.

BY G. M. BALDABONO.

NOT in a long period has anything appeared in our papers so fresh and effervescing with startling truth, so profoundly fundamental and thoroughly practical, as Elder Lind's interrogation on page 5, No. 34. He puts the question on which hinges our existence as a distinctive body, our success in home evangelization, and most distant missions; and with emphasis he it said, the reality of our religion. His question involves the one principle that runs like blood and nerve through the entire economy of redemption, and the whole ecclesiastical structure. Without it, the Christian church would have been vitiated in the bud. Without it the Trinity would have been at odds, the Incarnation only a new form of sin, and the angelic revolt an improvement on the old order of Deity. Such are the legitimate and direful influences of the principle which some of our latitudinarians so zealously labor to leave in the brother. Brother Lind is not pronounced as to the essential nature of the principle of unity, nor as to the necessary character of the amalgamation. But I refer from several expressions that he is "on the Lord's side." His point is the absolute necessity of unity, in order to the successful propagation of the gospel. Unless we come squarely up to the principle so emphatically presented in the Lin's essay, our Fatherhood is doomed. We are on the edge of a precipice by allowing too loose a rein to tradition and the normal reason; and we will find it desperate work to check and reverse the momentum that is carrying us into the vortex that has swallowed up all other churches under the domain of the principle. This is no time for parleying and compromise and sapped rhetoric. It is life or death to the Brotherhood. The progress that undermines and disintegrates, is a wretched consumption to the Body Mystical. The consummation that antagonizes the innate properties of soul, and the essential potentialities of regenerate life, awards the Bride of the Lamb, dries up her vital current, and covers her with wrinkles and excrescences, instead of the bloom and elasticity and expansive vigor of Divine Youth. This is strong language, but let facts and their principles bear witness. We must start and maintain the *union* enterprise as Jesus inaugurated and consummated his mission of redemption. The Incarnation of God is the life and model of the church in all her activities. There is a central, all-binding truth somewhere; and in its ultimate analysis it is no more and no less than the manifestation of God in human form, and an unified, world-separated human life and

consciousness by the indwelling Holy Ghost. This cuts the dross of every snarl over the pattern of the Cross, and relates education to the same symbol, even as God himself is related to the human mind. Apart from this, mental culture is as abnormal as for Belshazzar to utter the Lord's Prayer. And for a Christian to dress save in the element and world-hated incarnation and form of the Incarnation, is as incongruous as to place "the cup of Babel" on the Lord's table, and sweep off its contents with gallows to the glory of religious progress. With all the confidence which an atomistic truth inspires challenge the church and the world to produce the principle which excepts dress from the peculiarity of the life which so widely set off Jesus Christ from the world, that the Cross was the natural and inevitable climax. Let it be done, or bared your presence forever.

To this level of all religious truth I have earnestly and persistently called the attention of students on both sides, with no public recognition save inherent vitality and great misrepresentation. They pay me round on round of detractive compliments, seemingly oblivious that there is a *principle* in consideration. Not with a finger do they touch the central truth which cannot be ignored without despoiling the Divine Incarnation, and its vital relation to all the elements and expressions of the individual Christian life. Let them meet their principles and accept it and acknowledge its right to regulate dress, as well as education, or reject it in Christ no less than in the Christian. As well attempt to overturn the Throne of Jehovah. Without it God is powerless. Without the redemptive conjunction between the Divine and human is impossible. Without it no Christian ever existed. "The gates of hell shall not prevail against it." Whether we recognize and glorify in or not, it will stand and be the glory of God's character and kingdom forever. We want no hair splitting nor word-fencing. The contest is not for round coats or broad brims, but for the central verity of the gospel which differs the saint from the world; without which the gospel is a mockery, as a method of salvation, than the silly "melodies of Mother Goose." It is the life of Jesus we want, as the essence and director of our own. And that life is unity: in the church as in the Trinity. It separates from sin and the world, as death separates soul and body. If we are crucified with Christ, such world-separation is the inevitable result.

## A COMPREHENSIVE PRAYER.

TOMAS a Kempis, who did just one hundred years before the German Reformation, issued to be the author of this prayer: "Give me a clear understanding against all error, a clear heart against all impurity, a right faith against all doubtfulness, a firm hope against all diffidence, fervent charity against all indifference, and reverence, great patience against all disturbance, holy modesty against every filthy imagination, continual prayer against the devil's assaults, good occupation against the listlessness and drowsiness of the heart, and tireless, devout remembrance of thy holy passion against the wandering of the soul by vain access. Assist me, O my God, with all these, thy good gifts, and confirm me in all thy holy works. Amen."—*Albanus*.

At this time there is much danger of Christians being led so far into the excitement of politics as to forget God, and wholly neglect their religious duties. The world will have its seasons for excitement—they belong to the world and are for the world, but should, in no way, be allowed to interfere with our religious obligations. The Christian's aim should be to serve his God during at all times, and under all circumstances, and not allow worldly commotions to retard his work.

## Religious Gems.

—No man preaches well to others if he does not preach to his own heart.

—A little girl described a parable as "an earthly story with a heavenly meaning."

—Show me a people whose trade is dishonest, and I will show you a people whose religion is a sham.

—If we must give account of every idle word, take care also lest you have to answer for an idle silence.

—Heaven will pay for any loss we may suffer to gain it; but nothing can pay for the loss of heaven.

—Strong-minded like hardy evergreens, are most verdant in winter; when feeble ones, like tender summer plants, are leafless.

—The reform most needed in American life to day is personal. It is not more nor better money, but more and better morality, that will bring good times.

—The riches of the Bible, like the treasures of earth, lie beneath the surface. You must dig deep for gold; you must think deep for truth.

—A man that has become so rich that he don't want to associate any more with those he has been himself too outburd, but the proper way to spell that kind of culture is a o n e e l t.

—Alexander the Great, seeing Diogenes looking attentively at a parcel of human bones, asked the philosopher what he was looking for. "That which I cannot find," was the reply—"the difference between your father's bones and those of his slaves."

—The following is a short sermon that President Lincoln is said to have often preached to the children: "Don't cheat; don't swear; don't gamble; don't lie; don't cheat; love your fellow men as well as God; love truth, love virtue and be happy." Is that not a splendid sermon? See if you can't all learn it by heart.

—Some one has beautifully said: "You have noticed that all evening shadows point to the East where the dawn will appear. So every shadow made by the descending sun of earthly prosperity, points with sure prophecy to the better hopes which are kindled by the glowing promises of God."

—The modest virgin, the prudent wife, and the careful matron are much more serviceable in life than petticoated philosophers, blustering heroes, and virago queens. She who makes her husband and her children happy, who retains the one from vice, and trains up the others to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from the quiver of their eyes.

—Died, in Laodicea, the prayer meeting. Its health was poor the last year. A few anxious friends kept it alive. Discouragement at last prevailed, and it died from neglect. Not a Christian was present when it died. Over forty professionals were living within a quarter of a mile, and not one was there. Had two been there, its life might have been saved, for "where two or three are gathered together, etc."

—Every one has a welcome for the person who has the good sense to take things quietly. The person who can go without her dinner and not advertise the fact; who can lose her purse and

keep her temper; who makes light of a heavy weight, and can wear a shoe that pinches without anyone being the wiser; who does not magnify the splinter in her finger into a stick of timber, nor the mote in her neighbor's eye into a beam; who swallows bitter words without leaving the taste in other people's mouths; who can give up her own way without giving up the ghost; who can have a thorn in the flesh and yet not prick all her friends with it—such a one surely carries a passport into the good graces of mankind.

—A little boy and girl, were playing by the roadside. The boy became angry at something, and struck his playmate a sharp blow on the cheek, whereupon she sat down and began to cry.

The boy stood looking on a minute and then said: "Didn't mean to hurt you, Katie; I am sorry."

The little girl's face brightened instantly. The sobs were hushed and she said: "Well, if you are sorry, it don't hurt me."

—Children's morals must be cared for at home "week days" as well as Sundays. Sunday schools are excellent in their appointed place and work. But they must not be looked upon as a kind of spiritual laundry, where children's morals may be sent for a weekly wash. Parental responsibility cannot be thus shifted.

### REMISSION OF SINS.

BY T. W. DENKNER.

THE Lord has determined that all in an unregenerated state are under sin that he might have mercy upon all. He has concluded that all who have never been brought to Christ are in unbelief. The old prophet Isaiah says, "they have all gone out of the way." "There is none that doeth good, no not one." The whole world without Christ lies under the power of the wicked one. They are all lost under guilt, condemned. The Lord came into the world to save that which was lost, not to condemn the world, but that the world through him might be saved. He did not come to save any one irresistibly, but to open up a way for all that would be saved, or to give all the privilege to be saved. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life." From the above Scriptures we learn an important lesson. First. The infinite goodness of God suggested the grand scheme of redemption. Second. The infinite will resolved. Third. The infinite wisdom devised it. Fourth. The infinite power executed it. We may regard every step in the divine procedure on the eternal purpose of God, down through the ages till sinners are saved by the blood of Christ, as a link in the chain of events marked out for the salvation of all men; but it will be necessary to inquire as to the starting-point of the plan of salvation. We assert, without fear of successful contradiction, that it commenced with John. Matt. 3: 1. "In those days came John the Baptist preaching in the wilderness of Judaea, saying, repent for the kingdom of heaven is at hand," or as the Greek expresses it *basileias* (the kingdom). In a few months the Savior entered upon his public ministry, and says, "repent for the kingdom of God is at hand," after which he calls his beloved apostles and gives them authority over unclean spirits, sending them to the lost sheep of the house of Israel. But what

were they commanded to preach? Just what John and Christ preached. Perhaps some one would ask, what did Christ and John preach? That was "Repent, for the kingdom of heaven is at hand." This is just what Mark calls gospel, for says Mark, "In the beginning of the gospel of the Son of God as it is written, behold I send my messenger before thee by which shall prepare the way before thee." "But stop," says one, "this is not the gospel." Then you contradict John, Christ, and the three evangelists. In fact, you contradict the entire revelation from God to man.

We will now proceed to show that it was gospel. We ask the question, what was John's baptism for? Says Mark, it "is for the remission of sins." What did Peter say when he preached on the day of Pentecost? Did he not say, "Repent and be baptized every one of you for the remission of sins, and you shall receive the gift of the Holy Ghost?" Furthermore, we would ask, what is meant by "in the name of Christ?" We understand by the authority. Says the learned world, you are correct; it means by the authority of. Dr. Franklin, of Cincinnati, says "the same in the name or by the authority." If Peter's language implies by the authority of Christ, was not the baptism of John by the authority of Jesus Christ? Was not John's baptism from heaven? Undoubtedly it was; but you say that John never baptized in the name of Christ. He preached faith in the coming Messiah. Did he not demand fruits meet for repentance of the Jews? Most assuredly he did. This shows that John's mission was certainly the gospel. But stop say one, the gospel never was preached until the day of Pentecost. Mark says "the beginning of the Son of God." Here we find that the evangelist calls John's mission the gospel. Now what is the gospel, says another? The gospel is the death, burial, and resurrection of Jesus Christ, says Paul in the fifteenth chapter of first Corinthians. "Moreover brethren, I declare unto you the gospel," that gospel you have received. He also says, "you stand in the gospel." What did he preach? "The death, burial and resurrection of Jesus Christ. This is what Paul calls the gospel. Luke confirms the same in the twenty-fourth chapter, commencing with the 46th verse. "Thus it is written, and thus it behooved Christ to suffer and to rise the third day, that repentance and remission of sins should be preached among all nations, beginning at Jerusalem." From the above Scripture, we argue as follows: that John preached the very same gospel that Christ and his apostles preached. This was the beginning of the gospel, for the law and the prophets were until John, since that the kingdom of God is preached, and all men press into it. We deem this sufficient to sustain our position; but says one the gospel could not have been preached until the day of Pentecost. You might as well say that Peter preached on the day of Pentecost. Time nor space will not permit us to develop this as extensively as we would wish, in fact, there are other points more important, as we started out with the theme "Remission of sins." We commence again with Peter's language, "Repent and be baptized every one of you in the name of Jesus Christ for the

remission of sins." Take another example, Saul of Tarsus, Acts 9: also the 22nd of acts: "Why tarriest thou, arise and be baptized and wash away thy sins, calling upon the name of the Lord. From the above Scripture it is very clear that the great commission is man's recovery from sin. The object of the apostles in preaching repentance and remission of sins in his name is the salvation from sin. Their whole life and labor were in view of that one object. Hearing the gospel had in view the same object, and was in order to the same purpose. The belief of the gospel had in view the same thing; man's pardon or remission of sins that man might not perish, but have everlasting life. Repentance had in view the same conversion, had the same object in view. Conversion the same object in view. What were the design of those items? The salvation of all men from sin. But I am sorry to say that a great many professors of religion are not willing to accept the truth of the gospel of Jesus Christ. They have left the gospel and plain teachings of Christ and have resorted to other means to obtain the remission of their sins. Take this man's own bench religion for an example. The advocates of this religion teach their people that there they can obtain the remission of their sins; and Peter says, "Repent and be baptized for the remission of sins." They are perverting the gospel of Christ. They place the man's own bench just where Peter places baptism. Therefore the curse of God rests upon them. We unhesitatingly say there is no salvation for such people. The Savior certainly meant what he said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned. But here again they are guilty of perverting the gospel when they say, "He that believeth shall be saved." Why not like honest men say with Peter, "Repent and be baptized for the remission of sins," or if you please in order to obtain the remission of sins, or as in the Greek, into the remission of sins, as the Savior has implied, into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost. Perhaps you are not willing to accept this rendering. If my memory serves me right this is the way Mr. McConnel accepted the above in his debate with Brother Quinter. If you are not willing to accept this rendering we will give it to you a little plainer. We will take the first proposition as the model. Baptizing them into the name of the Father. This we claim is a complete proposition, whatever is contained in it, according to the rules of grammar, is understood or implied in the second, therefore baptizing them into the name of the Son. Here we follow the well established rules of grammar and form the second proposition after the model of the first; we also follow the same rule and say, baptizing them into the name of the Holy Ghost.

### ALMOST PERSUADED.

BY JESTINA MILLER.

"Then Agrippa said unto Paul, almost thou persuadest me to be a Christian." Acts 26: 28. No doubt there is not a person of mature age who reads this, but who at some time in his life, has said in his own heart when listening to the sacred word held forth by God's messenger, "Almost thou persuadest me to be a Christian."

Unconverted reader, when the spirit is striving with you, and trying to woo you back from the paths of sin and folly, you should not push it aside until a more convenient time; if you do this, you are claiming time that is not your own, for you may never see the sun rise and set again. Christ is ready to receive you now. Now is the accepted time; now is the day of salvation. 2 Cor. 6: 2. The spirit may never strive with you again as now. You are almost persuaded to be a Christian. Why can you not become fully persuaded? Is it because you want to be a better person before coming to Christ? Is it because you cannot break off from the vain and foolish customs of the world? Or have you found many other excuses for not yielding? God will not accept your excuses. It is our duty to love God, and keep his commandments, above all other duties. You will not grow better by staying out of the fold. "Christ came not to call the righteous, but sinners to repentance." Now if you are not serving God, you are classed among the sinners, and such he seeks. If you will hearken to the still, small voice and become a child of God, you will take no delight in worldly pleasures. If the tempter presents himself, go to God in prayer, Christ will help overcome every difficulty. Almost at a place is not there. How would death find you if you should be called from time to eternity without a moments warning. I answer, "Almost, but lost."

Oh, how mournful are the following lines,  
 "Almost persuaded," harvest is past,  
 "Almost persuaded," deen comes at last!  
 Almost cannot avail,  
 Almost is but to fall!  
 Sad, sad that bitter wail—  
 Almost, but lost."

If you continue in sin, you may have to exclaim when doomed to die, "The harvest is past, the summer is ended, and my soul is not saved. Oh, how sad that would be!

I know how to sympathize with you. I stood "Almost persuaded" a long time. The struggle was great, but thanks be to God I gained the victory through sincere prayer. Oh, what sweet peace I then enjoyed. The words, "Almost, but lost" did not haunt me any more. Those words seemed to be ringing in my ears all the time that I stood upon the threshold of the church. Open the door of your heart and permit Jesus to enter.

Therefore to him that knoweth to do good, and doeth it not to him it is sin. James 4: 17.

My hearts desire and prayer to God is, that you will become fully persuaded, accept Jesus, and be saved.  
 Deep River, Fowleshook Co., Iowa.

FEET-WASHING.

BY H. H. MILLER.

FEET-WASHING is based on the plainest principles and reason of the gospel, because the precept and example of the Son of God is the highest authority in heaven and on earth. He gave it in the assembly of the apostles, in all the plainness that is possible by command and example. It cannot be wrong for the disciples to follow their Master. It is evident that the Spirit of God led them to obey the will of the Father, and by all fair interpretation it is safest for the disciples to follow the same Spirit in the same obedience.

There are objections brought against

this ordinance as there are against all others. But we should watch carefully all the objections brought against any ordinance of the gospel, for this is the way in which "the commandments of God have been made void by the traditions of men." One objection to feet washing is, that it was done before the day of Pentecost. This is true in fact, but the fact does not set the ordinance aside, because the apostle John taught it by the Spirit long after the day of Pentecost. If he taught it by the Spirit after that day, it is evidence that we should teach it by the same Spirit and Paul writing to Timothy after that day enjoins it by a penalty, depriving the widows of the highest favors in the church if they did not obey it. If there was any weight in the argument, that feet-washing was instituted before Pentecost, these facts show conclusively that it was not sufficient to prevent these inspired men from teaching it.

It is said the apostle never taught it after the day of Pentecost, but the facts show they never taught it any other time, for all they ever wrote about it was after Pentecost. And they refer back to the Savior for the proper order and institution of feet-washing, as they do for the proper mode and order of baptism and the communion. Hence this argument as against feet-washing would set aside the formula of baptism given by the Savior, and his order of observing the communion. It is plain that these objections to feet-washing would change the form of baptism, as given in the name of the Father, and of the Son, and of the Holy Spirit, into something less, because they too, were given before Pentecost. This mode of argument cuts off the precepts and examples of our Savior, and adopting systems of founding the church on the apostles instead of Christ. The apostolic keys succeeded by papal keys is the ultimate of such error. The apostles nowhere intimate that the teaching of the Savior should be ignored and theirs preferred, but always the reverse. "Him shall ye hear in all things whatsoever he shall say unto you;" and, "for I received of the Lord \* \* \* that in the same night in which he was betrayed," &c. Now the apostles refer the people directly to the Savior, as the Master and teacher, never assuming any right to change from his teaching as these arguments presume to do.

When the courts in our country refer to the constitution as the apostles do to Christ, it proves that the constitution is law to them. Who would ignore the constitution as the apostles do to Christ, it proves that the constitution is law to them. Who would ignore the constitution because the court did not repeat every word of it when referring to it, or because it was written before the court was organized? Who would say the court has a right to change any part of the constitution on which it is founded? Certainly none would presume so much, yet it is the precise nature of these arguments against feet-washing.

BENJAMIN FRANKLIN'S EPI-  
 TAPH AS THE EXPONENT  
 OF HIS FAITH.

(Copy, from the Virginia Missionary of August 12th, 1880).

A CORRESPONDENT of the *Inter-Ocean* not long since sent the following comment upon Ingels' claim that Benjamin Franklin was an infidel: "As Col. Ingels' appears to be trying to appropriate our old and esteemed friend, as a recruiter for his infidel doctrine, let me call his attention, through your widely circulated journal, to the

following epitaph, written by himself for himself:

'The body of  
 Benjamin Franklin,  
 Printer,  
 Laid here first for worms,  
 Like the cover of an old book,  
 Its contents torn out and strapp'd  
 In to lastering and spilling;  
 But it will  
 (As he believed)  
 Appear, in a  
 New and more beautiful  
 Edition, corrected and  
 Amended by  
 THE AUTHOR.'

AT THE FOOT OF THE CROSS.

BY G. H. BALDADON.

John Y. Snavely, My Very Dear Brother.

YOUR noble Christian letter of last week came yesterday, and found me in unusual distress. I thank God for your inspiring words relative to the cause of Christian missions, and the absolute necessity of crucifying the flesh. Alas, how casually minded we are all inclined to be. The word "flesh" reaches very far in the Scriptures, so that our very thoughts, desires, and imaginations are tainted with it. Adam and Eve had to be carnally minded before their sin took an outward carnal form. It is a rare attainment to have the "life so hid with Christ in God," that our hearts and minds be kept by the very power of God which possess all understanding. I have naturally an ardent, enthusiastic, fearless temperament, and am low difficult it is always to distinguish between the impulses of the Holy Ghost and those of the natural disposition. I have long since become satisfied that world is the deception in the Brotherhood in this matter. I am just now under the deep inward probing of the Holy Spirit, and see how little I have yet learned, and what a babe in Christ I still am. Christ came to "save His people from their sins," and the great work of the Spirit is to make us sensible of sin in its essential nature, and how radically it is overcome. I glory in the principles which I have for years endeavored to proclaim and elucidate, and am not afraid that the gates of hell shall prevail against them. God is their voucher, and they have the stability of His Throne. But I wish I had dealt less in adverse personality. In this line we are almost sure to forget our high calling, and slide into ourselves in the spirit and form of our work. If I am to live longer to wield my pen, I do not intend to be less bold and uncompromising for the Cross of Christ, but less flesh-rolling, tempering in my personalities. But my soul is often so profoundly stirred by the daring details of the fundamental truth of the Incarnation, and the cool, arrogant discount of the Cross, that my whole nature is on fire with eagerness to take the part of Jesus and defend his dishonored cause. Then, ere I am aware, I cross the bounds of Christian courtesy, and get on my strokes with undue severity. O Brother, what a glorious thing it is to be a Christian—to bear derision, and spitting, and calumny for the truth with the meekness and forgiving spirit of the Son of God. O how intently we should ever be "looking unto Jesus" as he stands in calm and holy silence under the scourge and scorn of his enemies in Pilate's judgment hall. He that lives Jesus, from the manger to the Cross, will be His joint heir in the wealth of God's boundless, everlasting treasures.

TRUST IN GOD, AND DO RIGHT.

BY ADAMISE HOWMAN.

COURAGE neither do stumblen,  
 Though thy path be dark as night,  
 There's a star to guide the humble;  
 "Trust in God, and do the right."  
 Let the road be rough and dreary,  
 And the end far out of sight,  
 Foot it bravely strong, or weary,  
 "Trust in God, and do the right."

Perish policy and cunning!  
 Perish all that fears the light!  
 Whether losing, whether winning,  
 "Trust in God, and do the right!"

Trust no party, sect, or faction;  
 Trust no leaders in the fight;  
 But in every word and action,  
 "Trust in God and do the right."

Trust no lovely forms of passion;  
 Friends may look like angels bright;  
 Trust no custom, school, or fashion,  
 "Trust in God, and do the right."

Simple rule, and safe guidance,  
 Inward place, and inward might.  
 Six upon our path abiding,  
 "Trust in God, and do the right."

Some will bade thee, some will love thee,  
 Some will flatter, some will slight;  
 Cleave from man, and look above thee,  
 "Trust in God, and do the right."

FORGOTTEN CONGRESSMAN.

HOW ephemeral is political fame! Among the thousands who figured in their day as senators and representatives of Congress, the names of but few are familiar to the present generation. Clay, Webster, and Calhoun made as impress on the history of their country, which, perhaps, will never be forgotten. The class of statesman standing next to them in ability are even now almost faded out of the public mind. John F. Smith, of Georgia, was one of the most accomplished off-hand debaters that ever appeared in the United States Senate; yet how few of the 48,000,000 of people now dwelling in this land of ours know that such a man ever lived. William C. Preston, of North Carolina, was an orator of great power and a senator who reflected honor on his State. After his death, how soon was he forgotten. Webster's reply to Robert J. Hayne is likely to keep his (Hayne's) memory fresh in the mind of the reader. Otherwise he would have been lost to the recollection of posterity. Yet he was one of the most brilliant men of his day.

William T. Berry, of Kentucky, was one of the most eloquent of men, and played a conspicuous part in the politics of his State. It is safe to say that a large majority of the present voters are not apprised of the fact. Felix Grundy, of Tennessee, was noted for eloquence at the bar and in the halls of Congress. It is only the political student or the survivors of the era in which he cut his most prominent figure who know anything about him. Marylind kept Gen. Sam Smith in Congress thirty-nine years, and we venture to say that thousands of the politicians of the present day never heard of him. The same may be said of Nathaniel Macon, of North Carolina, who represented that State in Congress thirty-seven years. We might go on and specify a score of others, equally talented and influential in their day and generation, who are but seldom thought of beyond the precincts of their blood relations. If such should be the fate of these distinguished politicians, what is to become of the men who are now strutting on the political stage? A large majority of them will not be remembered five years after they have been consigned to private life. Such is political fame.—*Louisville Courier Journal.*







HOME AND FAMILY.

Headache, love your wife. Wives, submit yourselves to your husbands...

CALLING THE ANGELS IN.

We mean to do it. some day, some day. We mean to awaken this favored race...

HELPS

IN WORSHIP WEEK-DAY LIFE.

BY REV. A. J. MILLER.

I WRITE to help you, if I can, in your personal life. You are cast in the midst of experiences that continually worry you...

The question is this: How do you grow along the length and breadth of your path, without leaving your poor heads and feet torn?

First, your life is to be lived in just circumstances in which you now find yourself. You cannot at present change your surroundings.

The second thing for you to ponder is, that you live the place in which you are. You live in your present position as a husband in this world.

more for trees than for his children? He planted you amidst the experiences and circumstances in which your life will grow and ripen the best.

There is a little fable which says that a primrose growing away off by itself, in a shady corner of the garden, became discontented as it saw the other flowers in their gay beds in the sunshine, and begged to be removed into more conspicuous places.

The next thing for you to ponder is, that you live a beautiful life in the midst of your present circumstances. When God puts you in a thing, and you are in it, you are in it.

GENERAL Garfield's career illustrates a remarkable degree the possibilities of a man in a story to one born with a vigorous brain in a strong and goodly land.

THE REPUBLICAN CANDIDATE. GENERAL Garfield's career illustrates a remarkable degree the possibilities of a man in a story to one born with a vigorous brain in a strong and goodly land.

You must resolve, then, that you will never experience defeat, nor will you ever witness the fall of your Lord; that you will regard your provocations, annoyances, and all your hardships and trials, as penance-lessons in the application of your Christian knowledge.

You must resolve to do it. No one, not even God, will do it for you. Heaven does not put features of beauty in our lives as the jeweler does in clusters of diamonds.

THE REPUBLICAN CANDIDATE. GENERAL Garfield's career illustrates a remarkable degree the possibilities of a man in a story to one born with a vigorous brain in a strong and goodly land.

MAN TO BE LOVED.

THERE are some men whom it is always a delight to meet, whom we grapple to, on our hearts as with "hooks of steel."

THEY are men whom it is safe to trust and commend. These are men who have opinion and are not afraid to express it, they are men who do not fear to say "yes" or "no" or "perhaps" or "I don't know."

THE REPUBLICAN CANDIDATE.

GENERAL Garfield's career illustrates a remarkable degree the possibilities of a man in a story to one born with a vigorous brain in a strong and goodly land.

SUNSHINE.

DO you ever notice what a different aspect everything wears in the sunshine about it does in the shadow? And did you ever think what an analogy there was between the sunshine of the cloudless skies and the sunshine of happy life in the hands of the Lord?

do not, in a greater or less degree, have an influence over the earthly happiness of others. The sense of contributing to the pleasure of others augments our own happiness.

OUR BUDGET.

Rev. R. J. Adcock, the famous honey man of Modesto, California, has at the present time three hundred and forty five acres of bees, and from these bees has already taken eight tons of comb honey since Christmas last. He expects to take at least two tons more before the close of the year.

The Chicago Tribune tells of a tree in California, which it is said to contain 57,000 feet of sound hick lumber. It took five men twenty-two days to cut it down. The stump has been smoothed off, and there is room enough on it for thirty-two persons to dance four sets of cotillon all the time.

The Boston "Post" says "Fifty thousand dollars in bonds and ten thousand in land building facilities, have been raised to build in Wills, Conn., a hospital for the treatment of women who have been ruined by alcohol and opium.

The German Government is about to assume complete control of the railways. We are glad to see that the German Government is about to assume complete control of the railways.

Careful crop-reports from all parts of the West and North-west show that the prospect of the wheat harvest are excellent, both in respect to quantity and quality. The average is much larger than last year, and the yield particularly in the North-west is the best for years.

Byronus shall come renovated under British rule with better law, more widely diffused education and diversified industries.

The British railway project of the Rockwell canal to Jerusalem, a Venetian Jew has given 50,000 francs to establish an agricultural school in the Plain of Sharon. Sir Frederick Goldsmid, president of the Board of Jewish Affairs, has in times past befriended the Turkish Jews, and has projected from Jerusalem to connect the same with a railroad for the Ephraim Valley.



FROM THE CHURCHES.

Ann they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. Matt. 13. 5.

VIRGINIA.

Hylon. On the 4th inst, the brethren and sisters convened together in our house of worship... By request, Bro. John Shultz and myself met with the dear members near Clarence, Ohio...

A NEW ORGANIZATION.

BY request, Bro. John Shultz and myself met with the dear members near Clarence, Ohio, on the 10th inst. to assist in organizing a church. Quite a good representation of members were present. The organization was effected by the choice of Bro. John Shultz as presiding elder...

NOTICE.

WHEREAS Bro. A. Foyra (minister) and sister, Mrs. H. J. Foyra, of the Brethren Church at Lorain, Kansas, have moved away, therefore the brethren in church council considered it advisable to change the name of our church organization from Lorain, to Eden Valley, this being the name adopted by the community for the valley where most of the members of our organization reside...

ANNOUNCEMENTS.

- LOVEFEAST: 25. At the house of Frank Barshart, near Centropolis, Franklin Co., Kansas. 26. Peshobv church, Kansas. 27. In the Brethren church, Gage Co., Neb. miles south-east of Beatrice at 2 P. M. 28. Marion congregation, eighth mile east of Marion, Ind. at 4 p. m.

23. Spring Creek, Kosciusko county, Ind. 24. Beaver Dam, Macrae, W. Va. Nov-15, Hudson, Illinois. The brethren of the Crooked Creek congreg. Union, Washington Co., Iowa, will hold their Love-feast on the 9th and 10th of October...

The Antioch congregation, Indiana, has changed the time of their communion meeting from Sept. 23rd to October 9th, commencing at 10 a. m. D. L. BERRY. There will be a Love-feast in Mt. Elm church, Adams county, Iowa, October 9th. D. G. GOSCHER. Milanite congregation, Platt county, Mo., October 16 at 3 p. m. D. B. GIBSON. The church of Cedar Co., Iowa, will hold its Love-feast on the 9th and 10th of Oct., four miles west of Tipton, at 1 p. m. S. V. MURKIN.

The Love-feast at Eagle Creek church, Hancock county, Ohio, will be held on the 19th of October, 4 p. m. S. T. BOSEMAN. The brethren and sisters of the Elkhardt Valley church, Elkhardt county, Indiana, will hold their Love-feast on the 19th of October. F. FERENCZEK. The Nevada church, Vernon Co., Mo., will hold their Love-feast on the 23rd of October, at the home of Bro. S. Clerk's two miles north-west of Nevada. The members of the Cedar Creek church, Cedar county, Mo., will hold their Love-feast at the home of Bro. Crawford Byrnes, four miles north of Cedarville, on the 10th of October. S. CLARK. The Col. Cedar church, Fulton county, Ill., will hold a Love-feast on the 23rd and 3rd of October, to commence at half-past 10. JACOB NAGREY.

News Items.

-A gentleman has recently made the trip across Europe on a velocipede, making a daily average of about eighty miles. -The President on his trip across the continent, refused to accept the hospitality of the Mormons, whereas they are very indulgent. -The car of Jurgensman and his down through the streets this year, and the omission during this ceremony for twelve years. -A stream of lava is issuing from Mount Vesuvius, near the new railway to the crater. Some prominent visitors have been injured. -N. J. took his 490 employees on an excursion to Long Branch, all under full pay. His hands have never struck. -Within twenty-five years, more than thirty persons have gone over Niagara Falls. Last summer seven went over, four on the American side and three on the Canadian. -The whole number of students in the Colleges of the United States last year in the collegiate courses was 30,398. In the preparatory departments there were 27,000. -The world's fair for 1883 is to be in New York. Commissioners have already been appointed in most of the States, and they held their first meeting in New York City last week about one hundred being present. -The Cor. of Russia lately traveled by rail to Livadia, and on the route two mines were discovered. During his journey 8,000 passengers and 40,000 troops guarded the road night and day. -The Indians at White Earth Agency, Minn., are demonstrating the success of the peace policy, and have harvested 40,000 bushels of wheat, 10,000 bushels of corn and a variety of small crops. -The soil of the largest church in St. Petersburg is covered with gold a quarter of an inch thick. It is computed that in Russia there is gold enough thus lying idle to pay the public debt.

-Yan Phoo Lo, of China, carried off the first prize in English composition at the Hopkins grammar school; in New Haven, and gained the highest rank in this year's graduating class. -For so far as can be learned from the Pacific, the orange crop never looked better. The trees were so full of fruit as last year, but the quality and price will be good. At present, good oranges are worth from \$40 to \$50 per thousand.

-Lute dispatches from Jamaica state that that island has been almost imperished by the cyclone of August 18. Several persons were killed. For miles along the coast not a green leaf is to be seen, and twenty years will be required to restore the island to the condition that existed before the storm.

-September 6, an explosion occurred in the Seaham Colliery, near Durham, England. Between 250 and 300 persons were in the pit at the time of the accident. Many were rescued, but the latest official statement places the number of killed at 147. It is estimated that there were 400 holed and buried in the mine. -The work on the Hudson River tunnel, in which the corpses of twenty workmen are entombed, has reached such a stage of progress that hopes are entertained of the dead bodies being recovered during the ensuing week. The disaster occurred during the latter part of July, and all efforts to recover the bodies have been futile. -Work has now begun on the ship canal across Cape Cod. This will save ninety miles in distance and eight hours in time between New York and Boston. Besides the estimated annual loss by shipswrecks around the Cape of 6,000 tons of vessel property and from thirty to forty lives. The canal will be 14 feet wide at the top, with an average depth of thirty feet.

-No modern instance is on record of a man's life reaching 150 years, but the fish named the pike has been known to live for 167 years, and a carp for 300 years. Whales have been supposed to live from 300 to 400 years, and elephants about 100 years. A tortoise which died in the Bishop of Peterborough's garden in 1621 was more than 200 years of age. Parrots have been known to live for upwards of a century, and pelicans, geese and cranes have exceeded the period of life allotted to man.

-More miles of railroad were laid in the United States the past year than in any previous year since 1873. The "Railway Age" in the Bishop of Peterborough's garden in 1621 was more than 200 years of age. Parrots have been known to live for upwards of a century, and pelicans, geese and cranes have exceeded the period of life allotted to man.

BIBLE SCHOOL ECHOES.

BIBLE School Echoes" is designed for the service of songs in the general department of church service. It is designed to elevate the music of the Sunday-school above the frivolous character of many of the Sunday-school songs in vogue, and while interesting the young, to cultivate their taste in the direction of that which is higher and purer in poetry and music. The tone of the book is religious and devotional,—has none of the military element in it. The melodies are graceful and well arranged, without any straining after odd originalities. PAPER COVER. Single copy, postpaid, ..... \$1.00 One dozen ..... \$5.00 One score ..... \$9.00 BOARD COVER. Single copy, postpaid, ..... \$1.25 One dozen ..... \$7.50 One score ..... \$14.00 Two ..... \$12.00 Address BRETHERN AT WORK, LANARK, ILLINOIS.

W. U. R. TIME TABLE.

Take here, Lanark, Ill., departure, and address. Day Express WEST BOUND. 8:00 P. M. Express EAST BOUND. 7:30 P. M. Day Express WEST BOUND. 8:00 P. M. Express EAST BOUND. 7:30 P. M. Passengers for Chicago should leave Lanark at 12:30 P. M. run to the Western Union Junction, etc. Passengers for Chicago should leave Lanark at 12:30 P. M. run to the Western Union Junction, etc. Passengers for Chicago should leave Lanark at 12:30 P. M. run to the Western Union Junction, etc.

Conto. Our council meeting passed off pleasantly. We have had no increase in the church lately, but we still trust in our God. He will be glorified Christ,—still prevailing toward the mark for the prize of the high calling of God in Christ Jesus. JACOB NEBLEY.

A LETTER.

S. J. HOSKING. DEAR BROTHER:—I learn from our Corresponding Secretary, Bro. M. Lichty, that you have informed him that the good people of Lanark have some goods gathered up to send to the brethren in need in relieving them in their destitute condition. Such news gives joy to many hearts. Perhaps none that have not been here and know for themselves the destitution among the people that can truly realize our situation. We were left without anything to get provisions and meat there. Twenty-one counties are included in the district covered with the awful drought; 15,263 families left without food. Think of it! Poor people, no means on hand, some coming. Thousands have gone back East to get a living. Thousands more are here yet clinging to all they have of this world's goods, holding to their land almost with a death-grip, saying, "We want a home of our own." There are 900 souls in our own county and we are holding on the chains of the people for a living. Oh, how hard the brethren have worked to get supplies to save suffering! No other society in the counties named that is doing so much in relieving the needy as the Maple Grove Society. The counties central committee is to get provisions and meat there, they cease back discouraged and say, the Danbaks are the only people that can get aid. We have no agent out, and have only one out in little white. We have had to cut our society on a nearer the church in order to save the church, and our wants are now only temporarily supplied. The railroads here in Kansas have broken their contract twice; we are now arranging the third time with them, and the



# Brethren at Work.

Vol. V.

Lanark, Ill., Tuesday, September 23, 1880.

No. 39

## GENERAL AGENTS FOR THE BRETHREN AT WORK AND TRACT SOCIETY.

B. T. Sherman, Tremont, Ohio. Dr. Bernard, Easton, Pa.  
 Dr. H. H. Brown, York, Pa. Dr. Paul, Towson, Md.  
 Dr. J. S. Young, Lehigh, Pa. Dr. J. S. Young, Lehigh, Pa.  
 Dr. W. L. Taylor, Mt. Morris, Ill. Dr. J. M. Gandy, York, Pa.  
 Dr. W. E. Miller, Columbia, Mo. Dr. J. M. Gandy, York, Pa.  
 John W. Miller, Mt. Morris, Ill. Dr. J. M. Gandy, York, Pa.  
 Dr. J. M. Gandy, York, Pa.

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FOURTH PAGE.—History of Adam and Eve. Commentary. To Our Agents. Infidel Inevitability.

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EIGHTH PAGE.—First A.M. Church, Dr. Dura, Indiana, Loraine, Ill. London, Iowa, Salem, Oregon, San Francisco, California, Report of Special District Meeting, A Good Move.

## CURRENT TOPICS.

The Harmony of the first African Baptist church, Richmond, Va., has of late been disturbed, and some seven hundred members will "draw out" and start a new church. That will leave nearly four thousand in the old church.

It is calculated that the ten million barrels of beer reported by the Brewers' Congress as having been sold last year would have filled a canal five feet deep and twenty-one feet wide, extending from New York to Philadelphia, and that it would take a pump throwing thirty gallons a minute twenty-one years to pump it dry.

An instance is recently given of a pastor who hesitated to dwell upon missionary themes because he imagined his people did not like to hear such topics. He asked for some aid in stirring them up. A few days after some of these very people, not knowing what had been said, asked for similar help in stirring up the pastor.

The mission work in foreign countries is being pushed with much energy. An exchange states that there are thirty-three missionary societies at work in Africa, and there are 75,000 converts belonging to the Protestant churches, with an outside population of 250,000 under their influence.

There are hard times. Our nation is spending more for intoxicating drinks than all the bread it eats, all the clothes it wears, all the books it reads, or all the churches it has ever built. If every one of its accused drinking saloons could be shut up and every bottle smashed forever, we would have good times in thirty days.

New York is about to produce a Passionplay, or a dramatic representation of the closing scenes in the life of the Savior, his trial, death,

etc. To us, it is surprising. To toy and trifle with such a theme for amusement, betokens a levity that is too gross even for the modern stage. We may judge of the elevated character of the play, when all that is high and grand in dramatic art is crowded off the stage by "sage ministry" and representations not more than one grade removed. Many of the well-meaning investors of Christ in the pulpit are satisfactorily misled. Hearers spare us the sponges of actors and buffoons.

It is said that a Southern Methodist Conference declares "that church festivals do not develop the grace of liberality, but are detrimental to the spiritual interests of the church." The *Index* is glad that the Methodist brethren have taken such a stand, and says it will use its influence to induce Baptists to follow their example. We think the *Index* ought to be circulated among the Baptists up North. It will have considerable work to do in that direction up this way.

No less a man than Joseph Cook thinks that it may turn out to be exact that Spiritualism is only "a rediscovery of the ancient art of consulting familiar spirits." Many other men of superior minds and finely educated have thought the same. Says he: "The power of communicating with familiar spirits is known, on Biblical evidence, to have been a reality among men acting under natural law." And again he says: "There was not in antiquity a single false religion that did not appeal for its authority to what the Bible calls familiar spirits, as the source of its confidence that a revelation had been given to it." He thinks, however, that as wonderful as any such communications may be, however strange and beyond human power the phenomena, they are in accordance with natural law, simply superhuman but not supernatural, while the miracles of the Bible are all supernatural.

Solomon said there was nothing new under the sun. At Nuevitas, not long since, there was discovered a brass relief representing a fight of balloons, the work of artists, say three thousand years ago. By-the-way what an immense city this capital of the great Assyrian Empire must have been; according to classic writers it was more than sixty miles in circumference, with walls a hundred feet high, and broad enough for three chariots abreast. This wall was furnished with fifteen hundred towers, each two hundred feet high! It was destroyed six hundred years before Christ, by the united armies of the Medes and Babylonians.

## MISAPPLICATIONS.

BY D. P. SAYLER.

I WILL give the widows mite, is a common expression by many persons when called upon to contribute for church, or other Christian purposes, which is not only a misapplication, but is actually libel on the poor widow, of whom the Lord said, "Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury," and proceeds to assign the reason; "For all they did cast in of their abundance; but she of her want cast in of her abundance, even mite as her living." Mark 12:44. Now upon that principle of right dare any one who gives of his surplus compare himself with this poor widow when he gives but a small percentage of what he has? I am not writing to find fault with any one giving much or little, but let each one give as he may feel disposed; let each be perfectly persuaded in his own mind. But what is given let it be given cheerfully, not grudgingly, but of a ready mind. Let them not say "we will give the widows mite," unless it be given as she did, "give all that you have, even all your living."

Again, in support of a paid ministry the minister's wife and children are made a plea for the necessity of it; and then refer to Paul for precedent and example to sustain them in their demands, saying that on several occasions Paul received substantial aid from the church upon what principles of justice can this be made a plea for support of the ministers wife and children. Did Paul saddle the support of wife and children on the church while the Lord sent him far hence to the Gentiles? Again, was this help money, or was it food and raiment? He says, "But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of sweet-smelling sacrifice acceptable, well pleasing to God," Phil. 4:12. I am doubtful whether these things were money. The rusty smell of silver or copper is not a very sweet odor, but the smell of well prepared food to a hungry man is. When Paul was with Gaius many had no need of help from others. But when he was where he was like a lamb among wolves, and was made as the fifth and sixteenth of each, a spectacle for the world, for men, and for angels to look at; having in perilous circumstances false brethren. These brethren had will to minister to his wants, I presume if they had not he would have perished. I don't think money would have been any service to him, if he would have had it, I am doubtful whether he could have procured the necessities of life for it. Men who had bound themselves together under an agreement to eat or drink until they had killed him would have poisoned his food if they could have had access to it.

I much prefer to hear Paul referred to as saying, "It is more blessed to give than to receive." "And labor, working with our own hands." "And Paul dwelt two whole years in his own hired house, and received all that came in unto him." Scriptures like these are cheering to us.

The priests living from the altar service is referred to in support of a paid ministry, which I will only say, under that economy the tribe of Levi from whom the priests were, had no inheritance in the land of Canaan, and the altar service amounted to something that I think entitled them to their food and raiment. What the lambs, and kids, and bulls, and rams, had to be slaughtered not only by the hundreds and thousands but by the hundreds of thousands, the blood and all properly disposed of, and all the offerings disposed of, was a yoke the apostles said was too heavy for our fathers to bear. But now Jesus says his yoke is easy and his burden is light. Many preachers think killing a beef or having a lot of growing potatoes is too heavy for them to do. I don't know how hard work ten-making was, but I know Paul worked at it.

## RETROSPECTIVE.

BY MARY C. MILLER.

IN the time of Christ I wonder who the progressive party and who the conservative party and also the middle one were in the Jewish church? And in the time of the prophets and kings who were they of the different parties, and when had back a little farther in the times when the judges ruled Israel?

By reading the Old Testament we find that people in those days, far back toward the beginning, were much like they are now, very much inclined to forget God and his goodness to them. Let us examine their history for a few thousand years back. Even as far back as Moses we find that the great mass of the people were easily persuaded to go astray from the Lord, and especially so some of the head ones who had fallen in and lead off. Who would have thought that Aaron could have been persuaded

to make a golden calf to lead them, so soon after the Lord of heaven had separated the waters of the Red Sea and allowed them to pass over safely, had drowning their enemies in their sight. Such is humanity. It is good for us that we have a useful God, or the race would long ago have perished and become extinct. God thought of consuming them all except Moses, but Moses besought the Lord, and he repeated of the evil which he intended to bring upon them. "And the Lord said unto Moses whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee; behold, mine angel shall go before thee; nevertheless, in the day when I visit, I will visit their sin upon them." On what a loss they will sustain for being so fast to pattern after other people and not having faith in their own God; and when the spies brought in their report, what a time they had. "And the Lord said unto Moses, how long will this people provoke me? and how long will it be, ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." But Moses prayed for their lives and God hearkened unto him for he was a meek man, for he did not seek his own glory, but worked for the good of his people. Yet God kept them in the wilderness. But there were two parties, which party cared for the present, and the conservative, or those who were considered more moderate in going to the extreme. Was it the party that wished to go back to Egypt, that longed for the things they enjoyed when they were there? or was it the party that believed God and took him at his word? As for the third party, I presume they believed, either to one or the other of the two. Then in the case of Korah when he was destroyed and the people murmured, where were the people? and whose prayer again saved them from destruction?

"Naxos how it was after the people had kings to rule over them. Soon Israel was something divided and "Samuel came no more to see Saul, but he mourned for him." Which was the progressive and which the conservative? We read that after David ascended the throne, there were some three years in session. So David inquired of the Lord and the Lord said "It is because of Saul and his bloody house, because he slew a people whom he should not in his great evil." Which party did Saul belong to? Then there was Ahab and Meeah. Ahab believed the false prophets, but they flattered him. He did not want Meeah because he always prophesied evil concerning him, and he hated him. Which party did Ahab belong to, and which Meeah?

Then there were Abimeah and Eliphaz which belonged to different parties, but both were Israelites. Then John the king slew all the prophets of Baal, but departed not all the prophets of Jerusalem who made Israel to sin." Perhaps he was half way between the two extreme.

When Christ came some knew him and some did not. The shepherds knew him and the wise men from the East, also Anna in the temple and Simeon, then all knew him and did know to the great King of Israel; but there was another party who did not seem to know him, and yet they claimed to be the sons of God, saying that God was their Father. It seems strange that they were not acquainted with Christ, yet claimed God to be their Father. They must have lived a long distance from their Father but not have been acquainted with his only beloved Son. They might have traveled pretty fast, but got about of their Father. Surely there was something between those who kept them from recognizing each other. Christ told them that he and his Father were one; if they had known his Father they would have known him also.











Religious Gems.

—People's intentions can only be decided by their conduct. —That which makes death so dreadful is the consciousness of sin and the fear of damnation. —Did you ever see a man who habitually tells all he knows, who did not verily repeat himself? —To rejoice in the happiness of others is to make it our own; to produce it is to make it more than our own. —Did you ever see a man who talked much of himself who did not have a poor subject for his conversation? —Sinners are perishing daily and hourly, and yet there are thousands of professing christians who are doing nothing to save them. —There are truths which some men despise because they have not examined, and which they will not examine because they despise. —Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension. —Prejudices are notions or opinions which the mind entertains without knowing the grounds and reasons of them, and which are assented to without examination. —He who makes a great fuss about doing good will do very little; he who wishes to be seen and noticed when he is doing good will not do so long. —The great purpose of all good education and discipline is to make a man master of himself; to excite him to act from a principle in his own mind; to lead him to propose his own perfection as his law and rule. —A miserly, rich old man, on being rebuked for his parsimony, replied, "True, I don't give much; but if you only know how it hurts me when I give anything, you wouldn't wonder." That's the trouble with all of them. —Here is a good one: "If we are to live after death, why don't we have some certain knowledge of it?" said an old skeptic to a clergyman. "Why don't you have some knowledge of this world before you come into it?" was the cause reply. —There is some place in which we may all work—rich and poor, young and old. Coveting earnestly that best of all gifts, love, we cannot be long in finding opportunities. While those endowed with great intellectual abilities are grappling with deep questions and interests that excite themselves to matters of mind and thought, gentle, loving souls are bringing up deep thoughts into the mind of childhood, and leading the young heart into the way of life. —Some persons are good illustrations of what it is not, when they think every wish and desire of their mind and feelings must be gratified. The gratification of self in everything, in every preference and want, in all their opinions and notions is the opposite of self-denial. It is seen in a self-will, self praise, and all manner of selfishness. It is seen when the minister wants all the praise and honor to himself. It is seen when they want all the authority and rule in the church. It is seen when a member wants the whole church to submit to him in every matter of expediency. But it is far more selfish in making trouble to one's self and all around him.

GRANDMOTHER

BY JAS. Y. HEPNER. I AM old and weary. On my journey still. All the world is drier. And my days are still. How I shall most wonder In this vale of weal, Gaining over yonder Where I hope to go. I deserve no better Than I have a father; Care that like a father; Me no more relies. Will not last forever In this cold retreat, And I hope they never Will their woes repeat. Children's children gather At my weary knee, And I often wonder Would no children see. When I think what arouses Some of them will feel, And what dark to-morrows Over them will steal. I am old and weary With the cares of life, And my path is dreary With my daily strife; 'Twill not be much longer Ere to a strife shall cease, For my path grows straighter— Jesus is my friend.

BLASPHEMY AGAINST THE HOLY GHOST.

BY MICHAEL MOOREHEAD.

IF any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say he shall pray for it." Now brethren, when men become so hardened in sin that they speak evil of the Holy Ghost, and blaspheme that holy and worthy name that is given unto men to comfort and lead them into all truth, can they, should they ever obtain forgiveness? Is it not the sin unto death? Theological dictionary, on page 432, Buck says, the "unpardonable sin is the denial of the truths of the gospel, with an open and malicious rejection of it." Can thine trust? If it is, all that are out of Christ are sinning against the Holy Ghost; and this agrees with Brother Rowe's position.

But let us hear Buck further. "The reason why this sin is not forgiven, is not because of any sufficiency in the blood of Christ, nor in the pardoning mercy of God; but because such a commitment never repents, but continues obstinate and malignant until death." If the above is true, who can be saved? For all that are out of Christ, by their works, openly deny the truths of the gospel, and are they then not the enemies of God? and if so, can they (according to Buck) ever repent and be saved?

Now let us see what Christ says on this sin. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." Matt. 12: 31, 32. Thus by the words of Jesus we see there is a difference between sin and blasphemy, and also a difference between blasphemy against the Holy Ghost and the Son. In the above we may include blasphemy against God as among the pardonable

sins. See Mark 3: 28, 29, 30. In the 32nd verse of the 3rd chapter of Mark, Scriba said that Christ had an unclean spirit, (verse 30), that is cast out devils through Beelzebub the prince of devils. This was blasphemy against Christ, if not against the Holy Ghost; and Christ told them that blasphemy against the Holy Ghost should never be forgiven. I conclude that whosoever speaks of the Father, the Son, or the Holy Ghost in a reviling, disrespectful, or irreverent manner blasphemes that holy and worthy name. In my humble judgment all evil speaking of the Holy Ghost is blasphemy, and there is no remission of this sin.

The foregoing is submitted in the fear of God and in behalf of the cause of Christ.

Great Bend, Kan.

THE HISTORY OF ADAM AND EVE.

BY A. H. ELLIS.

THERE is plain evidence that Adam and Eve were made by the Lord God. He made Adam in his own image and he with all else made, was good and very good. Time began with the creation, on the 37th day of September; and hence the Hebrew year commenced in the month Tisri; and the work was finished on the third day of Shebath, which is the third day of our October, according to the Hebrew calendar. Adam was placed in the garden on the third day of October.

We are told that Adam became a living soul, but was made a natural man; not spiritual; but that Christ was a quickening spirit, and that Adam was made—created before his fall, a natural man; also that he was early, because he was of the earth; while Christ is the Lord from heaven.

"And so it is written, the first man Adam was made a living soul, the last Adam a quickening spirit."

God placed Adam in the garden, on the third day of October, subject to vanity. God intended that Adam should transcend. This was all intended by the Lord God before the world began.

God made Adam subject to vanity, without Adam knowing anything about his future state; God being all-wise and holy in all his creation. Adam was to be a pattern for all the human race; subject to vanity as all mankind are subject to vanity.

By nature of the first birth we bear the image of the first Adam, which is corrupt, but by grace we are of the last Adam, which is the Lord from heaven. Adam was formed out of the dust of the ground, and was in consequence called Adam, which signifies red earth, that from a sense of his lowliness of his original he might always be humble. The tree of life which stood in the midst of the garden, was a type or figure of the last man Adam, which is Christ, indicating the remedy for sin and death, as being already provided from the foundation of the world.

God was the friend of man and held familiar intercourse with Adam. The angels frequently visited their younger brother, with a view of instructing him in many important subjects, in order that he might avoid presumption, and always preserve a sense of duty in his mind, a restraint was laid upon him in one instance, and in one only. Thus mayest freely eat, but of the tree of knowledge of good and evil, that is excepted.

It was, certainly proper that Adam should have some test to prove his obedience to God; he was therefore bound by a covenant not to violate one object under no less a penalty than banishment from Paradise. While Adam and Eve were pure, and to good fellowship with God, there was nothing to prevent them from God's presence; the fact is that God revealed himself to Adam by his personal presence. Adam saw God, conversed with him, and received his commands. God gave Adam the power of speech. It is evident that God designed that Adam should talk, and in order that he might learn to talk and understand God taught Adam himself. He told him to dress the garden; in speaking he used words that Adam could understand. God told him that he should give every living creature a name, and what thou callest them, that shall be the name thereof. God's revelation declares that before Adam transgressed, he talked with God and God talked with Adam.

Now on the third day of October when Adam was commanded to dress the garden, the trees were laden with fruit, as it was mid summer. Adam was naked, winter set in with the fall of man; there was no winter before the fall of Adam. God gave Adam wisdom, that he had a knowledge of everything under his care. The fields yielded abundantly. Adam had whatsoever he desired, he had neither care nor toil; thus Adam and Eve were blessed in Paradise, while they were yet in love with God.

Being made known to man as a God in existence, and man having become stamined in character, it was God's next work to reveal his own character and bring man to obtain a holy character like unto God's. This character was designed for Adam's welfare, to keep him in restraint for his comfort after the fall; thus he was to be the pattern of all men, also the same restraint put upon all the human race. This God did for the purpose of increasing civilization. If God had not revealed himself to Adam, man would only be one step above the brute. But by Adam we have the wisdom to believe, and to know, that there is a God who rules above, and man through the fear of God is kept in the bounds of civilization; without this faith, hope, and belief, in the existence of God, what would become of poor mortal man? But God foreknew all things, and in his great wisdom laid his plans long before the world began. This garden was a type of the heavenly Paradise, and was put in it for the purpose of learning wisdom from God. Adam's practical knowledge of the garden being in it and seeing the pleasure he saw while in that peaceful abode, and conversing with his Father, yet knowing at that time what the garden was a type of, neither did God intend he should, until after the fall; this God intended for Adam's good hereafter, that Adam being made strong to withstand temptation after he should fall.

Now it came to pass that Adam transgressed, his eyes were opened, he knew that he was naked, he understood what the garden was a type of; he knew that the tree in the midst was a type or figure of the Savior which was to come. Thus Adam was made strong to withstand temptation after he was driven from the garden, the pleasure he saw in the garden, and the loveliness of his Father toward him, led him to put his whole trust in God. Adam then saw his condition; God told him that he should live in Paradise above on condi-

tion that he served him hereafter.

That it is written that while Adam was in the garden, he represented, or his condition was as a babe in Christ. When he was driven out of the garden, his condition then was as the Christiana man, who is under obligation to God. Adam was created good as all little babes are good. As he passed out of the garden, he took the place of a man of the world, or a pattern for all mankind. He lived a holy life to God.

The animals were properly paired off: God intended they, as well as Adam and Eve, should multiply, or he never would have made them male and female. The tree of knowledge of good and evil, was planted by the Almighty, at the same time the tree of life was. So we see that the tempter was to come in the garden, and came Adam and Eve to sin. And right here in the same garden, was the tree of redemption, which we call the tree of life. So the provision for life was made before Adam sinned. Adam was to stay in the garden, but when God saw fit for Satan to come in, and tempt Eve, he caused Adam to be far off from her, so that God's law might be broken, or what God intended should come to pass. This was all for Adam's good in time to come. After Adam had sinned, he saw that he was naked and hid from God, as he thought, but God knew he had sinned, and called Adam, saying, "where art thou?" Adam heard his voice, but was afraid to answer because he was naked. God told Adam to go out of the garden. But God gave them a promise of the Messiah before they departed.

Although Adam and Eve departed out of Paradise in consequence of their transgression, yet the presence of God goes with them, and a sweet promise of regaining his favor, which consoles them in the midst of their sufferings; He clothes them with skins of animals, such as had been offered in sacrifice. Adam's first son he named Cain, which signifies possession, remembering the promise. Eve thought this child would be the one to regain Paradise. In the course of time she brought forth as another son, she named him Abel, which signifies vanity. His next she named Seth. She said this is my son in the place of Abel, with whom Cain slew. She regarded Seth as the deliverer appointed by the Almighty to regain Paradise. Adam and Eve were now fully satisfied in the promise of God, that he would be their friend to the end. Adam passed away at the advanced age of 930.

**PITCHING TOWARD SODOM.**

WHEN Lot separated from Abraham, he pitched his tent "toward Sodom." He did not go to Sodom, and it is not certain that he intended to; but while he left Abraham behind upon the breezy hills, he pitched his tent "toward Sodom," and the next thing we find of him he is in Sodom. To be sure, the men of Sodom were sinners exceedingly, and his righteous soul was vexed from day to day with their unbelief; but yet he had pitched his tent "toward Sodom," and finally we see him inside of the city. There may have been chances for money-making in Sodom. Possibly he had invested in corner lots, and thought by speculation to acquire wealth. His wife had got tired of moving around as Abraham did, and wondered perhaps how Aunt Sarah could bear it. For her part, she wanted to settle down and take some comfort. So Lot perhaps built him a house, and made what he

called a permanent settlement. But it was in Sodom. Sodom was all around him.

Let us not stay long in Sodom, but yet be stayed too long. He got out of it in a hurry; but he did not get out soon enough. He left all his wealth there; he left some of his children there; his wife looking back perchance to the fine house where she had hoped to spend her declining years, was smitten with the curse of God and left a monument of his wrath. And when Lot, old, impoverished, and lonely, found his shelter in a mountain cave, he found that the curse of Sodom followed him even there, and the shame that which vexed his soul among the cities of the plain, clung to him and covered him with unspeakable disgrace, and made him father of two accursed nations, which was excluded from the congregation of the Lord, through all generations. Gen. 19; Deut. 32: 3-6.

There are many me-to-day who are pitching their tents toward Sodom; they have not settled there, nor would they on any account think of making Sodom their home, but they pitch their tents that way, and the end is not difficult to divine. Toward Sodom at first, in Sodom afterward, then cursed with Sodom's curse to the latest generations; this is the result of pitching the tent toward Sodom.

When will men learn to beware of dallying with sin! When will they learn that pitching the tent toward Sodom is but a preparation for building a house in Sodom, and building a house in Sodom is a preparation to share in the defilement of Sodom's sins, and to eat the calamities of Sodom's overthrow! How much better to be a pilgrim with Abraham, above upon the distant hills, than to have Sodom's pride and fineness of bread and abundance of ill-health, and Sodom's shame and overthrow at last.—*Christian.*

*From the Gospel Recorder.*  
**THE SPIRIT OF RELIGION.**

BY LANDON WEST.

OUR Master, in John 4: 24, speaks of the spirit of worship, and tells us a proper spirit must be had or our offering is not accepted—it is not worship.

This at once calls for an examination of our service, if we have any inclination whatever to please the Father. Jesus said, "I do always those things that please him," and this spirit I regard as the model of worship—washed and plumed the one we love and adore. There is a service to render, but it must be given in the proper way and with the right spirit, or it is not the right service. Prayer is one service, and a very easy one, but to gain its object—to be prayed for, it must have the spirit of prayer. See Luke 18: 10, 14, and John 17.

Fasting and almsgiving are also service, in which God is glorified, but they must have the proper motive or spirit, or the service is a vain one.

Repentance is a service, or rather a change of service, but to be acceptable it must be actual, complete.

Baptism is a service to God, but it must be death unto sin, or it is not service to him. It must mark a change of relation, a change of service or work, a change of life, or it is not to be honored again. Water may cover the body, but grace must cover the soul. We must be overwhelmed in the stream that flows from Calvary's Hill, or our dipping will be vain, and will not be in the likeness of his death.

Feet washing is a service, out in the middle of the letter, but in the power of the spirit. It is love and service to man and to God.

And so of all the highway to heaven; it has its form, its power, its spirit, and its life.

**A NOBLE RESOLUTION**

WE extract the following from an article in the *Messenger of Peace*: "I am disgusted with war principles. I have ever fully experienced the evils of war in its direct forms, but I have seen, and still see, enough of its devious tating effects to decide that war is a great national evil. It certainly is at variance with the principles of Christianity, and also with the sentiments contained in the song of the angelic host at the birth of our Savior, the Prince of Peace. I am a young man about twenty-three years old. I have just entered into the field as a minister of the gospel of peace, and I intend to preach wherever I go. I am a Methodist, and an truly sorry that our Methodist preachers so often uphold the principles of the war demon. I sincerely wish that the ministers of the various denominations would

"Unite heart and hand,  
To drive the demon from our land."  
"Ye are truly,  
W. O. A. GRAYMAN."

**STRANGE BIBLE FACTS**

THE learned prince of Grenada, heir to the Spanish throne, imprisoned by order of the crown, for fear he should aspire to the throne, was kept in solitary confinement in the old prison of the place of skulls Madrid. After thirty-three years in this "living tomb," death came to his release, and the following remarkable researches taken from the Bible, and marked with an acorn on the rough walls of his cell, told how his brain sought employment through those weary years.

In the Bible the word Lord is found 1,853 times. The word and occurs 46, 978 times, and the word reversed but once, and that in the ninth verse of the 140th Psalm. The 8th verse of the 117 Psalm is the middle verse of the Bible. The 9th verse of the 8th chapter of Esther is the longest verse. The 33th verse of the 11th chapter of St. John is the shortest. In the 107 Psalm four verses are alike. The 3rd, 15th, 21st, and 31st. Each of the 136 Psalm ends alike. No names or words are found in the Bible with more than six syllables. The 37th chapter of Isaiah, and 19th chapter of 2 Kings are alike. There are found in both books of the Bible, 3,586,483 letters, 763,793 words, 31,373 verses, 1,189 chapters, and 66 books. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet, except the letter J. The 36th chapter of the Acts of the apostles is the first chapter to read. The most beautiful chapter in the Bible is the 23rd Psalm. The four most inspiring promises are John 14th chapter, 2nd verse, John 6th chapter and 37th verse, St. Matthew 11th chapter and 28th verse, 37th Psalm, 4th verse. The first verse of the 60th chapter of Isaiah is the one for the new covenant. All who flatter themselves with vain boastings should learn the 6th chapter of Matthew. All humanity should learn the 6th chapter of Luke from the 20th verse to its ending.

Selected by G. J. H. MILLER.

**SPOTS ON CHARACTER**

BY SARAH H. SANDERS.

"Pure hearts and un-defiled faces God and the Father is desirous to see, but cleans and widens in their affliction and keep yourself unspotted from the world." James 1: 27

THE latter part of this verse seems to bear on my mind this morning. "Keep himself, or in other words, your, or ourselves 'unspotted from the world.'" There is much contained in these few words, more, perhaps, than we are apt think—a first glance at the subject. It surely means vastly more than a mere profession of religion, or being recognized as a member of the church, being baptized, observing the other ordinances of the Lord's house; more than not being conformed to the world in dress.

We must not think if we make our clothes plain, that that is keeping ourselves 'unspotted from the world.' No indeed. All this is right and in harmony with God's word, provided we have no other "spots;" but then I think we may dress as plain as we possibly can and then be "spotted."

If we are guilty of double dealing, dishonesty, deceitfulness, profanity, or overheating in our dealings with our neighbors, so that when a new neighbor moves in the neighborhood, some one will hasten to give them warning, saying, "neighbor E. dresses very plainly, makes long prayer, &c., but you can't depend on what he says. In a bargain he over stands his trade, don't pay his honest debts, and as for his family, they are the most disgraceful persons in the neighborhood." &c. &c.

These are "spots" of deepest dye, which bring reproach upon the cause of Christianity, and cause more infidelity than all the Bohlgersens in the world. Dear brethren, let us examine ourselves and see if we are cured with any of the above named "spots" which is destined to land us where there is weeping and gnashing of teeth.

**MUTUAL FORBEARANCE.**

NO Christian grace is likely to be called into play more frequently than that of mutual forbearance. If we resent every apparent injustice, demand the rightings of every little wrong, and fit all the other parties in the circle claim the same privilege, what miserable life will become! We need to guard against a critical spirit. Some people carry microscopes fine enough to reveal a million atoms in a drop of water, and with these they can find countless blemishes in the character and conduct even of the most saintly dwellers on the earth. There are others who are always watching for slight and grievance. They are suspicious of the motives and intentions of others. They are always imagining offences, even where none were most remotely intended. This habit is directly at variance with the law of love, which thinketh no evil.—*Weak Day Religion.*

It is said of Judge Black that when some one remarked in his presence that the lines that formerly divided people in regard to religion were fading out, he replied: "Yes, and I notice that the distinctions between right and wrong are going with them."

A sin without a punishment is insignificant—as complete a contra lictum in terms as a cause without an effect.





## Religious Gems.

—We can do more good by being good than in any other way.

—God is better served by resisting a temptation to evil than in many formal prayers.

—Do the little things at hand, and do it now. Do it with faith in God and expect his help.

—Prayer is always to be valued, and has power with God; a poor man's prayers may be more valuable than a rich man's gold.

—He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a lifetime is unraveled.

—The most brilliant qualities become useless when they are not sustained by force of character.

—When Moses wore a heavenly radiance "he vist not that his face shone." The best people are those who have the least to say about their own goodness.

—Have courage enough to review your own conduct, to condemn it where you detect faults, to amend it to the best of your ability, to make good resolves for future guidance, and to keep them.

—If the air in which we live were sufficiently compressed, we could rise from the earth without difficulty. If our soul's atmosphere were made heavy with truth and love, we should find it easy to go heavenward.

—If we knew the real cause for the action in others which we do not understand, we should often not only cease to censure but commend it. This, doubtless, is one reason why the divine teacher said, "Judge not that ye be not judged."

—"That they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16. Some clocks do not strike; you must look at them if you would know the time. Some men do not talk their Christianity; you must look at their lives if you would know what the gospel can do for human nature; but a clock need not be incorrect because it strikes; a man need not be inconsistent because he speaks as well as acts.

—During the awful massacre at Paris, by which so many Christians were removed from the present world, the celebrated Moulin crept into an oven, over the mouth of which a spider instantly wove its web; so that when the enemies of the Christian inspected the premises, they passed by the oven with the remark, that no one could have been there for some days. So easily can God devise means for the safety of his servants.

—Our trials often seem more than we can well bear, and we inquire why we are singled out as a special mark of God's displeasure, when, in truth, if all were known, our own trials would be preferred to those of our seemingly fortunate neighbor.

—"There hath no temptation taken you but such as is common to man." We are not alone in sorrow. God speaks to us as truly in these trials, inviting us to come to him, as he does by the unnumbered blessings which we so thoughtlessly accept at his hand.

—The watchman of a light-house, pointing to the ocean, once said, "Yonder where nothing can be seen, there are ships going by to all parts of the world. It might one of my burners were out, within six months a letter would come,

saying 'such a night at such an hour, the light burned dim: the watchman neglected his post, and vessels were in danger. Ah! sir, sometimes in dark and stormy nights when I look out at sea, I feel as if the eye of the whole world were upon me. Let the light go out or burn dim! Oh, never!" Is the keeper of a light-house so vigilant; and shall Christians neglect to let their light so shine that others may see their danger and escape, or grow dim when sinners are struggling in the waves of temptation?

## TRANSATLANTIC GREETING.

Frederikshavn, Denmark.  
Dear Brother C. H. Balsbrough.

Your crumbs of celestial bread often makes me a fat man. We are one in all I have seen from your pen, made one by and in Jesus, educated in the school where the Holy Ghost is teacher. Your sufferings, dear brother, may be hard. I suffer with you in fellow-feeling, even here in Denmark. But you know God could not be for you what he is by any other means; nor could he be for Him what you are with less pain. Our crosses, our sorrows, are weighed in the scales of tender compassion, and not one atom added but what is absolutely necessary; and if we saw it clearly we would see it administered as it were in homeopathic doses. But we hear so little, and have yet to learn at the earliest lessons of God. We would like to serve Him on a grand scale, and yet need a lifetime to comprehend the beginning of true Godliness. The triumph of Christ is in us to be as clay in the potter's hand; is to be molded by Divine service; is to die in order to live; to lose ourselves to win Heaven and Christ and all that is His. Dear brother, "look to Jesus," and look long and steady; look and never withdraw your gaze, and you will find abundant comfort, and more than enough in His sustaining grace. You will forget yourself and only remember Him. You will cast yourself as a bride on his arms, and let him as your husband care for you. Eph. 5. What if we shall feel like Jesus at last when we shall go home and feel lonely and forsaken? What if we shall feel like Paul, forsaken of all but Jesus and the hope of glory? Is that too much? Let us count on nothing less. And what if we, like all the saints, are buffeted and misused by false confessors, and pretended brethren? Shall we complain? I hear you whisper, "no, no." "For even heretofore we were called; and because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Pet. 2: 21. No, dear brother, we will seek holiness and peace, and try to have this inside power that always forms the right kind of shell for the kernel. God is good, and all his attributes are an effect of his nature; so let us be, and we will be able to accomplish what God has appointed us to do, every one in his standing. A few more days and we have passed the river to resemble on the bank of eternal bliss.

In spirit I visit you often, dear brother; bodily we may never meet below. Remember us in Denmark in your prayers; and may we at last see face to face together the One we never saw and yet love.

Yours, least in Christ.  
C. Hovv.

REPLY.  
Beloved Brother Hope, and "fellow-

worker unto the kingdom of God." "Grace and Peace be multiplied."

Your Christ favored letter found me on the lonely, water hidden bank of Cherih, and is to my soul like a biscuit from the Golden Table in the Upper Sanctuary. It smells of frankincense, and reads like an indictment of the Holy Ghost, and puts another clasp to the golden bond that unites my heart to our beloved minister of Jesus in Denmark.

Your missive is specially dear to me because it finds in it so much of that fundamental idea, without which all our profession is idle pretension, religion itself a sham, and Christ the prince of impostors. As a church we are only entering into apprehension of this great truth, and there is no telling what will become of us by the time our membership is individually related in fixed terms to this central fact of Christianity. I anticipate great upheavals, schisms, animosities, misrepresentations, and destruction. The air is full of self-assertion, and insurrection; and "great swelling words" of emptiness and self-conceit are boldly shown throughout the camp of Israel. Jesus is too common a man for some of our latter-day saints. He must be tipped up and look like somebody. If he do not stand a stovepipe hat, and flourish a gangle, and wear a breastpin, and don a gold chain, and show the airs of university breeding, He gets the cold shoulder. As the "despised and rejected of men" he is not recognized. But he is "the same yesterday, and to-day, and for ever." The centuries have not closed the gap between him and the world. Flesh still means flesh, sin means sin, and holiness means holiness, and the chasm is bottomless, bridgless, eternal. All progress in the Mystical Body must be the natural evolution of his eternal life as Head of the church. To many "this is an hard saying;" it is like salt and nitre on a wound. People stop their ears, avert their faces, and bellow avant, avant. And because it is more and more sharply defined, and pressed on mind and conscience as the one all conserving, all-controlling fact of the Christian life, many who claim to be advanced disciples are turning back and walking no more with Jesus. Ex-punge this cardinal truth from the word of God, and I would not exchange a last year's almsman for all the Bibles on earth. It is heart-breaking indeed that in this year of grace 1880, it is needful to teach the church again "which he the first principles of the oracles of God."

"There must also be heresies among you, that they which are approved may be made manifest among you." If only all the rotten limbs would drop from the earth planted tree of life by their own weight, so as to render unnecessary the use of the axe. "Fierly trials" await us, and the Holy Ghost forewarns us "not to think it strange," but to "rejoice inasmuch as we are partakers of Christ's sufferings; that when his glory shall be revealed, we may be glad also with exceeding joy." 1 Pet. 4: 12, 13. Hosanna, Hosanna, to the Son of the Highest, who has made the Cross "the power of God unto salvation." "O feds, and slow of heart to believe all that the prophets have spoken: or our Christ to have suffered these things, and to enter into his glory." Luke 24: 25, 26. What is the hope of our eternal co-heirship with Him, but "the fellowship of his sufferings?" Rom. 8: 17. Philipp. 3: 10. Thanks be unto God that there is a power, symbolized by the Cross, which "erectifies us unto the world, and the world into us." No wrench from

sin and self and world by the hammer and anvil, no salvation. The life which conducted Jesus through death, and gave him the victory over death, and by death our sin, will also gloriously sustain all his true followers, and make them more than conquerors" through his resurrective power. No life that shuns the Cross is adequate to such marvelous and everlasting issues.

That which must be our life, if life we are to have; and that which must be our glory, if glory we attain, are enigmas to many who are "teachers in Israel"; namely, the Incarnation and Cross of Emmanuel. There is a wide spread practical denial of both. What is the real import and purpose of the Divine Incarnation? is the all-important question of the day. The apprehension of no other truth equally concerns the church. For want of clear understanding and loving appreciation of this, our Brotherhood is becoming like a barrel without hoops. That there is to be a repetition in every soul of that mystery of mysteries which brought a Divine-human Redeemer out of a virgin, staggers many. That the life of the Christian is a spark of the very essence of God, even as the life of every child is identical with that of its father, is instinctively shocking to those who lust after forbidden pleasures. That fashion-mongers, and flesh pleasers, and world croakers, should reject a principle that puts both Christ and Christian on the cross, is not surprising. Liberty of thought, speech, reason, imagination, in the range of the carnal mind, is the grand criterion of progress with not a few. All this is inevitably disintegrating. The cry of progress and the assumption of conservation, is not the fact of either. "To me to live is Christ." Here is the complete philosophy of religion, both as a doctrine and a personal realization. "To me." What? The blessed mystery of that conjunction which issues in Emmanuel; first for me in the Incarnation, next in us in regeneration. The oft-repeated and as oft empty declaration, "give us the gospel, and nothing but the gospel," cannot cover the manifest rejection of the only principle that makes a gospel; viz, a begetting by the Holy Ghost in which "God is made flesh." This takes the flesh far enough away from crinolines, and gawgaws, and hut-killing trappings, and puts it in the embrace of Deity, to be treated just as it was in the person of the Godman. Not for a few, for this man or that woman; but "to me." God deals with souls separately, and with all on the same principle, even as he dealt with the body and soul He assumed as our Ideal and Atonement. This "lays the axe to the root of the tree" of much of our vaunted progress. "To live." Every soul must be lifted out of the sin-garbed element of its being, into the very character and consciousness and end of life which constitutes Jesus the Son of God. This is revealed; we are to be God-born, shrines of the Holy Ghost. "I am the life." "Christ is our life." "I in them, and Thou in me." "Because I live, ye shall live also." "Our life is hid with Christ in God." Where is room here for "the beggarly elements" plundered with the false appellations of progress and conservation? No human being ever grew the head of a fish, the head of a gorilla, or the paw of a tiger. God generates spirits, and this genesis means "a new heaven and a new earth, wherein dwelleth righteousness." Not self-generated, nor self-maintained, nor world-fed, nor flesh-nourished is the christian life. "I live

shall this be, seeing I know not a man?" "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore," THEREFORE, Luke 1: 34, 35. Let us go on respecting "THEREFORE," till "that holy thing" is the Alpha and Omega of our being. No fashion mania and tobacco in the inventory of such a life. No generation of which the outcome is the very image of God can admit the world as co-partner. Co-paternity is whoredom, and the progeny illegitimate. One Father, one mother, one Spirit, one seminat- ing medium. All else is hasty, "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." This is definite and shows the meaning of both conservation and pro- gress in the vocabulary of redemption.

Apart from this, all claim to Divine affiliation is "sounding brass, or a tinkling cymbal." The life which is not a duplicate of that which the Holy Ghost imparted into humanity in the Incarnate, is "born of the flesh." No mat- ter how it is furnished and white washed and smoothed with stolen religious graces, "it is of the earth, earthy." The expression and development of all life is by law, the force of which lies deeper than the will. No one can, by volition, make a finger, or nail, or hair, or inch of skin. Will can crush out the life, but not originate. So with the life of God in the soul. Self-salvation there is none. Expression of Christian character and spiritual beauty by any native power, is impossible. "Without me ye can do nothing." Christ is at the root of all Christian manifestation as vitally, and organically, as every movement of every fibre of the body is connected with the principle of physical life. This act, by inexorable law, reveals the true saint, and the empty-lamped professor.

The church never made a Christian, and yet her agency is indispensable to this sublime achievement. Life, as the synonym of salvation, is invariably the life of God in the flesh, as the opposite and antagonist of sin and all its manifestations. This essential law at once dooms all rage for vain display, all gratification of unnatural appetite, all excessive indulgence of natural propensities. The integrity of moral principle that demanded the life of Christ for sin, will not wink at carnal preferences in those "who name the Name of Christ." 2 Tim. 2: 19. Religion is not an abstraction, but a principle that is recognized in its manifestations: not a speculation, but a life, even the life of God.

There may be much activity, and stringent laws, and vociferous boast of liberty and progress both in restraint and against restraint, which are utterly alien to the life that glories in the Cross, and reaches all its triumphs by genuine self-sacrifice. Our victories in what to our apprehension is religion, may be only a subtle, fatal selfishness. Nothing can save us from this self-delusion but the one grand, all-conserving, all-determining truth of the gospel: "to know nothing but Jesus Christ and Him crucified." Many know Christ in all possible ways of knowing but the one that saves—"crucified." "I am crucified with Christ." This is the only wisdom that is wise, the only apprehension of Jesus that qualifies for His Eternity. Paul was flaming with zeal for the honor of law and tradition, counting human life as nothing in the balance against his action of righteousness; but what was the gain to him was lost to Christ." Philippi 3: 7. So it is to-day. "Knowledge puffeth up" in the absence of that

principle which counts all things but loss and dung for the excellency of personal acquaintance with the Lord Jesus Christ, in *sharing His very life as God's man.* Philippi 3: 8-10. "In Him was life"—ALL life. The behemoth and the goat, the cedar and mustard, and body sparke from the everlasting, central Fountain of life. John 1: 3, 4. And all life has its specific quality and form, so also has that of Emmanuel the Elder Brother and all his after-born. "The world knoweth us not, because it knew him not." The world knows some of our members only too well, and claims them too, and rightly. Mammon, pride, and lust are the world's trinity; and how many are branded all through and all over with the triple mark of Abaddon.

These truths are the basis of God's Throne, the pillars of the universe, the corner stone of redemption, the very life of Jehovah and his elect. Their rejection is damnation. By discerning "the angels lost their first estate, and were cast down to hell." God is inflexible, and the essential law of his life must be the law of ours.

It is a matter of the utmost importance to the establishment and future prosperity of the church in Denmark, that you inculcate and exemplify correct conduct in the manifestation of God in the flesh, and its relation to and configuring power of the individual Christian life.

"Preach the word," the living Logos "which was in the beginning with God, and is God." Preach Jesus, and Jesus only, and Jesus always; and let the Cross be your boast, prayer your sweet pleasure, and the expression of the Divine life in every look and word and act as natural and free as your breath and the beating of your heart. This is *to live Christ.* This is salvation. This secures progress forever and ever in all the beatitudes and glories and supreme satisfactions of the Holy Trinity.

#### COLLISION AND WRECK.

BY BENJAMIN BAY.

HERE we lie near Plymouth, Judah, waiting patiently until the track about ten miles ahead, is cleared of the wreck caused by the collision of two freight trains. The extent of the loss, either of life or property, or upon whom the blame will rest we have no means of ascertaining at this time, but it is represented as being great.

While being exceedingly anxious to prosecute our journey to see a sick brother lying at the point of death, we nevertheless must let patience have her perfect work, until the result of somebody's negligence has been fixed up, which cannot be done without a great loss to somebody. So in your spiritual journey. Members fall asleep, neglect their duty; soon you will hear of a collision, trains are stopped, no communication, no church meeting, very little preaching; members running against each other with sharp cutting words; everything seems to be stopped, a committee is sent by A. M. to help clear the track which is in the noon and early dawn when all work in the night way. All a committee can do is to tell them how to do the work and they could do it just as easily before the committee comes, if all would take hold in the right way, and have more of that charity which thinketh not evil, and heareth all things, and is not easily provoked, but suffereth long, and is kind. It does not envy others, and he comes jealous when another member is

hoored, but rejoices; it does not aspire for the highest seat; it is content with the lowest.

#### TRUTH.

BY E. FLORENCE KELSO.

TRUTH is like a mighty river,  
Flowing on toward the sea;  
Truth comes from the blessed Giver  
From the shores of eternity.

Truth will wait us overlander  
In the summer bold of song;  
Truth is power—let us ponder  
The sacred pages whole long.

The worth of truth no tongue can tell,  
Truth shines like a sea of gold;  
To trust our Savior 'tis no wonder  
Truth will last when we are old.

#### "WATCH AND PRAY."

BY CHARLES V. TEEZER.

THESE words were spoken by our blessed Master, who once was here upon earth, who ate and drank, was weary and sorrowful, who wept and rejoiced, as a man, and yet was God. Him we should adore, and to him we should always be ready to say with Samuel, "Speak, Lord, for thy servant heareth." "Watch and pray." In this the Christian takes great comfort. He not only welcomes the promises of the Master, but his commands as well. And not only the encouragements and comforts, but the reproofs and admonitions also. When our Savior was here on earth many temptations were laid before him; he was well acquainted with the hardships of this life, and he will know that his followers, too, would have many things here to lead them away. Therefore he says, "watch and pray." When we become conscious of our conduct, as sinners, and forsake our sinful ways for Christ's sake, we become so intimately acquainted with him, and the Savior's love to us is so great, that he desires us to watch lest the enemy of our souls will lead us away from him again. And oh, how this grieves the Holy Spirit; and Paul to the Ephesians says: "Grieve not the Holy Spirit of God," which applies to all the followers of Christ. How could any one, who has realized his presence, grieve this Leader, this Helper, Preserver and Comforter.

Grieve this Comforter! and thus lose our hold of the promises, and be unable to discern our hopes of heaven. This no one can afford. And yet there must be danger of this. Lest the admonition would not have been given. Let us then fear, for the wise man says: "Happy is the man that feareth always."

And since there is danger on every hand, therefore let us "watch and pray." Watchfulness implies wakefulness. Many are the sorrows into which we come off we sleep by the way. For we know not when the time of danger is. If we consider the enemy of our souls, the world in which we live, we may safely conclude that we are never far from temptation. The enemy of souls is always on the alert and will now take advantage of the what if we slumber and are at ease. And the day of the Lord will come upon us as a thief in the night. Watchfulness also implies attentiveness to our Christian duties and not neglect the one thing needful. To watchfulness is added, prayer. Vigilance will not do alone. "Pray without ceasing" is an admonition by the apostle.

If we are separated from a dear earthly friend, we love to hear from him. And this testimony is kept up by com-

municating frequently by way of writing. So it is with Jesus, our elder Brother, who said, "I go to prepare a place for you," "he has tenderly asked us to pray, to communicate with him. Oh, what a privilege the Christian enjoys! to know that he can retain this relationship. And in all times of trouble we find him ready to help. Then is brought to our minds, "Cast all your cares upon him, for he careth for you." The Scripture gives many instructions how to pray. We are told to come boldly to a throne of grace, and to ask in faith, nothing wav'ring, and again to ask in the name of Jesus. Happy are they who are thus taught to pray by this great Teacher. We may be ignorant of many things, but we will know the way to the throne of grace.

Our prayers need not necessarily be in so many words, but our whole life should be a volume of prayer. And a life of prayer here, will sooner or later be followed by an eternity of praise.

—Mt. Morris, Ill.

#### REWARDS OF GRACE.

THE Duke of Burgundy was waited upon by a poor man. A very loyal subject, who brought him a very large root which he had grown. He was very poor indeed, and every root he grew in his garden was of consequence to him; but merely as a loyal offering he brought to his prince the largest his little garden produced. The prince was so pleased with the man's evident loyalty and affection, that he gave him a very large sum. The steward thought, "Well, I see this pays; this man has got £50 for his large root; I think I shall make the Duke a present." So he bought a horse, and he reckoned that he should have in return ten times as much for it as it was worth, and he presented it with that view; the Duke, like a wise man, quietly accepted the horse, and gave the greedy steward nothing. That was all. So you say, "Well, here is a Christian man, and he gets rewarded. He has been giving to the poor, helping the Lord's church, and see, he is saved; the thing pays, I shall make a little investment." Yes; but you see the steward did not give the horse out of any idea of loyalty and kindness and love to the Duke, but out of very great love to himself, and therefore had no return; if you perform deeds of charity out of the idea of getting to heaven by them, why, it is yourself you are feeding, it is yourself you are clothing; all your virtue is not virtue, it is nakedness, it smells strong of selfhood, and Christ will never accept it; you will never hear him say, "Thank you" for it. —Spargeon.

#### BE PATIENT.

YOU are under-burdened, and you must be true as trees are trying to be—learn these two things: never be discouraged because good things get on so slowly; never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into a great web, though the pattern show it not yet. When God's people are able and willing thus to labor and wait, remember, that one day with the Lord is as a thousand years, and the thousand years shall show themselves as a perfect and finished day.

"Be tho' faithful until death."









OUR BIBLE CLASS.

"The Word of Truth as Tongue Can Tell"

This department is designed for asking and an... of the Bible... of the Bible... of the Bible...

Will some one please give light on Matt. 25: 24...

Will some brother please give an explanation of... of the Bible... of the Bible...

ANSWER TO QUERIES.

Is there a baptism of the Holy Ghost? No there was on the day of Pentecost...

What the testimony of Jesus Christ, and what his... of the Bible...

The apostle says, "If any man have not the... of the Bible...

Will you please explain how? "And thou the... of the Bible...

"God was wiser than Satan, and knew how... of the Bible...

A PLEASANT VISIT.

BRO. JOHN Y. SHAVELY and myself left... of the Bible...

REUNION IN ROANOKE, VIRGINIA.

It will be remembered by many of our brethren... of the Bible...

On the morning of the 13th, we started for... of the Bible...

with without a shepherd and anxious to be... of the Bible...

A Sad Accident.

ON Saturday morning, September 19th, no... of the Bible...

Missionary Work.

JUST returned from a missionary tour in... of the Bible...

We have another missionary field opened up... of the Bible...

Another most appalling accident occurred on... of the Bible...

form in which they set forth certain articles... of the Bible...

But by and by, I think they became sensible... of the Bible...

I have been thus particular in giving the... of the Bible...

May all learn wisdom by experience without... of the Bible...

Fatal Accident.

WITHIN the last few weeks our community... of the Bible...

Another most appalling accident occurred on... of the Bible...

behold her husband breathe his last. He was... of the Bible...

Hollidaysburg, Pa. EMILY R. STEPLER.

COMMITTEE sent by A. M. to Ashland, Ohio... of the Bible...

On the 17th, the same committee met with... of the Bible...

FROM BEATRICE, NEBRASKA.

THE Love-feast of the Brethren church in... of the Bible...

FROM MOUND CITY, MISSOURI.

WE in the Brethren church here our Love... of the Bible...

Men of ability and enterprise are often seve... of the Bible...















## Religious Gems.

—Brother, what have you done this week for God and for souls dying about you?

—Self-denial is the most exalted pleasure and the choicest of evil habits—the most glorious triumph.

—The time for reasoning is before we have approached near enough to the forbidden fruit to look at it and admire.

—There are two easy roads to heaven which shorten the distance immensely. For the poor it is patience, for the rich it is charity.

—Earth is our workshop, and heaven, or should be, our storehouse. Our chief business here is to lay up treasures there.

—Our path is to be upward from the start; there is no grade downward on the road that leads to God. He calls to us from above.

—Many people make a great show on borrowed glory. They have as glory of their own and must use that of others. They are regular sponges in society. They sponge their way through life.

—The great difficulty is to feel the reality of both worlds so as to give each its due place in our thoughts and feelings—to keep our mind's eye fixed on the land of promise, without looking away from the road along which we are to travel toward it.

—Remember the man who had no time to bother with the little grains of gold, never found the big chunk he was looking for, but the other man who had time to pick up the little grains made a fortune.

—Prayer consists in more than repeating mere requests and offering thanks for what we never helped to accomplish, but in doing and acting a loyal part in bringing about the great results we desire, in the strongest evidence of earnest prayer.

—All that some men can see of the gospel are the sacrifices which it demands; they fail to realize the blessings it brings; hence their service is without joy, and they carry it as a burden all through life, or else refuse it entirely. Get on the joyful side of the gospel, brother!

—A noble life is a blessing to any community. It gives strength and tone to that community. Any man or woman can live such a life. It is such a life as Christ would have us live. It is a life of purity, devotion and goodness. It is a life whose good results are seen and felt in other lives. It is a life which brings happiness to others; a life on which the glory of God descends and rains. It is a life that shall grow brighter through the earth-pilgrimage, and shall be known more fully in heaven. This life springs from the great Fountain of life, from God the giver of all good.

—There is a story told of a workman of the great chemist Faraday. One day he knocked into a jar of real little silver cup. It disappeared—was eaten up by the acid and could not be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, but it was silver, said, and the cup was restored. If

Faraday could precipitate that silver, and restore his cup, I believe that God can restore my sleeping dust.

### THOUGHTS ON THE LORD'S PRAYER.

BY SIMON MONTZ.

I WILL try, with the help of God, to pen a few lines on this important subject. Christ gave his followers a short form of prayer, in which is contained a complete outline of true and evangelical prayer; for he says, first we should pray, "Our Father which art in heaven." Now to utter this in the spirit of truth is a matter of great importance, and should be well considered by all; for if in praying we call God "Our Father," we must be his children, which are born out of blood, not of the will of man, but of God. John 1: 13. Therefore it is the duty of every one when he calls God his Father, to examine himself whether he had been born of him. Whether he loves him with all his heart, with all his soul and with all his strength." Whether we are obedient to all his commands from the heart and in possession of the spirit, for he is a Spirit, and would have such that worship him, to do it in spirit and in truth. And such spiritual worshippers have received from Christ the privilege of calling God their Father—spiritual Father, in as much as he has given them power to become the children of God. Therefore Christ said to Mary, "Go to my brethren and say unto them, I send unto my Father and your Father, and to my God and your God." John 30: 14. On the other hand, if a carnal minded man, one that changes to the desires of his own flesh, doing the will thereof, if such a one would call God his Father he utters a falsehood; as Christ replied to the Jews when they told him that God was their Father. Jesus said unto them, "If God was your Father you would love me, for I proceeded from and came from God, neither came I of myself, but he sent me. Why do ye not understand my speech, even because ye cannot hear my word, ye are of your Father the devil, and the lust of your father ye will?" John 8: 42. In this way will Christ say to all carnal minded Christians who call God their Father, for they love him not, neither understand his speech, but walk in the ways of the world and the fashions thereof, and do not submit themselves entirely to the will of God; they are evil in their own conceit, not able to comprehend their situation; of such God is not their spiritual Father, and it would be entirely wrong for them to say, "Our Father."

"Hallowed be thy name." How can the name of God be hallowed as long as we live carnally and do not put off the old man entirely, but still cling to part of the sinful things of this world, and in our works deny his holy name? Among such men the name of God is blasphemed, not hallowed. Rom. 2: 24. But if we would have the name of God in us, and by us, we must first be born of God, and walk in holiness, live no more to our own will, but to the will of God; must honor and glorify him in all things, for his name is glorified by keeping his commandments. Because the love of God consists in keeping his commandments. John 14: 23. "Thy kingdom come." How can any man pray for the kingdom of God to come, who is yet desiring to live in pomp, pride, and folly of this world, and the ways thereof is death, while the kingdom of Christ

is a kingdom of peace, love, humility and meekness? A man who does not deny himself, hallow the name of God, cannot offer up this prayer. If he does it from habit he prays for what he does not want, and is in the sight of God a liar and a hypocrite; is consequence of which he shall receive the greater damnation. Hence he must be one that has renounced Satan and his kingdom, and daily renounces them; one who seeks in his heart the kingdom of Christ; such a one I say can pray in earnest that the kingdom of our Lord Jesus Christ may come. He desires and looks forward to see that time come. But on the other hand, they that live partly or altogether after the things that the flesh desires, do not want his kingdom to come, for they cannot enjoy the peaceful humbleness of Christ, but love to be conformable to this world, such cannot pray "Thy kingdom come" in the spirit, for they could much less enjoy it than they can now. Hence it would be utterly wrong to ask God for his kingdom to come. "Thy will be done in earth as it is in heaven." How can a man pray for the Lord's will to be done when he does not desire his will, but lives after his own will, walking according to his desires and not according to the word of God? Such a one draweth to God with his mouth, but his heart is far from him. If a man prays, "Thy will be done," and God sends him crosses tribulations and trials, he must be patient under his afflictions and thank it is the will of God. If any one inflicts an injury upon him, he must not avenge himself, but leave vengeance with God, and consider, that without permission of God, no man can harm a hair of his head; and consider that these afflictions are only to draw him nearer to God. "It may be that the Lord will look upon my afflictions and requite me good for cursing this day." Ps. 2: 16. Thus a man must in all things live according to the pleasure of God, in temporal, or spiritual, in good or evil report, in sickness or health, or riches or poverty, in life or death; as is the pleasure of our God, so should we always answer.

"Thy will be done." But this no one can do unless he is a child of God, who desires his will and kingdom, and has experienced how gracious the Lord is; lives no longer unto himself, but unto him who died for us all and rose again. He who lives under the control of the Almighty needs no longer a sheriff or lawyer, but committeth all things unto him who judges righteous, and his will be done.

"Give us this day our daily bread." Not only this earthly bread for temporal bodies, but the heavenly bread for our souls. Christ says, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." John 6: 27. Now, does it look consistent for a man to pray for this bread or daily meat that endureth unto everlasting life, if he has never hungered after this meat or after the bread of life? As long as a man does not hunger after every word of God to satisfy his soul therewith, he cannot be sincere in this food of the soul; for a child of God hungers and thirsts after this bread that he may do his will as, Christ said unto them, "My meat is to do the will of him that sent me and to finish his work." John 4: 34.

"And forgive us our debts as we forgive our debtors." How can a man pray

to God to forgive him his debts when he will not acknowledge his debts before God, but commit sin daily in the pleasure and delight of their wrongs. And if not gross crimes, yet he transgresses the commandments of God by his own traditions, Matt. 13: 5, heaping up debts upon debts. I do not mean debts of weakness, but known ones; and yet he will pray forgive me my debts, which is nothing less than solemn mockery. But a child of God, who is dead to sin and lives unto God in Christ, does not only pray that God may forgive him his weakness of the flesh, but he acknowledges his weakness unto God. He watches and flees from all appearance of evil. He avoids sin as a deadly serpent. Wherefore his constant prayer is that God will forgive him his debts, for he has nothing to pay with, his works are not sufficient. Therefore he prostrates himself at a throne of grace, and prays, "forgive us our trespasses," that is all Christian's debts, as we being Christians forgive them that trespass against us, for a child of God is at all times willing to forgive his brother in Christ the fault committed against him, even as Christ also forgave him, but not only his brother, but all men, even his enemies, who work and rail and say all manner of evil against him; we must be Christ-like if we would be Christians.

But how can those who live in strife and contention, returning railing for railing; quarreling and going to law with their neighbors, pray, "forgive us our debts as we forgive our debtors" and thereby think to obtain grace and forgiveness from God? For if God would answer their prayers, or do unto them as they do unto their debtors, he would deliver them to the jailor, and the jailor would cast them into prison. Therefore all such men repeat this prayer to their own condemnation. Then we should walk close to our God, shun all evil that we may be fit subjects to utter this prayer in spirit and in truth.

"Lead us not into temptation." How can a man pray that he may not be led into temptation when he daily exposes himself to the danger of sin, and lives according to the will of his sinful flesh? Although Christ warns and convinces him by his word, yet he will not entirely lay off the sinful lusts of the flesh, he will not have Christ Jesus to reign over him. He will not become meek and lowly in heart; he will not suffer his eye to become single, but has one eye in heaven and the other on earth; therefore his prayers are rejected and are hypocritical before God. But a child of God, in whose heart the Spirit of God cries Abba Father, desires to hallow the name of God in all his walks, prays that his kingdom may come and will be done on earth as it is in heaven, length after that daily bread or the word of God; such a one can pray that he may not be led into temptation, for he flees and avoids sin and depends not upon himself, but upon God. Then he says, "But deliver us from evil," which I and my brethren are daily surrounded or exposed to the temptations of sin, for thou art the kingdom and the power in us. Thou art also the glory in us. The more thou art glorified in us, the more glory we will have in thee, not only in time but in eternity, a world without end. Amen.

Oh, my dear brethren, let us all strive to walk close to God. Then we can say "Our Father which art in heaven." Much more could be written upon this all-absorbing subject, but I forbear. *Yellow Creek, Ill.*

## SAVING SOULS

BY ALICE E. MOYER.

"Let him know that he which converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins." James 5: 20.

IN the verse preceding the above we find on what conditions by Christ, through James, this promise was given to all his followers. "Brethren, if any of you do err from the truth, and one convert him." Let us see if some of us do not come short of our duty in this respect. When some of our brethren err, is it our nature to go and tell them in a brotherly manner that they are going outside of the paths of righteousness and try with a loving hand to lead them back? No, but sooner do we tell some one else, parties that need not know any thing about it, to those who stand high or in our estimation. "If you have respect to persons you commit sin," James 2: 9. The church should, and will be, if we all put on Christ, as one family.

If our brother or sister in the flesh does wrong, do we tell it to the world? Far from it; we do all in our power to put them in the right again and keep it from the world.

We should do as much or more for our brethren and sisters, a Christ than those in the flesh. Can we possibly "save a soul from death" by working against it? For instance, if a young brother or sister, "a babe in Christ," does not come up to all the requirements of the church and the old "mothers and fathers," instead of going to them in a loving God-like manner, and showing them where they are coming short of their duty, they talk of it between themselves. Will this save the erring? I fear not, but will hasten them on to death. "Take heed that ye despise not one of these little ones." Matt. 18: 10.

The promises of the Lord are sure to follow if we do as he has bidden us. Let us turn the sinners back to the path upon which they started, ever remembering that promise "we shall save a soul and hide a multitude of sins."

It is our duty as professed Christians to desire all to enjoy that blessed land where are prepared mansions for the chosen of God. Then let us awaken out of sleep, hear the Lord's word, all to live in this life, then try to bring our misdoings into with his. "If any man have not the spirit of Christ he is none of his." Rom. 8: 9.

I know our all-knowing Savior would not have given us what we could not do. His above promises would not have been given if it were impossible for us to correct ourselves, our brethren and sisters. "Confess your faults one to another, and pray one for another that they may be healed." James 5: 16. This is not hard to do if we are Christians. By telling our trials and temptations to one another, we will receive sympathy and admonition which will help to overcome many difficulties which seem impossible to be overcome alone. Then do not let us stand so much alone, but be of the same mind, loving one another as we are commanded by our loving Savior.

When we get together do not let us spend our time in idle conversation, but show out of a good conversation our works with goodness and meekness, and by working together save not only those who have gotten out of the true path, but those who have not yet found the way of holiness.

With him is the promise of entering in with him if we do not these things! Can

we do as we please and go home with him to live? Nay, this we ourselves would not allow in our own affairs.

So let us ever go on being good and not grow weary, bearing in mind those precious words: "Blessed are they that do his commandments that they may have a right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

Bridgewater, Va.

## ST JOHN 14: 1.

BY ALICE M. TROSTER.

"Let not your hearts be troubled,"  
"I was weaker long ago,  
When Christ was here upon the earth,  
A wanderer to and fro.

"Let not your hearts be troubled,"  
"For many mansions he,  
Up in my Father's house,  
Here I'll prepare for thee.

"Let not your hearts be troubled,"  
Again to you I'll come  
Remove you up in glory,  
When work on earth is done.

"Let not your hearts be troubled,"  
Brethren and sisters dear,  
Christ would speak the same to us,  
If he were with us here.

"Let not your hearts be troubled,"  
Sweet consolatory thought,  
We are redeemed, we may be saved,  
By Jesus' blood 'ere bought.

"Let not your hearts be troubled,"  
For many mansions he,  
Up in your Father's house,  
There he prepares for thee.

## THE BODY—THE CHURCH.

BY C. H. BALABARDIN.

BELOVED Brother George Long, of Michigan: Your letter of 8th inst. is here, and read and re-read with a warm heart. I have no claim on your purse, but Christ has, and if He has done you good through me, your mine is only meeting your obligations to Him. As such I accept. It is very welcome, both as an expression of your love, and as a means of my usefulness.

I am glad for the honest souls still at work in the Master's vineyard. Tares are springing up in all directions. The church has been doing, and an enemy essay by stealth, and sowed seed from Satan's garner. There is a harvest of trouble just ripening for us. Annual Meeting was too lenient in matters involving cardinal principles. The flesh in all its forms of outcropping, must be kept under. 1 Cor. 9: 27. The soul is not a toy, and salvation not a bagatelle.

An everlasting hell, or a crucified God, was the only alternative. "God is not mocked." No soul ever trifled with Him with impunity. Sin is not an abstraction, but a life. Ditto of holiness. Religion is not church membership, or a coarse garment, or a flimsy prayer, or an orthodox creed. It is righteousness, peace, and joy in the Holy Ghost. "This is all that God has to constitute his own everlasting Heaven; and it must be ours, or hell will be our home, and devils our fellows. The vital principle develops the rind, bud, leaf, flower, fruit. Every thing after its kind. No miles from kin; no miles from scars, no flesh-pleasers, and word-workers, and money-workshippers, from the life of Christ. The vitality and energy of eternal law lies at the root of Christianity—in the sinner no less than in Christ. Every child has in it the father, whether the generation be human or Divine. As well expect the hide of a zinnibacco on a bale, as the rigging

of sinners on the God-born. Let us know Jesus, really know Him, as all life is *conscious of itself*, and there will be harmony in the Mystical Body as in the Trinity. John 17: 21. The hand does not abuse the foot, nor does one foot kick the other. One blood runs through, one skin covers all. "There is no schism in the body." Why? Because Jesus is the Head and the Heart. But there may be warts and sores and ulcers and cancers, which are not of the Body, and yet on it and in it. O the cunning purgation—it will be terrible. Let us bear the cross with all its reproach and agony: The gold of fidelity is in it, and it pays in the solid currency of endless bliss. Let this hope be our strength and glory.

## WHAT WE SHALL CRY.

BY A. B. MORRIS.

THE prophet, when told to cry, said: "WHAT SHALL I CRY?" "All flesh is grass, and all the goodness thereof is as the flower of the field." Isa. 40: 6. The object of that crying was to show the vanity of all human glory.

In our day, crying, in that sense, is as necessary as it ever was. There are, a great many things in the churches and in the world against which we should cry *nightly*, and *not* *apart*. We should cry mightily against pride and the evils of fashion, from the fact that we, too, are but flesh—worms of the dust; and all the glory of display will vanish.

We should cry mightily against the sin of intemperance, which is dragging its thousands to the grave, and eternal perdition.

We should cry mightily against the sin of covetousness, extortion, misrepresentation, and oppression for paltry love of money, which will also perish.

We should cry against participating in the political whirlpool of the day; for it perishes to the flesh, and its glory will soon pass away.

We should cry against all innovations into the church, that have a tendency to destroy its purity, and impair its prosperity.

We should cry mightily against sin, whether in the church or in the world; for God cannot look upon sin with the least degree of allowance.

We should cry with the voice of a trumpet, that the wicked shall be turned into hell, with all the nations that forget God.

We should cry, with the voice of thunder, that Jesus Christ died to save sinners, and that he is able to save even unto the uttermost; and that he himself unto him he will in no wise cast out.

We should cry with the voice of an arch angel, that now is the accepted time. "To-day, if ye will hear his voice, harden not your hearts," and that there is no repentance in the grave.

We should cry mightily that God will bring every work into judgment, with every secret thing, thereof; and that his eye is ten thousand times brighter than the sun.

We should cry that the final consummation of all things may be near at hand; when the heavens shall depart with a great noise and the elements melt with fervent heat, and the earth and the works thereof shall be burned up.

We should cry to the Christian to be careful a little longer, that every day

brings him a little nearer the great white Throne; a little nearer the chrysalis; a little nearer the heavenly Jerusalem; a little nearer heaven than he ever was before.

La Due, Mo.

## SOME REASONS

BY JOHN V. GRANTLEY.

THE Brethren hold the New Testament Scriptures to be the only rule for their faith and practice; and as they baptize none but taught, penitent believers for remission of sins and salvation, we give the following reasons for our faith, or hope that is within the Scripture: Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 47; Acts 2: 38, 41; Acts 3: 19; 1 Pet. 3: 21. And for eating the Lord's Supper, a full meal before the Communion of bread and wine, the following Scriptural reasons are given: Matt. 26: 20, 31; Mark 14: 18; Luke 22: 14; John 13: 2-4; 19: 26; 1 Cor. 11: 2, 21, 33; John 13: 4, 17; 1 Tim. 5: 10. For the salutation of the holy kiss the following Scriptural authority is given: Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 12: 12; 1 Thess. 5: 27:

1 Pet. 5: 14. For non-saltation, Matt. 5: 39, 42; Luke 3: 14; Rom. 13: 14, 31. 1 Cor. 13. These with the life and practice of Christ and his apostles and primitive Christians, give reasons sufficient to every Christian believer. For plainness of dress: Rom. 12: 2; 1 Pet. 5: 6; 1 Tim. 2: 9, 10; James 4: 6; For not swearing an oath, but affirming only: Matt. 5: 33, 37; James 5: 12. For prayer, of the numerous scripture reasons that might be given for it, let the following be sufficient to enjoy its observance upon all; Luke. 18: 1; 1 Thess. 5: 17; 1 Tim. 2: 1, 8, 9. These in connection with the fact that Jesus and his apostles abounded in prayer, spending whole nights in it, as well as in all cases and places, are reasons sufficient that the Brethren should always abound in prayer. This will be a reason given for the faith and hope that is within the Brethren.

Hudson, Ill.

## GREAT WORKS IN OLDEN TIMES.

WENDELL Phillips thinks the ancients attained perfection in some arts, the knowledge of which has been lost in our time. It is certain that those most familiar with steam-power and modern machinery are puzzled to explain how the grand structures of the ancient world were erected. Builders say that no modern contractor could erect the great pyramid in Egypt, and lift the gigantic stones at the summit to the height of four hundred and 85 feet.

A recent visitor to England, and the ruins of the great temple of Baal at Heliopolis in modern Aegyptus could build the temple in its ancient grandeur. Three huge stones, sixty-four feet long, thirteen high, and thirteen wide, stand in a wall at the height of twenty feet. Nine other stones, thirty feet long, ten high, and ten wide, are joined together with such nicety that a trained eye cannot discover the lines of juncture.

A column still stands in the quarry, a mile distant, which is completed, with the exception that it is not detached at the bottom. It is sixty-nine feet long, seven feet high, and fourteen broad, and one cannot understand how it can be separated at the bottom from the quarry without breaking. The ruins of this vast temple inspire respect for the genius of former ages.



# Return to the Ark

Vol. V.

Lanark, Ill., Tuesday, October 19, 1880.

No. 42

## GENERAL AGENTS

## THE BROTHERS IN WORK

## TRACT SOCIETY.

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W. T. Beaman, Brookfield, Ill.; Geo. Deacon, Johnston, Pa.;  
 W. B. Day, Leas, Ill.; David Tatham, York, Pa.;  
 D. B. Gilson, Gray Mills, Ill.; R. F. Hart, Leavenworth, Mo.;  
 W. O. Taylor, St. Morris, Ill.; John Morgan, Gray Mills, Ill.;  
 D. B. Miller, Brookfield, Ill.; J. H. Hilditch,  
 John West, Redbury Town, Ill.; D. Street, East, Orange,  
 N. Y.; W. Beaman, Leavenworth, Mo.

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## CURRENT TOPICS.

Even the world observes some among us, that have aspiring minds and seek for the highest rooms, and must be ruler and bear the way wherever they come, or else there is no standing before them.

Chicago is fast becoming a city of Sabbath-breakers. Shops on many streets are open as on other days; the saloons have more trade, the street-cars more passengers, the parks more loungers than on any other day of the week.

We know what the bees do with the drones; they have a very quick way of settling such matters. But what is the church to do with those drones? Is the question that has been puzzling our mind for several days. We do not see our way clear; do any of our readers?

The works of God must be in harmony with his word. The Bible does not profess to teach science; but if it teaches false science it cannot be true in other respects. Every heathen system of religion that gives an account of the creation proves itself false by teaching false science. The Bible alone stands the test of investigation for the ages.

A sad case of domestic infelicity, caused by intemperance, was made public in Chicago two weeks ago in connection with a household where wealth might have purchased anything that could be bought which could drive away misery. The courts are asked by a husband for separation from a drunken wife, who for nearly two years has been almost continually intoxicated.

It is said the contributions per annum to benevolent objects by the members of the different denominations are as follows: Baptists, 45 cents per member; Methodists, 70 cents; Presbyterian Church of Ireland, 85 cents; Free Church of Scotland, 41; Reformed Presbyterians, 82 1/2; United Presbyterians, 82 1/2; Presbyterians, 85 1/2. Reader, what here you do the part you for benevolent purposes?

During the coming Winter and Spring Mr. Rosary, the Anti-nomian lecturer, will be engaged exclusively in study and doing Christian work in Chicago. He has already organized a large Bible class for old people—men and women—in the Chicago Avenue (Moody) church. He will also have charge of the evening school to be opened soon by the pastor, George C. Needham.

"I am rich enough," said Pope to Swift. "I can afford to give away a hundred pounds a year. I would not crum up the earth with out doing a little good. I will enjoy the pleasure of what I give by giving it to him I live, and seeing another enjoy it. When I die I should be ashamed to leave enough for a monument, if a standing friend was above ground." That speech of Pope's was enough to immortalize him, independent of his philosophic verse.

Full of the "Star in the West."—The Star in the West, a weekly newspaper and organ of the Universalist Church, published in Cincinnati, Ohio, has suspended publication, owing to the failure of the Williamson and Cantwell Publishing Company.

By the way, if Universalism is true, and all mankind will be saved whether they obey the Bible or not, we do not see that the suspension of the paper will in any way affect any one's future condition.

The Society of Friends in England has of late abandoned something of its serious character, and has created a wholesome discussion among its members by the introduction of singing in some of its general meetings. The practice was first attacked and defended at the recent London yearly meeting, and although the conservative element declined the meeting to the expressed view that silent meditation and animated preaching were sufficient to secure the operation of the Holy Spirit, there were still to be found many who strenuously supported their belief in the power of songs of praise.

Martin Luther's own copy of Vulgate, to which he translated the Bible into German, while living at Fankler Forg, on the Wartburg (1521-23) is said to have been discovered. The director of the "Lith" watering place in Bohemia, Dr. Schickels Ritter Von Salmborsky, claims to be in possession of the volume for which many Lutheran scholars have made the most diligent search. The margin of the single leaves of the Latin volume is covered with notes by Luther. A Bohemian paper states that this book was formerly in the Royal Saxon Library, from which it passed a long time ago into the hands of the poet, Fanez Hreivy.

Commander Huntington, of the United States Navy, has discovered in the South Pacific a submarine volcano, and his description of it reads like Jules Verne's "The Mysterious Leguans Under the Sea." At the ship approached, black masses thrown up were distinguished as mud and sand. The upheavals were accompanied by dull reports, like those from submarine mines, and odor of sulphur. Commander Huntington did not think it prudent to approach near in his vessel, but a boat was lowered and pulled within a hundred yards of it.

English journals are represented to be much given to discussion of recent discoveries of Sir John Franklin's ill-fated polar expedition, one of them being the remains of one of his officers, which has been brought back to England. Commander Chryse, an experienced navigator of the expedition, has charged the contractor who furnished Sir John's supplies. He claims that from the fraud practiced in this matter, the party was short of provisions and thus miserably perished. So positive are these charges, that they will, no doubt, be made the subject of a careful investigation, and justice be rendered upon a class of contractors who are often no less guilty than murderers.

A minister was soliciting aid to foreign missions, and applied to a gentleman who refused him with the reply that, "I don't believe in foreign missions. I want what I give to benefit my neighbors." "Well," replied he, "whom do you regard as your neighbor?" "Why, those around me." Do you mean those whose land joins yours?" inquired the minister. "Yes," replied he, "the minister," how much land do you own?" "About five hundred acres." "How far do you own?" "I never thought of that, but I suppose I own half way through." "Exactly," said the minister, "I suppose you do, and I want this money for the New Zealand, the men whose land joins yours on the bottom."

Mr. Ingersoll's last effort was an attempt to answer the question: "What must I do to be saved?" before a Chicago audience. It was the old story of abuse of the church rather than a manly discussion of his topic. As the audience retired from the hall, they were presented at the doors with little tracts by the Young Men's Christian Association, answering the question in the address in Scriptural language. If Mr. Ingersoll's rhetorical attack upon the church may cause the church to purify itself, and the irreligious to think soberly over these subjects of eternal interest, perhaps much good will come out of the scourge of his tirades. But he will be guilty all the same in that he acts "to pervert the right ways of the Lord."

It is stated that Mr. R. H. McDonald of San Francisco has offered \$100,000 toward a permanent endowment fund for a Christian University, provided an equal sum be raised by the Baptist, Congregational, Episcopal, Methodist, and Presbyterian denominations. Specifications are made that all persons otherwise meeting the prescribed requirements for entrance shall be admitted to the institution upon equal terms, regardless of their religious opinions, nationality, sex, or color; that no professor, student, or employee shall be connected with the university in any manner who is addicted to the use of tobacco or opium in any form, or who uses spirituous, fermented, or malting liquors of any kind or description as a beverage.

The Pennsylvania railroad, whose careful management during the immense travel of the Centennial year became an American boast, experienced on Saturday night, Oct. 9, one of those dreadful accidents that appal the whole country. Three trains were sent outward near midnight, crowded with late visitors at the exposition and a Democratic meeting. The rear platform of the first was so crowded that the signal lights were hidden from the engineer, the train following, and while the first was halted at a suburban station, he drove his engine into the crowded car, smashing and scalding its occupants. Twenty-four died and twenty-five were injured. A score more the doctors give no hope. Gross carelessness is so evident, that if some one is not punished for this wholesale murder, the traveling public will not be greatly blamed if they demand new laws which shall deal severely with such crime.

The Mt. Morris Democrat reports a fearful accident on the new railroad, near Byron, about 30 miles east of Lanark one week ago last Sunday. In order to rush work as fast as possible the gravel train is run very early. Upon this occasion a number of citizens availed themselves of the opportunity to ride out upon the train to the gravel pit about two miles distant to see the operation of the steam shovels used in loading the cars. Upon returning in re-occurring a curve the train ran into two cows that were standing upon the track, and the train, consisting of fourteen cars was hurled down a fifteen-foot embankment. A terrible scene ensued. The cows were piled on top of one another and many persons were hurled headlong and some of them to the ground. Four persons were killed outright and another died a few moments after being extricated, while two others were still missing, and were supposed to be buried beneath the debris at the time our informant left the scene of the disaster. Fifteen were injured, many of them quite seriously, if not fatally.

## SWEARING.

BY J. B. HARGREAVEN.

"Thoughts shot up, went air, and spoil like balles scattered to the sun."—Swear not at all.—Matt. 5:34.

BEING obliged to attend court, as a witness, surrounding circumstances suggest many thoughts to my mind. According to the above quotation, if I keep them "halt up" they will "spoil," hence I put them on paper to give them "air," so they may live.

There are but few instructions presented in holy writ, that are so little heeded, or so much misconstrued, as the teachings of our Savior and his apostles on this subject. Many say they allude to profane swearing. To put this construction on these sacred teachings is, to say the least, saying that Jesus said that of old-time men were commanded to swear profanely; of old time they taught, "Thou shalt," and Jesus says, "But I say unto you not at all." Could language be plainer? But the Master plainly saw that men would tarnish his simple plan, positive teachings with their unwholesome construction, therefore he notes minutely a few of the things by which men were likely to swear—beaten, earth, Jerusalem, and even a man's own head.

The inspired apostle James well understood the teachings of our Savior; best he was to say: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." Jas. 5: 12. But the guilty one says: "I do not swear by anything; I only solemnly swear, 'so help me God.'" I ask, is it not an oath? You say "yes." James says: "Numbly by any other oath." I ask, do you mean? You reply "yes." James says, "Above all things swear not." It seems as if the Savior made it so plain that a way-faring man, though a fool, need not err therein. Then it is reiterated and substantiated by the inspired apostle; but truly men get wise above that which is written.

Some accuse us of affirming and refusing to swear because the oath is more binding than the affirmation; I will prove that the affirmation is even more binding than the oath, both to Christian and infidel. The chief difference between the oath and affirmation is, that in swearing the person sworn holds up his hand, or kisses the book, and in substance says "so help me God," whereas the person affirming (without raising his hand or kissing the book) says in substance "This I do under the pains and penalties of perjury." We have no promise of the help of God to do a thing he has told us not to do. He through his son and the apostle has told us, "Swear not." How can we expect God's help to do what he has told us not to do? What force is "So help me God" to the infidel who denies the divinity of the Bible while independent of the Bible the name of God is not known? It is of no divine force; it may be of legal force, which is only implied not expressed.

To him who affirms the "pains and penalties of perjury," are twofold: First, under the laws of the land in this country, and under the law of God at judgment after this life. Then the infidel denies the hereafter, "the pains and penalties of perjury" in the affirmation are expressed and not only implied, and of more force than the infidel commanding "so help me God." Where is the consistency of either a Christian or an infidel swearing? Echo answers where!

## Religious Gems.

—The man lacks moral courage who treats when he should retreat.

—The pleasure of doing good is the only pleasure that never wears out.

—Those who give not till they die, show that they would not then if they could keep it any longer.

—God has promised forgiveness to your repentance; but he has not promised a to-morrow to your procrastination.

—No one is safe from the shafts of envy unless he be either too far below or too high above his neighbor to be regarded as a rival.

—Nothing can be more painful to the feelings of a minister when he comes to water his flock than to find that many of them are not at the well.

—We shall be free from temptation only when we are free from sin. We shall be free from evil desires only when we are pure in heart.

—The water that flows from a spring doesn't congeal in winter. Those sentiments of friendship which flow from the heart cannot be frozen in adversity.

—Many people make a great show on borrowed glory. They have no glory of their own and must use that of others. They are regular sponges in society. They sponge their way through life.

—Some one says, "Opportunity is the cream of time." And some one also says, "To improve the golden moments of opportunity and catch the good that is within their reach is the great art of life."

—A great man under the shadow of defeat is taught how precious are uses of adversity; and, as an oak tree's roots are strengthened by its shadow, so all defects in a good cause are at besting places on the road to victory at last.

—If you have any real greatness you won't go far before the world will find it out. Small men insist that they are great, while great men can afford to keep still. The Talmud says that "all kinds of wood burn alike except thorax, which crackle and cut 'We, too, are wood."

—Certainly one who is "risen with Christ" ought to be like the Risen One. He will be expected to be meek and lowly, gentle and loving, simple and frank, kind and obliging, liberal and generous, not easily provoked or affronted, transparent and honest, not selfish, not unwilling to be taught.

—The world never stood in greater need of good men than she does to-day. For real earnest, brave men the world always paid a premium, but too generally deferred payment until posterity demanded satisfaction; but the demand was never greater, the premium never higher, nor the pay surer than now. Men are wanted every where.

—Dr. Cullis tells, in one of his reports, of an aged Christian who, lying on his death-bed in the Consumptive Home, was asked the cause of his perfect peace, in a state of such extreme weakness that he was often entirely unconscious of all around him. He replied, "When I am able to think, I think of Jesus; and when I am unable to think of him, I know he is thinking of me."

—Suffering is indispensable to the formation of a noble character. Even the Son of God was made perfect through suffering; and we cruelly de-

ceive ourselves if we suppose that our graces are to be developed, and be fitted for the Savior's society in heaven, without our bearing his cross and knowing the fellowship of his sufferings here below.

—Do not speak much of other's faults, and when you do be careful to represent them in as good a light as their case will admit. If you must tell the faults of others plainly let it be with a manifest sorrow for them. Step lightly on the faults of others; it may wound an aching heart deeply, and do no real good to say one.

—A clergyman related that early in his ministry he and another brother were conducting a meeting in which there was much religious interest. An old man gave expression to his joy by shouting, and continued it until it began to interrupt the services. Brother H.—said to brother W.—, "Go and stop that old man's noise." The shouting man at once became quiet. Brother H. asked brother W. what he said to stop him so quickly. Brother W. replied, "I asked him for a dollar for foreign missions."

### AN IMPORTANT QUESTION.

*My dear brother C. H. Balough:—*  
I CANNOT withhold; indeed none of our Father's dear ones should withhold from you their Christian sympathy. The Lord be praised for his grace to you amidst severe bodily afflictions, enabling you to defend the cross of Christ in its simple self-denying claims and its faithful outlines in the life of his children, against the cruel, the sarcastic attempts of writers in the *Progressive Christian*, including even Bro. H. R. Holsinger, its editor, to have you appear ridiculous. I have followed up your writing for perhaps twenty years, and often have I rejoiced in your faithful advocacy of the claims and truthful expressions of Christian life.

There is one point on which I at times have feared that you lost hold of a principle in so far as it needs to be tangible, and that is on the subject of plainness of dress. I have not one word to say against, but everything in favor of your way of showing that plainness of attire will follow gospel conversion. I even don't mean to say now by any means, that in so far as not loving the world relates to matters of dress, that it necessarily must have the form peculiar to our brethren, or that it necessarily must have any other described form, however plain exclusively as such. I cannot argue the question in favor of any one particular form as the necessary and only form through which humility finds expression in wearing apparel. To affirm in favor of any special form as a necessity would for the same reason require that form for every age and every where, and yet we may easily know that neither Christ or the apostles had that present form. But the question is, how we hold the principle intact—can we hold it at all without form? Different ages had their different styles. Now can we hold the principle of humility in its expressive touching wearing apparel apart from an adopted form peculiar to our age? I confess my perplexity in the matter. I never yet saw anything written by Brother Holsinger, or any one else, against a recognized form of clothing suitable to Christians that affords any solution to the matter in question. As well might we expect the oak to transmit itself down the ages without a form peculiar to itself, as to

believe that Christian humility in clothing can exist and be maintained without some general appropriate form, through which all Christians contribute their part towards perpetuating this principle.

For the sake of order, and order means protection, and protection means perpetuation, some chosen form becomes a necessity against the aggressiveness of pride. Brother Holsinger stands forth as an advocate of no rule, no form, and hence no order, and yet he says he favors plainness of dressing. To my mind his position is a myth, a phantasy, and between you and him is an impassable gulf; and yet I at times fear that he, with others, may say that while our dear brother Balough is fine on "principle," yet his seeming shyness to advocate form shall be our bridge over which we will pass to the citadel of truth and set up the throne of anarchy on its ruins.

Now my dear brother, you will pardon me for the liberty I take in alluding to the seeming discrepancy between your noble defense of principle, as it relates to dress, and some necessary chosen form for its maintenance. True, I freely admit that you take such an immeasurable sweep in scanning the wide field of the cross, that what may appear as a discrepancy on the point before us, is fully comprehended in your manner of presenting the case.

The ugly truths which some who are perhaps more stricters for form, have given the dearly loved Christian name are admitted and deplored, but even this may do good service. Had we no such distortions we might worship form for its own sake. These distortions are rather to be considered as "attempts at abolition," and in no wise affect the question at issue. The fact still remains that order, life, growth, and protection, are dependent on form. All nature affirms this.

It is said that "Infidel France" lost the idea of holiness, because she lost the form of holiness. I am aware that this way of presenting the matter may subject me to the charge that the ground here taken is that in order to get the idea of humility we must adopt a form of humility, i. e., that the good strikes in from its outward uses. Not at all in the sense of the thoughtless would-be critic. We are presenting the matter on the law of mental science, but what (it may be said) has mental science to do with a purely spiritual service? Much every way. We only know the existence of things by their forms. We know nothing intuitively, but we all learn through objects. These are the communicators of ideas to us. This being true we easily perceive the idea of humility, when we see its appropriate form, and the form of clothing chosen by our brethren fairly and appropriately presents that idea. True, other plain forms may as fairly do the same, but to consent that there may be different forms in us anyway as at the same time, I ask, would not this involve a principle that would destroy both it and them, i. e., the right of personal choice? Absolute uniformity in the present order of things in this world I freely admit to be an impossibility. Impossible because it again involves a principle that is utterly impractical, but a general practical or characteristic uniformity is to be easily obtained; and necessary, too, for the maintenance of the theory represented by it. Let Brother Holsinger as a Christian, as a scholar, treat this question in this light of and

according to the laws of the mind, which are the laws of God, and his paper will no more be the medium of conveying immature thoughts to greener others whose condition in life is equally favorable with his to know the pathway of duty, and whose interest and zeal for the name and kingdom of Christ Brother Holsinger will not presume to question. Now, my dear brother, I have not trespassed on your feelings, but hope you will consider this an opportunity of usefulness opened to you to improve. May the Lord greatly bless you.

S. S. MILLER.

### WHAT IS SIN?

BY S. T. ROSSERMAN.

WHILE it may not be much pleasure to the writer to investigate the above subject, and perhaps of much less interest to some of our readers, yet it may well to make such investigations and keep before the minds of the people the nature of sin and its evil effects, that it may be less indulged in.

Just how long holiness reigned without its opposite, we are not going to tell in this article, but it had its opposing element long enough to produce ruinous effects upon all things which we behold. The state of sin is deep, which nothing can efface save the blood of Christ. Sin opposes all that is good; God is good; hence sin opposes God. There is since sin is perpetrated against the greatest amount of good, overcoming all things else, the saving power could emanate from an other source, hence it comes from God through Jesus Christ. "For there is none other name under heaven given among men, whereby we must be saved," Acts 4:12. There is perhaps nothing that has been so variously defined as sin, each a hefting name so forcible in its meaning that good will shrink from it at first thought.

The Bible gives us the most terse definition, and yet about as comprehensive. It is the transgression of the law. Law embraces and demands all obediences, both in the moral and physical world, and that which is violated is sin. This then may and should be an incentive to man, to study what law is, so that he may know that he is not a violator of that law and consequently not a sinner. Hence this definition given by the apostle, is comprehensive enough to embrace all. The law governing the physical world is embodied in the moral law teaching us our duty relative to our own bodies and the treatment of our fellow men.

Sin, therefore, is the transgression of the law of God, and disobedience of the divine commands of heaven. It may have a wider berth. It is "to depart voluntarily from the path of duty prescribed by God to man; to violate the divine law in any particular by actual transgression or by the neglect or non-observance of its injunctions; to violate any known rule of duty."

Law comes from God, and when any part is violated it strikes directly at him as much so as if there was no other being affected by it. A transgression may be ruinous to man, yet it is direct to God, and has been so regarded by the ancient ages. "Against thee, the only have I sinned, and done this evil in thy sight," is the language of one who was a man after God's own heart. Sin, therefore, is enmity against God, despising him from his sovereignty and malitiously, abhors and denies him everywhere.

Sin may be defined more definitely and in more common place terms. Perhaps the perpetrator of sin—himself—may be ready to pronounce judgment, when it may be said of them, "show us the man." Hence let us look at it in all its forms. There are many terms employed by the Scriptures to designate or represent its obnoxiousness. Disobedience was the first sin, and perhaps the darkest, because in its train many more sins were introduced. Sin is rebellion and treason against the Bible containing the best law ever given to man. Man is commanded to love his fellowman, but instead he takes his life, committing murder, which also is sin.

Man may violate the laws regulating life and health ignorantly, yet results in the same ruinous effects, hence sin is ignorance. By this ignorance of law he becomes diseased and sick both in body and soul, and dies, hence sin has another double cause—that of sickness and death. Sin cannot be libelled by any of these representations, because they were given by one who thoroughly understands sin, and that divinity in humanity, conscience—acting as a silent monitor in every human breast tells us those representations of sin are true.

Then what is sin? It is the violation of law, either through ignorance or willful manifestation. Whether the first pair were aware of the dreadful effects that disobedience would produce is not probable, yet the fountain of bitterness was opened just the same and in its stream the turbulent waters are foaming and seething in a mixture of disobedience, rebellion, treason, murder, ignorance, blindness, sickness, poison, death and hell; and are embittering all the streams of life, and filling the world with untold wretchedness. To him who is aware of his condition, is it any wonder they cry, "What shall I do to be saved?" Throwing themselves at the feet of Jesus with the pleading, "O Lord undo me, for me have I sinned and I shall be saved, he and I shall be healed; for thou art my prayer." Is it surprising that the saved cry repeatedly to the erring to come to Christ and rid themselves of sin? Oh Lord, cleanse us from all sin in whatever form. Turn our fountain of bitterness to one of joy, and may its streams bear forth the joy to others, that the waters in the aggregate may be an ocean of unending joy awarding unto thee an eternity of praise.

Dunkirk, O.

**GREAT TRUTHS.**

BY S. G. LAURENS.

WHEN we look around us and behold the wonderful works of God, the beautiful earth with its great subterranean caverns, prodigious in extent, far exceeding in transcendent splendor the mythic imaginations of man, its surface profusely elaborated; the stately firmament embellished with sparkling gems of infinite grandeur, so beautifully typifying the vigilance of our Creator, were we made to wonder with exceeding admiration and acclaim. What is man that thou O God art mindful of him? Who hath dominion over all things which thou hast created, upon the face of the whole earth, things animate and all being subject unto his power, being made in the image and similitude of God, knowing good from evil, was driven from the presence of the Lord on account of disobedience, deserving his wrath and indignation. Behold the incarnate Son of God, nailed

to the cross, and suspended by cruel hands between heaven and earth, his blood gushing forth from his wounded side, and suffering the excruciating horrors of an ignominious death. Blessed Savior, we desire an interest in thy precious blood. Thou only art the true type after which to fashion our lives; thou only hast overcome death, sin and the grave; thou alone hast impressed upon the sands of time a picture which growth brighter as the "Flood of years roll on." In thee we have a model after which to mould our actions, competent to lead us safely over the rough reefs, across which life's current flows. We hear thy welcome voice calling, "Come unto me all ye that labor and are heavy laden, and I will give you rest." We desire a home with thee in the mansions of the Father's house above, a crown purchased for us by thee, on calvary, where we can behold thy lovely face and know thee as thou art.

The natural heart of man is said to be deceitful above all things and desperately wicked; for out of it proceedeth thefts, murders, and every evil work.

We invoke thee our Father to give us a new and a pure heart, for without it none shall see the Lord. Let our prayers be unisonant, mixed with faith; our new hearts filled with love for all, forbearing one another in love and ever exhibiting that purity of principle which ever characterizes the followers; not sarcastic, especially to the babes in Christ, for we are taught that it would be better for us to have a millstone tied around our neck, and be cast into the sea, than for us to offend one of these little ones who believe in Christ. Satan only endeavors to disunion and embitter the feelings and exposes the spirit in which we are actuated. That we be not presumptuous, but always preferring others to ourselves and, showing ourselves a pattern of meekness in all things; consistent with our profession, faithful in the least as well as the greatest. The unpainted canvas of the future lies before us, and we are all artists in the sense that the part that we play will be engraved upon the great scroll of fleeting ages. Every act we perform is a stroke of the brush upon the canvas, which is gradually reflecting either a picture of ennobling beauty, or a caricature of repulsive ignominy. Let us seek after truth, virtue and true holiness, the priceless gems which only can be obtained at the foot of the cross, and live so in this world, that we may have a part in the "First Resurrection;" our names be found written in the Lamb's Book of Life at the last day, and gather around the throne, there to sing the song of Moses and the Lamb, and to dwell with him, who hath redeemed us, throughout the countless ages of a never ending eternity.

Friently sinner, why will you reject the proffered term of mercy? Why will you cast off conviction, and the gentle wooings of the Holy Spirit, and at last be spurned away from the presence of the Lord forever? O accept him now. Now is the accepted time, now is the day of thy salvation. Justice says, cut you down, but mercy pleads for you in tones of deepest agony, saying spare them yet a little while, perhaps they may become fruitful. Why not cause rejoicing in heaven, for we are taught that angels rejoice when sinners return to God. Perhaps this may be your last warning, your destiny fixed,

your doom sealed, and you cast into outer darkness, there shall be weeping, wailing, and gnashing of teeth, where the worm dieth not and the fire is not quenched, before you are warned again. Seek the Lord while he may yet be found, and strive lawfully to enter in at the strait gate, for many shall seek to enter in and shall not be able. And why? Because they did not strive lawfully.

Larkins Factory, Va.

**PARAPHRASE OF 1 CORINTHIANS, CHAP. 13.**

BY S. PHILIP BOYLE.

THOUGH perfect eloquence adorned  
My sweet persading tongue,  
Though I could speak in higher strains  
Than ever angel sung.

Though prophesy my soul inspir'd,  
And made all mystery plain;  
Yet were I void of Christian love,  
These gifts were all in vain.

Nay, though my faith with boundless power  
Even continents could remove,  
I'm still nothing if I'm void  
Of charity and love.

Although with liberal hand I gave  
My goods the poor to feed,  
Nay, gave my body to the flames,  
Still fruitless were the seed.

Love suffers loss, love suffers not;  
But love ever knoweth how  
She acts beneath of herself,  
Nor proudly lifts the mind.

Love bears no suspicious thought,  
Is patient to the bad  
Grieved when she hears of sins and crimes  
And in the truth is glad.

Love an unselfish carriage shows,  
Nor selfishly counts;  
She glows with social tenderness,  
And feels for all mankind.

Love beareth much, much she believeth,  
And still she hopes the best;  
Love meekly suffers many a wrong,  
Though sore with hardship press'd.

Love still shall hold an endless race  
In earth and heaven above,  
When tongues shall cease, and prophets fall,  
And every gift be love.

Here all our gifts improve are:  
But better days draw nigh,  
When perfect light shall pour its rays  
And all those shadows fly.

Let children here we speak and think,  
Amidst with childish toys;  
But when our pow'r his manhood reach,  
We'll scorn our present joys.

Now dark and dim as through a glass,  
Are God and truth beheld;  
Then shall we see as face to face,  
And God shall be unveil'd.

Faith, Hope, and Love, now dwell on earth,  
And each by itself is best;  
But faith and love must hold to love,  
Of all the graces best.

Hope shall to full fruition rise,  
And faith be left above;  
These are the means, but this the end:  
For aints forever love.

**ONLY A PART.**

MARY A. STEEN.

EVERY day we hear some say, "What an abundance of fruit this year!" True, yet this might be a great deal more, for only a part of the blossoms which came forth under the influence of Spring perfectly ripened in fruit. Many of them withered at the touch of the frost and wind. Others that survived these enemies were blasted by the sun. Others grew to be quite large, but the little worm made its way to their hearts and they fell.

Thus it is with the people who embrace the doctrine of Jesus Christ. Many go away because they cannot bear the reproach that comes upon them, from following in his footsteps. Others

pass for a while and thus grieve the Holy Spirit. They next refuse to go on, and soon dash themselves in its deadly embrace. Others practice certain doctrines of the gospel, because they are popular and reject others because they are unpopular.

So you see only a part of those who profess the name of Jesus can say with Paul, "I am crucified with Christ. Only those who can bear the cross can follow the Savior fully to the end. A religion without the cross is not the religion of the Bible. All who would live godly in Christ Jesus must suffer persecution. You cannot escape it save by denying Christ. Peter was foremost when he said, "Though all men deny thee, yet will I not deny thee." You may have equal honesty, but did you ever consider your weakness? Don't you believe you would fall as he did?

To possess the pathway is only to make the darkness grow darker, and probably be a stumbling block to those who come after you; while going on makes the way clearer and your light shine brighter.

And, persons who practice certain doctrines which are popular may as well invent their own religion; for the religion of Jesus Christ is not of an eclectic character, it has a divine origin. It is not made up of borrowed doctrines. The assumption that certain precepts may be disregarded is false, and damning in its results. To reject a part is to reject the whole. Hence the religion of many would not have satisfied Paul; for it is only a part of the religion of Jesus Christ. Dear reader, to which class do you belong? Begin with great earnestness and zeal to become a stable Christian.

Do not be discouraged with past failures. You can succeed. God's grace is always given to those who honestly strive after conformity to his will in all things. Walk in the light and your liability to stumble will be no so great. Firmly resolve to be of that number "Who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Hewardsville, Va.

**PRINCIPLE.**

BY J. W. SCOTTEWOOD.

IN No. 52, page 4 of B. at W. occurs an article under the title "The True Foundation or Principle Manifested." You that have not yet read it invite you to read it carefully. We are too much after forms and not enough after principle. Let us take all the forms—the "Thus saith the Lord," that the gospel gives us; let us also become more spiritual and thus be governed by the principle of the gospel as applied to all things separately or combined. Let the true principles of the gospel be developed in us and they will give form which is in harmony with all the "Thus saith the Lord" contained in the gospel. We are too apt, in developing principle, to get "self"—the principle of the world mixed with it in our minds and hence developed a form very near or quite like the world—something that is not self-denying, but pleasing to self; it may be upon dress or anything else. Let us not develop principles of the gospel into popular forms, but long, and pray, and accept, when given, that self-denying principle given by Jesus, and the world will become more spiritual, less carnal, and a form will be developed not after the style of the world, but on this side—one in keeping with the gospel, one that is gospel, spirit and principle as applied to it in that case. Let us all be more spiritual, more prayerful, and more watchful.







HOME AND FAMILY.

Husbands, love your wives. Wives, submit your- selves unto your dear husbands...

Be sure that you conferest money they may be off-ered, but you need not take them.

One day is worth three to him who does every- thing in order.

A Chinese gentleman living near Christof traces back his ancestry 540 years before Christ.

If these women, who spend all their husbands can make for fine clothes, would save some of their money and dress their husbands up in a little better it would look a little more like equality.

To be comfortable and contented, be sure to spend less than you get, and restrain your desires till they are less than your incomes.

Postmaster-General Kay has written a letter of commendation to Wm. A. Buckingham, a boy of Milford, Oit., who saw a mail bag fall from a train and carried it to the depot, and has also directed that a set of Government stamps, worth \$555, be sent to him.

There are in England 500 churches of the Young Men's Christian Association.

The majority of the people that up their best rooms against the sunlight, as if they regarded aphorisms, and darkness will keep out flies; people keep their minds upon these points, and never stop to question the practice of living in rooms which a fly is too wise to enter.

No man has a right to complain of his job, or the times, or to call upon society to help him, until he has done all he can to help himself by industry and fidelity in the place in which he is.

One old policeman asked a young man who thought that he knew about all that is new knowing, this question: "Who was the father of Zebedee's children?" to which the young man responded, "I knew one, but I don't believe I have forgotten." Wise young men take warning.

We are glad that our readers are giving attention to this department of the paper.

The good old maxim that "whatever is worth doing is worth doing well," is too often forgotten.

A poor excuse for a man, or for the money," is a poor excuse for a man to sacrifice his good name.

A good old man, who is very rich now, was very poor when he was a boy.

A woman who was arrested in Chicago for drunken and disorderly conduct, died in the police station.

which ended in a painful and miserable death at the age of thirty-eight.

The gradual shortening of the days, the cool nights, the ripening of the autumn fruits, and the deliciousness of withering vegetation, all tell us that the summer is near its close, and autumn, the forerunner of winter—in a hand.

ANTIDOTE TO POISON.—If a person swallows any poison whether, or by fallen into convulsions from having overloaded the stomach, an instantaneous remedy, most efficient and applicable in a large number of cases, is a keaping teaspoonful of ammonia salt, and as much ground mustard, stirred rapidly in a bowlful of water, warm or cold, and swallowed instantly.

"HOW TO COOK A HUSBAND."

N. O. 88 of B. W. arrived this evening, and as usual, all the family wanted it first. I was well pleased with its contents until on the sixth page; there I noticed the article entitled, "How to Cook a Husband"...

CARE OF THE SICK.

A PERSON who is sick enough to need a night-waecher needs rest, and quiet, and all the undisturbed repose he can get.

A PLEA FOR WILLING WOMEN.

SAID a poor woman to me, "To be idle is to be without bread, and idleness is enforced upon me for I am assured that I am not a business woman.

to go-and seek employment in unknown directions. I am willing and anxious to do something for my support, but what shall I do?

This woman is fairly educated, but not with a view of ever assisting herself. Her education was a failure.

DOWN WITH THE DUST.

IN a letter to the Independent, Mrs. P. T. Benn discusses, upon a dust in the house, and says: "What's more absurd, useless and uncleanly than the feather duster, neverly banished by our housewifes?

THE BEST "VEHICLE."

THE word "vehicle" (anything that carries) is in familiar use among medical men, meaning any liquid, sauce or substance that will "carry" a powder, in solution, or "carry" a drug.

WHAT A WIFE CAN DO.

THE Westfield correspondent of the Illustrated English tells this story: "In bringing to mind of what a man can accomplish in spite of adverse circumstances and bodily affliction, with a loving, willing wife to aid him is found in Dr. J. C. Fay's, vice in a great one of our most respected and successful physicians.

RETALIATION.

A LADY once when she was a little girl, learned a good lesson which she tells for the benefit of whom it may concern: "I was once in a field...

HOW HE LOST HIS SITUATION.

"EXPERIENCE keeps a dear school." It is a pity that young people will not believe it when others tell them so, without going to the expense of testing it for themselves.

RETALIATION.

Well, I'll tell you, was the reply, "I had an easy birth; got my seventy-five dollars a month; had an avocation; didn't have to get down tight in the morning; left at five; had a chance to go out...

That youth is working at forty-five dollars a month now, instead of seventy-five, but he already has six hundred dollars in the bank.

The severe droughts which so frequently afflict our various parts of our own country, as well as other lands are believed to be in a great measure owing to the extensive destruction of forests.

It is stated that about 3,000,000 acres of woodland have been cut off in this country, and scarcely any effort is made to replant the stripped area.

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Matrimonial.

FIELD-GITTINGER.—At the residence of the bride's parents, Oct. 16th, '96, by the writer, Mr. J. M. Sibley and Miss Emma Hittinger, both of Deerstar County, Iowa. LEWIS.

FALLEN ASLEEP.

WILLIAMS.—Susan M. Williams was born in Weston County, Iowa, Dec. 19, 1866, and died October 11, 1893, aged 21 years, 9 months and 22 days. Funeral services by the Brethren in Lancaster.

ZOCKER.—In the Antioch church, Sept. 30th, '96, Sister Elizabeth Zocker, aged 70 years, 4 months, and 6 days. Funeral services by the Brethren in Lancaster.

HAINES.—In St. Joseph County, Oct. 6th, '96, Sister Elizabeth Haines, aged 69 years, 9 months and 4 days. Funeral services by the Brethren in Lancaster.

WILLIAMS.—Susan M. Williams was born in Weston County, Iowa, Dec. 19, 1866, and died October 11, 1893, aged 21 years, 9 months and 22 days. Funeral services by the Brethren in Lancaster.

ZOCKER.—In the Antioch church, Sept. 30th, '96, Sister Elizabeth Zocker, aged 70 years, 4 months, and 6 days. Funeral services by the Brethren in Lancaster.

OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell"

This department is designed for asking and answering questions...

Will you please explain how long Noah was in building the ark...

Some one pleases explain Prov. 9: 1, "Whoso buildeth his house upon a rock..."

RECONCILIATION BEFORE OMMUNION.

Will some one please give light on Matt. 23: 23?

The Scripture alluded to is introduced with a "therefore." To understand the "therefore" we look to the context...

Right here comes in the instruction in the query. The Savior used the ceremonies of the new with which the people, and especially the Jews...

The offer of the Law, to which the Savior referred conveyed to the disciples a pretty correct idea of the Lord's table...

J. D. HAUGHTWELL.

FROM SCANDIA, KANSAS.

We have been having some good meetings. On the 17th of October we met in a council in the Salt Creek church...

Dear brethren and sisters, you who are so highly favored in life, do not forget us...

do you say? Will you go and settle there and help build up a church to the honor and glory of God?

FROM MT. MORRIS, ILL.

OUR Sunday-school meets every Sunday afternoon and is a model of success, being, as we think, a great assistance to the church...

The Christian's life is a never-repeating series of upward steps to the fold of the Shepherd. The effectual, fervent prayer, the gentle word freely spoken and properly directed...

A SAD ACCIDENT.

EARLY last Saturday morning, (Oct. 9th) brethren Joseph Scott, John Kaumar, George Shirck and John Brown, left Lost Nation to attend the Love-feast in Cedar county...

W. H. ROOSE.

FROM GARRISON, IOWA.

In a recent number of the B. at W. I saw a short notice of my late visit to North-east Iowa...

Illinois or Iowa. We hinged within a half mile of the west line of Cherokee county, four and one-half miles south-west of Macon...

FROM MAPLE RIVER, IOWA.

ON the 22nd of August, three more became willing to join in with the children of the kingdom. Brother J. wonder that there are not more willing to strive for eternal life...

POTATOES WANTED.

THE Maple Grove Aid Society of Norton Co., Kan., is very much in need of potatoes for winter use...

NOTICE.

THE Maple Grove Aid Society of Norton Co., Kansas, has recompleed free rates on goods for the relief of the destitute of western Kansas...

Money Received in August for the Danth Mission.

Table with 2 columns: Name and Amount. Includes entries like (From the following churches and persons), G. Lorenson, Spring Rock church, etc.

Table with 2 columns: Name and Amount. Includes entries like Logan, Ohio, Grandy, Iowa, Ovi Creek, etc.

Report for General Missionary Work, next week.

FROM LIMESTONE, KANSAS.

OUR feast was one of great interest and an enjoyment beyond description. It was held in the Iron old tent that travels over considerable distances during the autumn months...

FROM MICHIGAN.

THE New Haven Church, Michigan, is feeling encouraged on account of some seeking money. Four or five years ago there were only two or three members here...

We held our quarterly council on the 18th of September and made arrangements for the Love-feast. We also decided to elect one of our members as visiting brother on the day of the communion...

W. H. ROOSE.

—The Lens Star says a surprising party consisting of eleven men and two teams, under the control of the Illinois Central R. Co. are now engaged surveying a line between St. Louis and Chicago...

FROM THE CHURCHES.

And they that be wise shall shine as the brightness of the firmament...

OHIO.

Mogadore. Through the kindness of all-welcoming and merciful God, who walleth over and cares for those who humbly trust in Him, I was permitted to meet with the brethren of the Springfield church at their Love-feast on the 12th inst.

members ever witnessed a more pleasant meeting of the kind. All seemed to be harmony and love. The location, size and style of house and building committee were agreed upon in a short time...

Mo. Etna.

Our Love-feast was held Oct. 9th. The following members were present with us: Eld Isaac Thomas of Warren Co., Eld. S. A. Garber, of Decatur Co., John H. Fillmore of Shelby Co., and B. F. Floy of Fremont Co.

Oct. 10th. The following was held Oct. 9th. The following members were present with us: Eld Isaac Thomas of Warren Co., Eld. S. A. Garber, of Decatur Co., John H. Fillmore of Shelby Co., and B. F. Floy of Fremont Co.

NEBRASKA.

Our arrival early in Falls City, and were received by the Brethren with a warm reception. The brethren came with wagons and loaded our goods and hauled it to our place of residence...

INDIANA.

The communion of the Antioch church is near at hand, and may perhaps be looking forward to that time with much spiritual rejoicing...

DAVID G. COUSIN. We arrived early in Falls City, and were received by the Brethren with a warm reception.

Our Brethren had been added to the fold of Christ in the Turkey Creek church. Bro. Allen Boyer came to us on the 29th of September and preached two sermons.

THE SOUTHERN DISTRICT OF ILLINOIS.

The District Meeting of Southern Illinois assembled in council in the Big Creek church, Richmond Co., Illinois, on the evening of Oct. 12th.

Our Brethren had been added to the fold of Christ in the Turkey Creek church. Bro. Allen Boyer came to us on the 29th of September and preached two sermons.

A very commendatory of secret and clandestine meetings by letters, or any purpose, was passed and sent to A. M. Thee. These are some papers that elicited considerable discussion but...

generally in a kind and Christian spirit. Two papers relating to missionary work brought to the meeting.

John W. West, Daniel Vaniman, D. B. Gibson, J. R. Gish, Lemuel Hilkey and T. D. Lyons were chosen by the meeting to be evangelists for the ensuing year.

Had public worship on the evening of the 18th, and the following morning the brethren took the train at Parkersburg for their homes and fields of labor, commending the managers of the Plover, Decatur and Evansville R. R. for the kind and accommodating way in which they manage the business on this road.

FINAL SETTLEMENT OF THE CALIFORNIA CHURCH TROUBLES.

THE California and Stanislaus churches met in joint session on the 1st day of October, A. D. 1889, looking to the final settlement of all their existing difficulties, and a future union of sentiment and labor.

A considerable number of the membership of each church were present, though not many of the California brethren were present as was desired, some of their ministers being absent.

After adjournment of the committee (Quinter, Miller, and Beschler), appointed by the Annual Meeting to investigate the California troubles, was accepted.

A vote was then taken as to whether the Stanislaus church should retain its organization, allowing the lines of the two congregations to stand as made at the time of its first organization by McLean and Dury, which was agreed in the affirmative.

By having the unanimous vote of the council recognized the Stanislaus district, and the fact that the Wolf brethren were a part of our general brotherhood, the following article was drawn up and adopted by the unanimous vote of both churches, and signed by all the officers present:

We, the assembled members of the California and Stanislaus churches, assembled in joint council, this 1st day of October, A. D. 1889, looking to the final settlement of our existing difficulties, agree that in the past three evidential years errors and mistakes committed by us, all, and we hereby express our regret for the errors of the past and mutually ask each others pardon as expressed in the future, and agree to labor together in Christian charity and forbearance in the years to come by the help of God.

We further agree that all matters between us are closed on this day; that a copy of this decision shall be signed by each church and that any member who shall hereafter bring up these hereby settled difficulties shall be dealt with by the church or churches unitedly.

Signed: Eld. George Wolf, Eld. Stephen Broadhurst, Eld. John P. Wolfe, Eld. S. P. Sarmano, MODERATORS.

David Reversock, Daniel Howler, S. A. Overholser, J. R. Kertman.

The meeting then passed a resolution that a report on the meeting should be sent to the Brethren at Work, Primitive Christian, Pro-

gressive Christian, Brethren's Advocate, and Preacher, after which the meeting closed with singing and prayer.

The meeting closed with the best of feeling, and while speaking was seen all around us, it now and we hope all ours and forever dispersed. All are rejoiced as far as we know, and as they settled their troubles mutually, without any committee being present, we believe it will prove permanent.

Our Brethren were glad to see us and we were glad to see them, and we were glad to see them together and settle them according to the gospel, as that is the only way in which troubles can be removed.

ED. JOHN GEORGE WOLF, S. H. BARBER, CLERK.

ANNOUNCEMENTS.

LOVE-FEAST. The brethren of Mount church, Butte Co., Mo., will hold their Love-feast on the 25th of October. E. FANGLER.

LOVE-FEAST. There will be a Love-feast at John meeting-house, Glade Run District, Armstrong Co., Pa. on the 3rd of November. J. B. WALKER.

The Brethren of Smith Park church, Clinton Co., Mo., will hold their Love-feast on the 6th of November. E. A. OWA.

We will have a Sunday-school Convention this Fall or winter in Northern Indiana? If so, when, and who will take the meeting? Let us hear from you soon. DANIEL SHIPLEY, COR. SEC.

BIBLE SCHOOL ECHOES.

"BIBLE SCHOOL ECHOES" is designed for the service of those in the several departments of church activity. It is designed to elevate the music of the Sunday-school above the frivolous character of many of the Sunday-schools, and in songs, and while interesting the young, to induce them to the study of that which is higher and pure in poetry and music.

Single copy, postpaid, .50 One dozen " " .50 Two " " .50

Single copy, postpaid, .49 One dozen " " .49 Two " " " " .49

Address BRETHERN AT WORK, LAMAR, ILLINOIS.

The Doctrine of the Brethren. Edited by Ed. R. H. "New Edition," published by the Brethren at Work, Wm. W. Phelps, Jr., Springfield, Mo. No. 10, Cambridge and Antioch.

Free Will Pity. By A. M. Robinson. This work treats fully of the duties of Christians, and is especially adapted for the use of the Sabbath School.

History of Antioch, or the Holy Land, by W. Russell E. H. 75 cents.

Brotherhood of the World, as taught and practiced by the Brethren. By J. W. Stebbins. This pamphlet should be read by every member in the church 19 cents. E. W. OWA.

W. U. R. R. TIME TABLE.

Tables here, Lamark, Brethren at Work, and all those who are connected with it. The Express "W. U. R. R. TIME TABLE" 200 W. M. Antioch, Mo. RAILROADS. 1:15 P. M. 1:30 P. M. 1:45 P. M. 2:00 P. M. 2:15 P. M. 2:30 P. M. 2:45 P. M. 3:00 P. M. 3:15 P. M. 3:30 P. M. 3:45 P. M. 4:00 P. M. 4:15 P. M. 4:30 P. M. 4:45 P. M. 5:00 P. M. 5:15 P. M. 5:30 P. M. 5:45 P. M. 6:00 P. M. 6:15 P. M. 6:30 P. M. 6:45 P. M. 7:00 P. M. 7:15 P. M. 7:30 P. M. 7:45 P. M. 8:00 P. M. 8:15 P. M. 8:30 P. M. 8:45 P. M. 9:00 P. M. 9:15 P. M. 9:30 P. M. 9:45 P. M. 10:00 P. M. 10:15 P. M. 10:30 P. M. 10:45 P. M. 11:00 P. M. 11:15 P. M. 11:30 P. M. 11:45 P. M. 12:00 P. M.

# The Brethren

Vol. V. Lanark, Ill., Tuesday, October 26, 1880. No. 43

**GENERAL AGENTS**  
FOR  
**THE BRETHREN AT WORK**  
AND  
**TRACT SOCIETY.**

*E. T. Burman, Dunbar, Ohio. C. Bennett, Jackson, Mo.  
B. B. Lewis, Ill. D. B. Taylor, York, Pa.  
H. D. Gresham, Ohio. J. S. Rice, Kansas, Mo.  
W. T. Taylor, Ill. M. H. Smith, Ill. J. S. M. Smith, Ill.  
J. W. Miller, Chicago, Ill. W. D. Smith, Ill.  
John W. Keating, Ohio. D. B. Bowen, Ind. Green, Ill.  
J. W. Goodrich, Madison, Wis.*

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**SECOND PAGE**—What a Student Should Have, Hereditary Taint.  
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**FIFTH PAGE**—Singular. Southern District of Illinois: The Design and Form of Christian Baptism. Saw the Light. True Fish.  
**SIXTH PAGE**—A Home Beyond the Hills. Present. Friends in Love. A Mother's Voice. Foot-covers. Advice to Tell Her Mother. Dark Rooms.  
**SEVENTH PAGE**—His open Bureaucracy. Water and Wine. Personal Responsibility. A History. Story. The Indians and the Quaker Meeting. The Silent Franchise. Bring out the Rope. Notice. From Garret. Fa. Money Received. August for General Missionary Work.  
**EIGHTH PAGE**—From Franklin Co., Va. From Hilton, Va. From Pipe Creek, Md. From Double Pipe Creek, Md. From Maryland, Pa. From Matka, Pa. From Warehous, Pa. From Eldon, O. From Seneca Church, O. From Iowa, Ind. From Milford, Ind. From Maryland, Ill. From Woodstock, Ill. From Corcoran, Mo. From Grouse, Ia. From Jewell Co., Kan. From Sabota, Kan. From Fall River, Ia. District Meeting Items.

**CURRENT TOPICS.**

In San Francisco there are papers printed in ten different languages, including the Chinese.  
The Nova Scotia gold mines are said to have produced more than \$6,000,000 in eighteen years.  
A company has been organized to build a railroad from Chicago to the city of Mexico direct.  
Two Chinamen are studying in Cincinnati to fit themselves for preaching the Gospel to their own countrymen.  
Cable dispatches say that the Russian press is filled with reports of destitution and death in all parts of the interior of the empire.  
The inhabitants of the Waldensian valleys, in Italy, number 25,000. The Protestants outnumber the Catholics seven to one.  
It is stated that out of 125,000 Fiji Islanders 102,000 are regular attendants upon church, and that every family in the Islands is a Christian family.  
The Cyprian missionaries are raising a fund to erect a monument to the memory of William Morgan. About \$100 have been secured in small sums.  
Moody and Sausley have accepted an invitation from the ministerial Union of San Francisco and neighboring cities to spend the winter evangelizing work in California.  
A missionary at Canton has compiled a new Chinese alphabet of thirty-three letters, by which all the words which now require many thousands of symbols, can be written.  
The Turks have at last surrendered Dalgoino to the Montenegrins, according to the treaty made at the close of their late war with Russia, and thus another bloody struggle has been averted.

The great wind storm that swept over the country week before last did terrible work on the lakes; there was much snow fell west of here and drifted to the depth of several feet in places.

The Chicago Times reports that President Hayes will not return to Washington till a week after the Presidential election. He is now making a tour in Oregon and Washington Territory.

Astronomy was first studied by the Moors, and was first introduced by them into Europe in 1201. The rapid progress of modern astronomy dates from the time of Copernicus. It was known to the Chinese about 1100 B. C.

Missionaries in China state that the optimism is the chief hindrance to the success of the gospel among the common people. They estimate that 3,000,000 persons die every year from the effects of opium eating.

William M. Shipman, of Fair Haven, Ct., the oldest printer in the State, who assisted in setting up the first Webster's Dictionary, and who could set type in Greek, Hebrew and Arabic, died recently at the age of seventy-six years.

Let the farmers read this, and learn the value of the birds: "Immense flocks of sparrows and blackbirds have completely exterminated the many worms in Delaware and Pennsylvania, to the great relief of the inhabitants of those states."

The Bishop of Liverpool was mobbed by a crowd of rowdies in a foreign city while driving from a suburban chapel in a populous Roman Catholic district. Several stones were thrown at the carriage, and the Bishop's coachman was struck.

The Indians are to be included in the census of 1880. The work of enumerating them begins early this month, under the direction of Major Powell. Full statistics will be taken, and no doubt many interesting facts will be brought to light.

One of the most curious railroads in the world is the ten inch gauge road running from North Billerica, Mass. to Bedford, a distance of about eight and a half miles. There are eleven bridges on the road, one of which is over one hundred feet long.

Twenty years ago the deepest mining shafts in the world reached only about 3,000 feet below the surface. The deepest perpendicular shaft is the Adolph shaft in a silver mine in Piribram in Bohemia, which in May last had reached the depth of 3,280 feet.

Miss Josephine Taylor, daughter of John Taylor, head of the Mormon church, has fled from her home and cannot be found. It is said that she has been out of her mind during the past year, through the efforts of her father to force her into polygamy.

The Philadelphia Public Buildings, when completed, will be surrounded by a statue of William Penn, thirty six feet high. The crown of his hat will be 535 feet above the pavement, higher than any other tower yet constructed, that of Cologne Cathedral being but 525 feet.

Mr. Bokku, a student of theology, while recently in the cloister of Herrs, at Me. discovered some manuscripts of the celebrated patriarch Photius of Constantinople. They comprised fifteen homilies, two discourses on the soul and the principles of bodies, twenty-five unedited letters, a treatise on the irreproachable faith, and finally an account of the schism of the First and Second Synods of Constantinople. All these writings will shortly be published.

One of the steel works at Pittsburgh has just got the largest steel block ever made in this country. It is eleven feet high and eight by ten wide, and weighs one hundred and sixty tons. It took seven hours to raise the metal to the mould, and it will be four months before the metal is cool enough to move.

During a late thunder storm near London, England, a great ball of fire was seen to descend from the clouds into a lake. After the storm over a hundred dead fish, including two carp, weighing together twenty-three pounds were found floating on the surface, under the spot where the fire-ball was seen to strike.

The Moravian Society for the propagation of the Gospel among the Heathen recently held its ninety-third anniversary at Bethlehem, Pa. The assets of the society were reported at \$22,453. The receipts of the year were \$11,380, of which \$10,000 were turned over to the general mission fund for use of the foreign missions.

The ice attained by icebergs is sometimes prodigious. From measurements made upon one Dr. Hayes, estimated it to contain about 75,000,000,000 feet, while its weight must have been not less than 1,000,000,000 tons. It was grounded in water nearly half a mile in depth. What, then, must have been the thickness and the size of the glacier from which the mass had become detached.

In Southern Russia, the fearful Siberian plague, commonly known as the "black death," has broken out in a village near Odessa. The ignorant peasants are much opposed to the use of disinfectants. The nurses even told the people that all persons would be excommunicated who allowed sulphur to be burnt in their houses. In one village the peasants went so far as to prepare a funeral pile on which they engaged to burn a Sister of Charity who was engaged in some sanitary work. The sister was only saved by the prompt interference of the police.

**A VIEW OF THE AGES PAST, PRESENT, AND TO COME.**

BY JAMES STANS.

DEAR reader, we are about to enter on a vast work, to pursue a long journey, a portion of which the human family have travelled, and a considerable portion is yet to be gone over before the ages end. The whole journey it described in the Book of God. It is an open volume to all who desire to search out the wonderful works of God, but sealed up to fools who despise wisdom and instruction.

A wise man will bear and increase in learning, and when he has drunk deeply at the fountain of wisdom, he will exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out." Rom. 9: 33. When flesh and blood shall cease to exist, when human probation ends this world will have a history, wondrous, providential, no erratic on purposes, but controlled by an eternal purpose and subjected to the control of his will. A part of this history has already transpired. Ages have rolled by; ages are yet to come. The great worker of all things has divided the history of men into ages. Paul says in Heb. 1: 1, "By his son he constituted the ages" (*Epochen* *seu* *aeones*). These ages or aeons we purpose to explore in order to learn the truth, wisdom, holiness, justice and love of the Creator. We may as well inform our readers what these ages are. The first is the Antediluvian, the Patriarchal, Mosaic, and Gospel ages. The Mosaic and Gospel are linked together by the ministry of John. The gospel ages comprise the apostolic era, the falling away and the woman in the wilder-

ness, the restoration of primitive Christianity, and preparation for the millennial age. This age is ushered in by the hour of judgment, the war of the great day of the Lord, the second advent of the Savior, the first resurrection and glorification of the bride or first fruits, the fall of Anti-Christ, and the binding of Satan.

This age will end by the little stream of living water, the destruction of his hosts, and the judgment of all the dead, the terrestrial glory bestowed on the sheep on the right hand, the ascension fire for the goats. Then follow the new heavens and new earth, the descent out of heaven, of the new Jerusalem, the eternal purpose fulfilled; all things made new and God all in all.

This, dear reader, is our bill of fare to be brought on the table, bid after dish as you are able to partake of it, digest it for your growth in grace and knowledge. If your digestive organs be weak by this strong meat, then eat not to satiety, but abstain of which you will find in the pages of your paper. But not yet your eye be envious, neither let your hand dash from the eyes of others that food for which their hungry souls yearn, but let the whole household eat the dinner of herbs with love, each one partaking of what suits his spiritual organs of digestion, not forgetting that we must not remain babes in knowledge, but grow and mature into strong men in the Lord. Eph. 6: 10.

The first principle in wisdom is the fear of the Lord. To fear him is to reverence his word which he has manifested above all his name. There are two ways to reverence his name; viz.: to restrict ourselves to his teaching, avoiding all flights of mere imagination and a careful investigation of what his word teaches. We discern his words by wise reasoning and human conjectures, never fleshly opinion. We also discern his words by neglecting to learn what it teaches, by treating it as a mysterious book too obscure for common minds, and suppose that a few chapters or verses will suffice for us to undertake. This is exactly what the fallen church of the middle ages taught. The Bible was unknown, save a few chapters called "gospel and apocrypha" in the "Mistral." This was esteemed sufficient for all practical purposes. And wherein lay method, so many differ from them now? True they have a Bible or Testament in their homes, but a large portion of these divine books is left unopened or unattended as useless.

In our investigations we shall keep this wholesome fear before our eyes. Outside of the scriptures of truth we know nothing, respecting the ages to come. We purpose to investigate what was acceptable or displeasing to God in past ages, on what principles he ruled in the kingdom of men, and how far human accountability was carried by why God winked at man's iniquities.

In our researches we will find two wars waged against each other, the divine and human, the flesh and the spirit, the struggle for man's rule and the supremacy of the human will. We will trace human misery and sin to this desire, and we will learn that men were blessed in proportion to the measure of their subjection of their wills to the will of the Creator.

When human history ends, the conflict between the Divine and human will result in God's will being done on earth as it is done in heaven. God will be all in all, and every true will bow to him and confess the lordship of Jesus.

May you and I, dear reader, learn to submit now, to yield the homage of our hearts, to bear the yoke of Christ, and thus enjoy the unspeakable blessing of doing the will of God from the heart. In our next article, if the Lord will, we will converse with you on the antediluvian age.

## Religious Gems.

Treat your enemies as if they would some time or other be your friends.

Do not reproach a man for a sin he has committed, when God has forgiven him.

A sinner must come to himself, as did the prodigal, before ever he will come to Christ.

Cease not to work actively for God and your fellow-men, till God says, "It is enough, come up higher."

God does not promise to save by miracles those who will not be saved by his appointed means.

So I have observed that God seldom blesses any man's work so much as his whose heart is set upon success.

We must be very studious of union and communion among ourselves, and of the unity and peace of the churches.

Many Christian people think they will be all right if they can only squeeze through the narrow gate into the heavenly fields.

By holding a small object of misery close to the eye we entirely lose sight of much comfort we otherwise might enjoy.

He that will let a sinner go to hell for want of speaking to him sets less by his neighbor than rational charity will allow him to do by his greatest enemy.

One proud, lordly word, one needless contention, one covetous action may cast the throat of many a sermon and blast the fruit of all that you have been doing.

My son, said an old man, "beware of prejudices, they are like rats, and men's minds are like traps; prejudices creep in easily, but it is doubtful if they ever get out."

If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make the most noise in the wind.

The happiness of your life depends upon the quality of your thoughts; therefore, guard accordingly, and take care that you entertain no notions unsuitable to virtue and unreasonable to nature.

Nothing is so sure as death, and nothing so uncertain as the time. I may be too old to live, but I can never be too young to die. I will, therefore, live every hour as if I were to die the next.

Of all preaching in the world that speaks not absolute falsehood, I hate that preaching which tends to make the hearers laugh, or to move their minds with levity and effect them as stage plays do, instead of affecting them with a holy reverence for the name of God.

When a founder casts a bell, he does not presently fix it in the steeple, but tries it with the hammer to see if there is any flaw in it. Christ does not, instantly after he has converted a man, convey him to heaven; but suffers him to be beaten upon by many temptations, and then exalts him to his crown.

Physicians tell us that timber kept in motion will outlast a dozen times that at rest which will perish by dry rot induced by rest. Thus there is a kind of dry rot in many Christians, a passivity in their Christian life that takes away all its vitality. A hearty earnest active Christian will outlive and is worth a dozen such.

A minister recently complained in the columns of the *American Christian Review* that the people of his late charge still owe him eighty dollars, which has been due eight years, notwithstanding he "worked for half wages," and "proselyted more than one thousand souls" for them. He would have fared better had he devoted himself to christening them. We are glad to know that proselyting is not a paying business.

Do not find too much fault when writing for the press, but always tell the truth or tell nothing. About the latter use your nicest discrimination. A rasal waltz nothing said about him, and the truth prematurely or injudiciously told often injures good men. It is not obligatory upon us to tell everything we know or see. Yet when the truth is ready to be told, tell it straight—make a center shot—and if any body jumps or lives between the shot and the mark, let them take the lead; they have so business there. An evader of facts who legally demanded is worse than a liar.

### WHAT A STUDENT SHOULD HAVE.

BY ANGE BERRY.

THOSE to whom I wish these remarks applicable, will be generally all who are seeking instruction of wiser persons than themselves, and especially my fellow-students who are working together for a common object.

As our highest success is dependent on our earnest desire to know, I shall consider a true and noble aspiration as the first and most essential qualification.

That young man or that young lady who has entered these college walls with the avowed purpose of mastering the elements of education, has taken the first step—and a long one—toward a career of continual success. In this pursuit of knowledge there will be found difficulties, say even obstacles seemingly insurmountable in the path. Instead of losing courage at the loss of ease with which learning is to be acquired, the aspirant is fired with new zeal to conquer that which calls forth an exercise of his ability. As one who feels a deep sense of propriety in this matter, I say to you, my class-mates, set your mark high. Climb, step by step, with steady firmness, the steep height whose summit overlooks the world's broad fields.

There are a hundred others crowding about you in the same effort to attain the highest good; but be not dispirited by this fact, nor retire discouraged from the ranks. It lies within your power to succeed, by honest and diligent toil. Do not fear and perplexities arise when you have the example and influence of noble and true men to spur you onward and upward. Remember "There is room at the top." If you are annoyed at the jostle of your neighbor at the time of setting out, be inspired by this assertion, and rather lend a smile to encourage the hope of a more noble aspirant.

And this leads me to the second quality which I think, (and I am sure you will sustain me in the belief) so desirable and commendable in us as students, and that is sociability. Which of us has the most friends? "He that showeth himself friendly." I know from experience that the heart becomes lighter, and joy and tranquility are diffused through the whole being by the kind

recognition shown in the countenance of class-mates.

Sometimes a new student enters; he is an entire stranger; in the classroom he finds himself the centre of attraction; when he is called upon to recite, he stands embarrassed by the inquisitive glance of the others. At the next meeting of the society, he rises to deliver a declamation. Unless he has self-confidence in a large degree, he will stammer—forget—lose his presence of mind—and take his seat amid the incoherent criticisms of the class. Now, indeed, this ought not to be. That stranger or is certainly entitled to brotherly treatment in what is his home as well as ours. If we only knew how little it costs to "say a kind word," accompanying it with a beaming smile, I think our reticence in this respect would greatly diminish. Observe with care the happy result arising from true courtesy. I am not alone in the advocacy of such a sentiment. St. Paul, that whom no more exemplary Christian suffered for truth, testified that the greatest virtue is charity. While thus exercising an influence which no doubt will prove reciprocal, a third quality reveals itself, or is developed by unconscious degrees. This is humility or the reverse of high-mindedness.

One is not pleased at seeing a student taking great pains to display his attainments before what he considers his inferiors. It is more to lessen popular respect for him. But who does not admire that modest spirit, which, though unadorned talents, of which we have an occasional glimpse, are still obscured within the recess of his mind? That one is to be the bright star in society, about which the lesser lights will cluster, hovering from its radiance to illumine themselves.

Curiosity in the class-room changes to involuntary regard. A teacher's approbation is something worth striving for; and who better merits that than the unpretending, yet in a wholesome degree, ambitious student? It does not follow that humility necessarily implies underrating one's powers. Self-reliance is most essential. As a noble instance: the humility of our Savior was perfect, yet he had a true sense of his own greatness.

There are other attributes of character highly advantageous to cultivate, such as candor, politeness, morality, temperance, and indeed every virtue. On account of the vast influence exerted on the observation of every rule of good and moral conduct shines with peculiar lustre in a student's life. What he has done, whether good or ill, will be blazoned from the Atlantic to the Pacific; and with what sorrow, what life-long regret will the hapless author of a misdeed lament his mistake!

On the other hand, he who is conscious of true integrity will feel a grateful satisfaction in the admiration and esteem which an appreciative people bestows.

Mt. Morris College, Ill.

### HEREDITARY TAINTS.

BY A. J. BLOOM.

WHEN speaking of "Hereditary Taints" I refer particularly to the diseases developed and sufferings produced by improper marriages. Even in our northern clime nothing is more common than for young ladies to enter the marriage state at the age of fifteen, sixteen, or seventeen years. Not only

unhealthy children are the results of this early marriage, but as a general thing the young wife is totally unfit for the duties and responsibilities of her station. What does she know of life and its stern duties, which all the rich and kindly nurtured, as well as the pure and lowly should know how to fulfill; she whose form has scarcely been changed to womanhood, and on whose cheek still lingers the dawn of childhood? Where has she learned the great lesson of life, that she should boldly venture out on the ocean of life before her? And when the young infant, a pure and holy thing, lies in her arms, whose little heart beats quietly in happy innocence, can she take it by the hand and lead it safely past those quicksands, which are so thickly scattered around its path? And then the mind! Can she in her girlhood direct it aright at a period when its future may depend in part on her guidance?

Need we wonder, as we look around and see so many rash and foolish marriages, that so many of the rising generation are pale, sickly and feeble, that so much vice abounds, that the peace of so many families is wrecked, that so many children are left motherless, and that so many young mothers are placed beneath the green sod? What else could we expect from this violation of the laws of their being, from offering themselves on the altar of fashion and blind passion?

The gloomy records of the grave show that nearly one half of those born in the world perish before reaching the age of five, and one third before reaching the age of three. How many live to a ripe old age? How mighty that throng from the ranks of infancy, childhood and middle age who follow each other into the realms of death! From these periods of life death reaps its richest harvest. Among those who are bright and joyous with the elasticity of youth and vigor of manhood, whose brilliant aspiration seems about being realized, death scatters his shafts, and the cold water of that river which lies between us and the grave, freezes with its icy current the warm pulsations of the young heart, and bears onward on its dark bosom all there is left of life to the vast ocean of eternity.

Why is it that the earth is thus filled with the graves of the young? Why is it that dead riots and revels in the haunts of the young and changes the joyous prattle and merry laugh of innocence to the wild wail of deep and bitter agony. See the mother with bleeding heart clasping in deep and untold anguish the cold and pulseless form of her child to her heaving bosom; and hear her moan, "My child, my bright, my beautiful, my loved one, how can I give you up." And the father, the strong man, the iron will, he who has struggled manfully and fought the conflicts of life. O how he bends like a broken reed; how the cold drops tinkle down his cheeks as he gazes with glazed eyes on the pulseless form before him.

Glance for one moment at this misery, at this deep anguish of mind, and say if you can, if you dare, "Though our Father in mercy has done it all." The doctrine of Divine Providence, as sometimes preached at the present day, is very convenient for physicians and guilty as ignorant people to hide behind, but reflect whether you are blaspheming God by charging all this vice and misery on Him, the result too often of your own folly, want of information, and violating nature's laws.

If the human race were properly educated mentally, morally, and physically and would follow closely the teachings of nature, appealing strongly to the God-implanted reason and common sense within them, cultivate harmony in themselves, and with the world, not only a large portion of diseases which now devastates the earth would vanish, but we should have a race in beauty and intellect such as the world has never seen since the fall of man.

WHAT CAN WE DO?

BY JOHN W. BRIDGES.

If we cannot preach like others  
 Standing upon Zion's wall,  
 We should never hide our talent  
 God has given one to all;  
 For if we bury what we have,  
 We shall never others gain,  
 And when our Lord shall call for his  
 There may none but his remain.  
 If we have not gold or silver,  
 If we cannot cure the lame,  
 We can give a cup of water  
 In our blessed Saviour's name;  
 If we cannot feed our thousands,  
 There is something we can do.  
 We can go among the needy,  
 And perhaps can help a few.  
 If our barns are overladen,  
 Shall we take to building more?  
 And let our soul to take its ease  
 In our Lazarus at our door?  
 The poor we'll always have with us,  
 May we not relieve a pain?  
 "Breed cast upon the water"  
 Will return to us again.  
 Our duties then are plain to us,  
 If the Bible is our guide.  
 Let us yield not to temptation  
 Although we are often tried;  
 And not forget our covenant,  
 To be faithful while we live,  
 For Christ has promised those who do  
 That a crown of life he'll give.

THE TWO FACTORS OF LIFE.

BY C. H. BALDWIN.

**To a Truth-seeking Sister:**  
 YOUR very complimentary and high-toned expression of thought and feeling is here. It reads as if you really wanted to know the truth in order to do it, and be of it. I receive letters by aural, mostly fraternal, a few infernal, some wise, some foolish; but I have yet to be addressed by a woman in a disrespectful manner. You are a reader of the "Progressive," wear a hat, and other articles in conformity to worldly custom, "rather a leader in your community in matters of dress," and "hitherto prided yourself on your superior taste" in such conventionalities. This is candid: no less so is your confession that my exposition of the principle of Christian dress, has "given you a higher conception and touched your conscience." Blessed be the Lord. Such testimony reaches me by the score, irrespective of sex or set. It is possible to be blinded, to have the moral sense clouded and blinded by "the lust of the eyes, the lust of the flesh, and the pride of life," and yet fancy ourselves "standing in the sun" like the angel in the Apocalypse. Those who hear read the works of Gibbon and Hume, both claiming to be critical and impartial historians, know how fearful and fatal may be the corruption of judgment by the misdirection of the moral sentiments. They despise the Cross and the Crucifix as hotly as do some among us, only in another form.  
 The subject of dress involves the principle of Christianity just as a person's attitude involves the organic law of the human constitution. The indifference

of the church as regards this all-comprehensive, all conserving, all progressive principle angurs ill. The one word, Emmanuel, is the key of all Christian growth, knowledge, and experience. A God-dishonoring, soul destroying work is done, and the nature and purpose of the Incarnation squarely antagonized, in any scheme or effort from the *life of Jesus as an organic principle* is excluded. It is organic, it is making. If organic, it includes the whole out come of the Christian life, just as the vital principle includes the complete aggregate of the organic expression. I often wonder that so much can be printed and preached and talked and counselled in which this great truth is not recognized; and that those on whom devolves the solemn duty of directing ecclesiastical affairs can feel justified in allowing unbridled progress to the manifold encroachments of the flesh.

The day is not far distant when the church will be compelled, by the sheer force of circumstances, to attempt stemming a river which was disregarded as a rill. The spirit of worldliness, in its serpentine convolutions, is fast coiling the church in the embrace of corruption and ruin. God's little finger is thicker than the lions of the moral universe. 2 Chron. 10:10. One breath of His life is more than a match for all the legions of Hell. The contact of a minute will suffice for the semination which develops into the full grown Christ. Only so it is a real God-birth. No matter how puzy a child may be, its life is human, and its form corresponds. Christ was what he was, and did what he did, because he was "God-manifest in the flesh." How far off from this is the Christian? Where is the breach of life, and of the order and form of development, between the vice and the brauch?

Now, my sister, once more to the grand central truth which says person with common sense and common conscience should be ashamed and afraid to controvert. More and more do base motives come to the surface in the contest between flesh and spirit. More and more do morbid moral sentiment and perverted judgment show themselves. More and more does it become apparent that souls look through the discolored goggles of prejudice and malice. O for "the single eye," the "one thing" that makes Jesus Alpha and Omega.

There are two elements involved in all organizations—Permanence, or Conservatism, and Progress. These are the factors of all forms of life known to us. The Godman was no exception. Luke 2: 52. To some minds all religious truth is represented by permanence, while progress is a term of evil ome. To other minds the reverse is true. But the two are complementary, and without their blending and co-operation, no vegetable, no insect, nor animal, nor man, nor state, nor church can exist. As a matter of discussion it is our business to exhibit the significance of each, their necessary interrelation, and the completeness of their composite presentation by Christ and the Christian. Any thing that has life, whether angel, man, behemoth, mad life, or plant may serve as an illustration if either factor be eliminated. However glaring may seem the incompatibility in the same organism, both must co-exist, interwork and issue in the highest good of all forms of vital constitution. There could not possibly be any synthesis, if Progress destroyed identity; and this is precisely what so called modern progress is doing

—severing the body from the Head. Neither could there be Progress, if conservatism prevented the vital force from effecting change and decay. The progress may not destroy the unity of the organism with its own type, which is Christ. Neither may the conservatism check or hinder the essential evolution of power in all directions in the *line of the Incarnation*. It must be a very lethargic mind that cannot comprehend such an axiom; and a dark, evil-disposed heart that will dispute it. If any one can point out an exception to this law, through the entire compass of organic being from man to the moneroe, let him not fail to do it. If it cannot be done, let him show why Emmanuel should be an exception to the law no der which he voluntarily placed himself. If He is in the same principle of being, why should not his after-born and followers be? Here are we at the pivot-truth of the Universe, including the law and fact of redemption. This shows clearly at what points the extremists on both sides are fighting against the Divine Order. Some are holding back with all their might where God says onward, upward. Others shout progress, progress, where the blood of Jesus utters its solemn negative. Off with your hat, sister, and the other abominations on your person, lay them on the altar of sacrifice, and let them forever be ashes to you. Dare you affirm that they are the fruit of the Holy Ghost? the product of the law of "God in the flesh"? If people mock, let them mock. Glory in the cross which sets you off from the world with sufficient distinctness to become the object of its scorn. "Look unto Jesus," the bleeding Sin-bearer, the meek and silent Targ of the world's enmity and derision. There will His peace be yours.

To lose sight of the single fact of the Divine Incarnation, is to be lost. Where is the deception greatest, in superstition or in licentiousness? How many more does the arch-fiend chain under fashionable clappings, than under broad brims and round coats? Conformity to established rules may as effectually cheat souls as the insanity of liberalism. Let us not hide the truth. But when our nature is complemented by the indwelling of Christ through the Holy Ghost, deportment and dress will be in correspondence with this sublime fact, and our "calling and election will be sure." There is but one possible way of redemption—the esbrishing of God in the nature to be redeemed. There is but one way of deliverance from the penalty and dominion of sin—the repetition in us of the life of Emmanuel. If I live not in the flesh the life of His God my doom is certain and irreversible.

"O foolish Galatians," whether Progressive or Conservative, who forget the permanence of all types of life; who ignore the necessary expansion of all derived vital existence; O foolish man defilers, and belly worshippers, who dream of "concord between Christ and Belial;" O foolish sensualities who shame the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among us? "I live, yet not I, but Christ liveth in me." O so yotherless be Christian? Here the equiponderant factors of the Divine-human life will inevitably result in "the beauty of holiness," the counterpart of God, the character which is salvation. This

is the permanence of Jehovah. This is the progress of our being in the face of His infinitude forever. This is Christianity; all else is delusion, "ceaseless shame and contempt."

Let us be simply Christian. Then we will be just as conservative as God, and just as progressive as we must needs be with such a substratum of being. I believe in eternal permanence after the type of Him who is "the same yesterday, and to day, and for ever." I believe in everlasting advancement towards the forever unattainable. Jesus never had thought that his blood might reach too far, that some poor soul at "the end of the earth" might be saved who had nothing to do with His cross. He was never afraid he might know too much, be too college'd in the mind of God in his multifold expressions. Neither did he ever step across the line of principle and character to conciliate the world, or enjoy its empty, carnal pleasures. Let us be Christians, then will we have a type and a potentiality which will insure eternal stability and endless progress.

A KIND ADMONITION TO MINISTERS.

BY C. H. WILSON.

IT is very distasteful to hear a minister tell his congregation that he has had no thought on what he would preach, but would deliver to them just what God would reveal to him, yet we hear some ministers use the above in a boastful manner.

Now, dear preachers, God would have you study, so as to rightly divide his words, and when you use the above expression it only proves that you are not doing your duty. We have too much thoughtless preaching these days, and the good cause is suffering thereby.

CLERICAL MIST.

BY D. E. BETHAEN.

WHILE in conversation quite recently with a learned divine, I was somewhat surprised to hear him define his teaching to penitent sinners. In answer to the interrogation, "What would you advise a penitent sinner, who would ask you, 'What must I do to be saved?'" He substantially assured me, "he would advise them to do nothing to be saved," but only firmly trust in Christ. I shall not say how the conversation ended, more than to say it was my friend's studied and labored effort to evade the force of doctrine as taught by Christ and the apostles, as to doing in order to salvation. *That nothing system of theology stands strangely in contrast with Christ's doctrine.* "He that believeth and is baptized shall be saved." Mark 16: 16. And also stands diametrically opposed to Peter's teaching on the day of Pentecost, who penitent sinners asked him what they must do. He tells them to "Repeat every one of you, and be baptized in the name of Jesus Christ." Acts 3: 38. It would be easy to refer to many other plain declarations if necessary to show conclusively that, in order to obtain salvation, the unpardoned sinner has a work to do. But it is hard for some to see the differences between *doing* the will of God, from a sense of duty and love to God, and *doing* the will of God to merit salvation. While it is absurd and a vain attempt to merit salvation (it being of grace) by works, it is equally absurd to forbear to lay the hands and do nothing in order to salvation.  
 The teachings of some very learned men to the contrary notwithstanding, and we can but pity the poor blinded victims of such an absurd do nothing theology.









OUR BIBLE CLASS.

"The Worth of Truth no Tongue Can Tell"

This department is designed for placing and answering questions drawn from the Bible. In order to promote the Truth, all questions should be answered in a plain and concise manner. We shall assign questions to our contributors to answer, and we do not exclude any others writing upon the same topic.

Will you please explain how long Noah was in building the ark—? Also where it was when a cornucopia building. A. K. KINGLEY.

Some one please explain Prov. 9: 1. "Wisdom hath builded her house, she hath hewn out seven pillars." FRANKLIN ROYER. "Let no man seek his own, but every man seek another's wealth."—1 Cor. 13: 5. The Holy Spirit. W. T. SMITH.

all realize fully the responsibility resting upon our own wives. Then would we better prepare for eternity—look after the interests of the soul to secure its salvation. There would we care more for our fellow-men; care more for our families and more for our children. They would the sanctuary be visited more frequently—would be a more faithful and constant presence at the sabbath of the great Judge. Oh, God, wake us up to personal responsibility though it take the thunderings of a Sinai Teach or to know and to do our duty. Amen. S. T. BOSHERMAN.

Dunkirk, Ohio.

A MISSIONARY STORY.

A PARTY of missionaries, after a long day of travel, stopped at a little African village. Instead of receiving kind welcomes they were greeted with harsh words and gestures, and forbidden to come inside the town. They were dangerous to the people, but the missionaries had no choice except to remain outside; indeed, they were not sure but the villagers intended harm, they looked so fierce.

Just as twilight came, what was their surprise to find a friendly approach with a pitcher of water, some water, a bundle of wood and a leg of mutton. She came silently and began to make a fire and prepare a meal.

"Why do you show us this kindness?" they asked.

"I looked at that moment, the tears running down her cheeks; then she said: "You are the friends of my Savior; shall I not do this much for his sake? My heart is full. I cannot speak the joy I feel to see you."

This speech was a great surprise to the travelers. "Is there really a Christian in a woman, the only Christian in this region, proving a true and tender love to Christ; for has he not made kindness shown to his people for his sake a test of love?"

"It is about yourself," they said. "How is it possible for you to live a Christian life in this place?"

"Ah," she began, "look at this!"—I tell you her words, as she drew from her bosom a copy of the New Testament. "This is the fountain whence I drink; this is the oil with which I feed my lamp."

She had been to school at a mission station not far away. There she had learned to know and love Christ. When her friends compelled her to go and live with them, she had carried her New Testament with her. It was her daily help and joy.

THE INDIANS AND THE QUAKER MEETING.

I HAVE somewhere met with the following anecdote, but cannot now recollect where. In western New York or Pennsylvania, in a wide of Indian hostilities, a neighborhood of friends who had erected a log meeting-house, for the solemnity of after the manner of this society. They had been invited and urged to come within the protection of the army and its fortifications. But they refused to abandon their testimony by expressing any such reliance on the arm of flesh. They were consequently exposed to the attacks of the warlike bands of warriors on that part of the frontier. One day, while sitting in silent devotion in their rude meeting-house, a party of Indians suddenly approached the place, painted and armed for the purpose of attacking the meeting-house by the open door of the house, looking inquisitively within and about the building, till, having sufficiently respected the quiet worshippers, they at length respectfully entered and joined them. They were met by the principal Quaker, who held the services of peace, and shown to such seats as the house afforded, which they occupied in reverent silence till the meeting was regularly dissolved. They were then invited to one of the nearest dwellings by the leading Quaker, and being kindly entertained. On their departure, the Quaker chief took his last salute, and pledged him and his people perfect security from all depredations of the red men. Said he, "When Indians come to this place, Indian never to touch you, nor to do you any harm, but when Indian draw white man with no gun, no lighting weapon, so still, so peaceable, worshipping Great Spirit, the Great Spirit say in Indian's heart—"so to know, so hurt them!"—So saying, he gave a final, friendly grip, and bade them off with his

followers to find that kind of white men who could give us no deadly weapons invited destruction.—Ohio Letter.

THE SILENT PREACHER.

A PROTESTANT minister, who formerly lived in Providence, has left up to a novel method of preaching, and continuing his ministry after his decease. He has having constructed a granite monument, to which he has given the name of "The Silent Preacher." The dimensions of this monument are four feet in the back and three and one-half feet on the front, the gable being five feet high, resting on the top, on which is carved an open book; the width across the front and back is two feet and six inches, while the sides measure a foot and a half deep. The monument will stand upon a granite base three feet and four inches by two feet and four inches, and one foot in thickness. The open book on the top, representing the open Bible, measures two feet and two inches across its open pages, with a length of thirteen inches. "Be ready, the time is short. There are such as follow: 1. Precious Truth. 2. Immortality. 3. Resurrection. 4. Judgment. 5. Holiness. 6. Sin dangerous. 7. Sins of Omission. 7. Love in justification. 8. Victory by Faith. 9. Witness of the Spirit. 10. Heaven." Each of these foregoing topics are comments and Scriptures. Following directly under these several topics are twelve "Human Questions with Divine Answers." These questions are severally numbered in consecutive order, and under each question appears a short and simple answer, such as you will read of three thousand two hundred letters upon the tablet. It is made from a fine block of Westerly granite. It is to be erected in a cemetery at Saratoga. The clergymen say that every Summer there are thousands who visit this tablet, and many who act such a teacher, and who have nothing to but read and reflect.—E.

BRING OUT THE ROPE.

THE Swiss guide are heroic men. Tremendous exploits of strength and courage are the scenes which in old age they review. Mountain-climbers are dependent upon their skill and experience, but so matter what their knowledge of Alpine safeguards, or perils, they may not be able to secure even the hope of safety to those who seek their help, except on one condition, and that is their willingness to be bound together in different passes.

The party sets out in union, with kindly interdependence, to the highest ascent. They are a book knowledge of the way, but every step they take, and every rope they must trust their guide. For a while a common bond of personal welfare is enough; but see, the guide has halted, and waits for the company to listen. They hear his voice in that clear Alpine air, ringing in stirring tones: "Courage, gentlemen, there is danger here; we must tie the ropes around each man, and protect each other!" It is decisive snow-ridge over an abyssal cleft in the blue ice. If one man ventures to walk across alone, he may drop before those feet who walk. Bring out the rope and bind these adventurers as firmly that if a man falls, the strength and steadiness of his fellows may hold him secure! We betide also man who goes over the horrible glacier regions of Switzerland alone!

The eyes that behold us know the danger of this life-journey, tell us that nation's strength; that tie of mutual strength and common interest are not all we need; and they bring out the rope of truth-bearded socialism) double the force of each man's might. We have done his faith, trusting in God and man, because we know that there are dangerous passes in the narrow way to the heavenly heights.

A Christian association needs the strength of all the men and women it can link together. Give us the health security of your influence, dear reader, and help us for yourself the strength of the bond which binds us.—Boston Watchman.

NOTICE.

TO our brethren, sisters and friends, greeting: As winter is fast approaching and all free Railroad transportation for the suffering in the drought-stricken districts of Kan. and Nebraska closes up the first of January, 1881, we urge upon our brethren and friends to act immedi-

ately if they contemplate sending us any supplies—such as: Do not wait until winter, but send as soon as possible, as we live forty miles from the railroad. If supplies should be sent in the winter storms may prevent us from getting them without great expense, and probably much delay, and thus cause much suffering among our dear people. We have friends who have already gathered some supplies, to forward them immediately, and those that are gathering provision and clothing for the suffering here will have their work with all possible speed. And we will accept no vegetables and fruits unless they are raising, or can be raised, and except a very few turnips, brethren can make a special appeal to all that live in fruit and potato districts, to remember us. Gather what potatoes and apples you can, and if you cannot get a lot of food, get a lot of food, or whatever you can. If you can't get a lot of fruit and potatoes, give us corn, corn-meal, dried fruit, onions, flour, &c. Brethren, when you get your potatoes and apples gathered together on large piles—such as you need, just think how much good a few bushels of these would do some poor, suffering family in Kansas, and how very thankful they w'd be. If a few neighbors would throw together such a few bushels of their surplus, it would make a large amount of money for our dear people, and be of great use. We have free transportation on all donated goods on the Illinois Central, we also have the Hannibal and St. Jo in Missouri, connecting with free lines in Kansas; also a number of roads in Iowa. Those who do not have shipping instructions, please write to M. Leiby, Bell, Norton Co., Kansas, and they will be sent by return mail. Those, whether East or West, who cannot send us provisions, will be happy to know that there are certain kinds of provisions that can be bought here if we had the money. We are depending entirely on our dear brethren, for a living during the long dreary winter before us. May God bless all His children in our prayer. N. C. WORKMAN.

Bell, Kansas.

FROM GARRETT, PA.

WHILE far from home and those with whom I was associated, I am enjoying a fine time to the B. & W., and to those whom we gave the parting hand four months ago. My mind has often been with them; especially yesterday and to-day, as this is the time of our Low-feast at church. I should most enjoy being there, but nothing is as sure as following the footsteps of Jesus. I am now visiting in Somerset Co., and will go from here to Westernland and Fayette counties, where we expect to attend the Low-feast to be held in the Indian Creek church. I attend, which shows our wandering minds to the close of life when we shall change this earthly garb for the robe made white in the blood of the Lamb.

To those with whom we formerly met in the service of God, I would say, do not grow weary in well-doing. Have I enjoyed a fine time for the crown is not in the beginning, or in the middle, but at the end of life, and the Lord has promised to be with his children unto the end of the world. We pray that pride may never enter into your hearts, but that our minds may be enlarged as follows: King, our King, and from Him never wander to the vanities of this world. May God's blessing rest upon us all in my prayer. MARY HISS.

Money Received in August for General Missionary Work.

- Middle District, Miami Co., O., ..... \$5 42
Magie's Hook, Stillpoint, Pa., ..... 1 00
Cortroy, Pa., ..... 26 60
..... 1 00
..... 1 00
Macopin Creek, Ill., ..... 2 75
Friends in church and friends, Ohio, ..... 1 00
Shannon, Ill., ..... 14 00
Black River, Ohio, ..... 14 15
Pleasant Hill, Illinois, ..... 15 00
J. C. Green, ..... 1 00
Cherry Grove, Ill., ..... 13 85
A Friend, Everett, Pa., ..... 1 00
Total, Pa., ..... 50 00

Total, ..... \$115 47

J. OCTAVIUS, Treasurer.

It is not the number of facts he knows, but how much of his facts is himself, that proves the man.



# Brethren At Work.

Vol. V.

Lanark, Ill., Tuesday, November 2, 1880.

No. 44

## GENERAL AGENTS FOR THE BRETHREN AT WORK AND TRACT SOCIETY.

B. F. Brewster, Dublin, Ohio. Geo. Bennett, Andrews, Pa.   
B. H. Easton, Ill. Geo. W. Adams, Chicago, Ill.   
D. H. Green, Chicago, Ill. J. B. P. Rogers, Leavenworth, Kan.   
W. H. Taylor, St. Louis, Mo. W. H. Miller, Genoa, Ill.   
J. W. W. Miller, Genoa, Ill. D. E. Baker, Salem, Oregon.   
A. W. Robinson, New York.

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FOURTH PAGE.—The Body of Christ.   
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EIGHTH PAGE.—From Winchester, Tenn. From Burlington, Tenn. From Lancaster Co., Pa. From New Wood Church, Ind. From Unionville, Iowa. From Longmont Colorado. From Columbia. The New York Madoken. Heaven.

## CURRENT TOPICS.

John Taylor has been elected as Brigham Young's Successor, with George Q. Cannon as first counselor.

To-day while the Nation is in the midst of excitement we are busy printing and mailing the BRETHREN AT WORK.

On the 20th of August, San Francisco hailed the first steamer under a Chicago flag that ever crossed the Pacific. The steamer was mostly white, though the captain and officers were not.

On Tuesday, the 19th, 20 Mormon missionaries from Salt Lake sailed for Europe. Their field of operations is Great Britain and Scandinavia. Ought not Christians to be equally energetic?

Within a circle drawn with a radius of sixteen miles, with the public buildings of Philadelphia as a center, there are over a million inhabitants. A similar treatment of New York would show a population of two million.

Norway is now sending ice to New York City. A cargo of excellent quality has arrived within a few days wasting only ten per cent by the voyage. Commerce is bringing the ends of the earth together and interesting all mankind in each other's welfare.

Let the teaching in our schools and colleges be sanctified by the Word of God and by prayer. It is not enough to teach religion in some sort of general way, say to give elaborate defenses of it. Our religion is the Bible, and we should imbue the minds of our students with the living Word, of which some of them have lost a great part of the knowledge they acquired at the Sunday-school. Every one knows that young men are not to be swayed even by the spirit of the college thus even by the instructions they receive from their teachers. Let us labor and pray that our religion pervade our colleges as a spirit, and this will save us from inanity more than all lectures and discussions.

The American Humane Association has offered a premium of \$5,000 for the best model and plan of an improved cattle car for the transportation of cattle by rail. It will be awarded January 1st.

It is claimed that Mr. David Sinton has perfected his invention for consuming smoke. In actual trial it has proved perfectly successful, effecting a saving of 12 per cent in coal, and greatly increasing the best by consuming what has before gone off in smoke.

There has been a decided falling off in the cry against the Chinese since the taking of the census. Instead of finding seventy-five or eighty thousand of these people in San Francisco as was anticipated, only about twenty two thousand were found. A small handful in a nation of fifty million people.

## IN LANARK

THE 28th of October, 1880, finds me contentedly seated in the library of my esteemed Brother Eckelman, who has left us to the kind care of his family, as he made his way for the train destined to the city of Chicago. We have just returned from a pleasant tramp over the grounds of the late A. M., Brother M. M. E. giving me a very complete description of the arrangements of the tents, etc., showing me what was called the survey way upon which the Standing Committee reached the place of business, and while he was describing the straight and narrow it was, we were made to think of the way described in the Bible, which is called straight and narrow, and upon which few are traveling; am I one? was the next in order.

After spending a short, but very pleasant, time upon the ground which lay adjoining the beautiful town of Lanark, we again returned to the home of Brother M. M. E., where we are writing this epistle. I turn around on the chair and look out of the window to behold as beautiful country as the earth can afford, and as I gaze upon the land and its surroundings, I am almost persuaded to say, Let others do as they may for me and my house, we will live in Illinois; and as I was viewing the surrounding country, I remarked to a brother who was conversing me to the favored of a young sister, "If there were no persons in this country, I would surely go back and bring my family and live in it Illinois."

When I say so, I mean my daughter Mary and I. Are visiting relatives and friends who are living in and around Lanark, enjoying a good share of the hospitalities of kind people, and the term "come" is very frequently put to us; and we believe they mean just what they say.

I have been visiting a number of churches in Northern Illinois, and am happy to say that so far I have found the members zealous in the Master's cause, and ready to give encouragement to those who are trying to untangle the banes of truth to a sinful and dying world. Occasionally we meet a sleepy Christian. (I mean those who enjoy the meetings with their eyes closed.) True we have not learned to appreciate their efforts, as we have those who are wide awake to the importance of the occasion, and occasionally greet us with a hearty amen; but I suppose the best we can do is to let them sleep.

We are holding meetings for a few nights in the Brethren's house in this place. From here we go to Cherry Grove; a name I learned to love twenty-five years ago, while spending ten months next in the service of God, but owing wild oats, at which time I became acquainted with many; and after a season of twenty-five years met again, not in the bloom of youth, but with the brow furrowed with care and sorrow. Big I must stop or my letter will

be one of those long letters that only worry the reader. Farewell.

D. F. STOFFER.

## NEWSPAPER BICKERINGS.

WE are heartily tired of the mouthings, wranglings, charges, insinuations, criminalizations and recriminations of some of our Eastern papers, which are manufacturing in their intercourse with each other, which should be candid, courteous, kind and loving, anything but the pure spirit of christianity. These things are, in the estimation of the world, bringing reproach upon the cause, and retarding the spread of the Gospel.

We, who are two thousand miles away, have not yet been convinced that these bickerings do not take their rise in the rivalry for a field from which to reap a pecuniary harvest.

Why continue to harp upon the "organ question" *ad nauseam*, or to wrangle over the pastoral, seeing that all are agreed that the flock must be led, and that either or bishop who does that thing occupies the place of the shepherd to the sheep.

Admitting even the possibility of a division of the church of God is infinitely to Jesus who said "I have divided against myself cannot stand," and yet be said "Upon this rock I will build my church and the gates of hell shall not prevail against it." The dead and evil elements may shift off, as in the case of Thomas Ferguson and others, but the Church of Christ will remain the same; it can not be divided.

If these papers continue their feud, one or the other may ultimately go over the precipice carrying with them passions with it to their injury and destruction.

We have long since ceased to read these articles full of bitterness, for it gives us to see the spirit manifested; our aim is to see what possible good they can do. The plea that error must be rebuked and truth vindicated comes with bad grace in defense of an article full of offensive personalities and ungenerous charges of duplicity and equivocation. The folly of this course becomes the more apparent when it is remembered that the integrity and honor of the one thus charged, is supported by the voice of thousands against the single, and probably interested party who claims the right of rebuking accusations. Nor can the origin of vindictive character against false and unjust accusations be pleaded in favor of an article directed with malice and vituperation. Jesus never so acted, and the most the apostles did when maltreated was to say, "The Lord reward them according to their works." If we would heed the Scriptures, and "follow after the things which make for peace, and things whereunto one may edify another," we should do well. "Be not overcome of evil, but overcome evil with good."

## TWO COMPLAINTS I HEAR

BY N. B. MILLER.

IN our travels among the Brethren we hear a good deal of complaint against some brethren who have the oversight of churches, that they do not ordain some younger brethren under their charge, when they have the qualifications necessary for the office of bishop, and do most of the preaching and other labor in the church. It is likely to cause complaint against the elders and injure their influence, if they make no effort to have them ordained. We hear complaints of this kind against some elders, and they may think the younger are not needed in their offices at home. Such may be true, while their labors in that office is badly needed in other places when they go from

home, and for that reason we think some might well be ordained who are not.

The other complaint we hear is that some brethren go too far from home to ordain ministers. It will cause some complaint when brethren go out of their own State and district to ordain elders. The elders in the adjoining churches should be consulted in such cases to prevent a bad precedent. Would it once become the rule for brethren to go to other States and ordain ministers of their own will alone, without the counsel of the nearest elders, it would soon open the way for elders to put any of their friends into the bishop's office, even in other States and territories and districts. In this particular we should use great caution, because it is a question in which others have as much right and as great interest as we, and to consult the rights and interests of others is the surest way to obtain harmony and good feeling among us. And a younger brother has a much better chance for usefulness when he is ordained by the consent of the other elders than when he is ordained independent of them. Since we heard these two complaints we thought it might do some good for others to hear of them also.

## IT IS CURIOUS WHO GIVE.

IT'S curious who give. There's Squire Wood, he's put down \$2, his farm's worth \$10,000, he's his money at interest. And there's Mrs. Brown, she's put down \$5, I don't believe she's had a new gown in two years, and her bonnet ain't none of the newest, and she's them three grand children to support since her son was killed in the army; and she's socking but her pension to live on. Well, she'll have to scrimp on butter and eggs for a while, but she'll pay it. She just loves the cause; that's why she gives.

These were the utterances of Deacon David after we were taken from church the day previous we got contributions to foreign missions. He was resting them out, and I was taking down the items to find the aggregate. (The deacon said he had so much more confidence in my knowledge of arithmetic than he had in his own.) He went on: "There's Maria Hill she's put down \$5; she teaches in the North District, and she'll have but \$20, a month, and you'll hear, and she has to help support her mother. But when she told her experience the time she joined the church, I knew the Lord had done a work in her soul; and where he works, you'll generally see the fruit in giving. And there's John Baker. He's put down \$1; and he'll show more than that worth of tobacco in a fortnight. Cyrus Dunning, \$4. Well he'll have to do some extra pointing with that crippled hand, but he'll do it; and sing the Lord's song while he's at work. C. Williams, \$10. Good for him. He said the other night in prayer-meeting that he'd been reading his Bible more than usual lately. Maybe he read about that rich young man who went away sorrowful and didn't want to be in his company."

So the deacon went on making his comments to the end of the list. Now I wouldn't have you think for a moment that the deacon was faulting fault with his neighbors, or was too critical in his remarks; for I assure you he had the most Christ-like spirit of any one I ever knew. But he was jealous for the Lord's cause in every department of it, and very shrewd in noticing inopportunities in giving.

He wouldn't have spoken so freely to every one; but I was in the family, and I am not sure but he intended to teach me a lesson.—*The Advertiser.*

It is not the number of promises a man makes, but the number he keeps, which makes a man more responsible people.

## TO THE SUFFERING ONES.

BY EMILY C. HILBERT.

To live, and not to die;  
Only to wait and wait;  
To watch the paining of other feet  
Within the heavenly gates  
To see the kindly light  
On many a long-loved face,  
As one after one the Master calls,  
Up to the higher place.

To feel the loosened clasp,  
To catch the parting smile,  
To hear the whisper from dying lips,  
"Only a little while."  
Only and yet we weep,  
For God takes them from our love;  
It sometimes seems so hard to rejoice  
That they are there—above.

To suffer, and not to die!  
To olive, and not to resign;  
Out in the dreary dark with the night,  
To wreathe head with pain,  
They wait, with the crown of peace  
Fair on each calmed brow;  
We with the sharpness of thorn and cross  
To fight on still below.

Silence, O restless heart,  
In quietness be strong,  
Well knoweth the Lord who watcheth these  
The pain of a suffering long.  
He knoweth,—yet his love  
Is stronger than thy tears—  
Shall he let the mist thy light reward,  
For all thy coward fears?

Many a host would sail  
Into the shining west,  
Into the haven where would he,  
The land of quiet rest,  
But 'ere the darkening sea,  
Through mist, and cold, and fear,  
Cometh ever a voice that hiddeth peace,  
"Fares—the Lord is near."

—The Christian.

For the Boston office.

## CHRISTIAN FIRMNESS WITH HUMBLE BOLDNESS.

BY EMMET HILBERT.

WILL Sister Mary C. Norman and all the faithful accept of my poor weak effort as a word of encouragement? Your epistle having for its caption, "Do they all preach the Word?" has encouraged me to greater faithfulness in the church and in the ministry. There are some straight forward remarks on the subject "Are we ready for missionary work?" which has roused my energies, and after having rested for about one year, I feel very much like starting out again.

Now if we could have, without any deception, a straight forward action we shall do good in the name of Jesus. We need not be or misrepresent anything in order to have a chance to show that we are bold, and then when we cannot accomplish our purpose—turn against the church, our friends and everything else that is good—and then like some spoiled child when it cannot have its own way, get down and kick and yell and make use of naughty language; that may be humble boldness, but not the Christian's; it's kind of animal "voluntary humility" that the apostle wars against. We have some of this class to-day who are being pleased for representatives in life and doctrine of our old fathers and mothers in Israel. Their assertions are false, and the devil is just on having trouble to put a good face on that lie, so that he can make trouble in the church, but I don't think he can do much with it; its too ugly in the start, and there is not enough of it to bear much whittling. We need not use abusive or insulting language in order to be bold, that is to have Christian or humble boldness; neither should a person be stubborn in order to have Christian firmness.

A congregation of brethren and sis-

ters who acknowledge the brotherhood in annual councils their representative body, can be entrusted with any business belonging to that congregation. No man or set of men should set themselves against the wishes of the church to the extent that they would keep a question from coming before the church, because if that church should decide wrong she is willing to be set right, and if she does err it is not because that one man or few know more than the whole church, for such persons often err themselves. Whenever a man, or a few claiming to work with the general brotherhood, will at the same time lay hold of the church and strangle her, not allowing her to set for herself in a matter where no principle of our brotherhood is sacrificed, that man, or set of men, has not Christian firmness; they are stubborn. What then if that church will not acknowledge the general brotherhood as her representative body? Make your appeal for help, then if they will not hear they are not of us, and must, according to scripture, be disowned. And just the same way, if one or a few in an arm of the church will not acknowledge the brethren in annual council as their representative body, if they will not repent, disown them, the sooner the better. Why should the church be taxed with carrying such a fungus growth?

Whenever one or a few will set themselves up to know more and better than the entire brotherhood (when at the same time the church is acting in harmony with the scriptures), "mark" that man or woman. I am afraid of them, they make infidels; they breed scabs in the church and in the world. Unless they repent they and their children will only be scuffers.

It is like this, dear brethren and sisters, if the distinctive features, principles, and doctrine of the church are based upon "the word," it's all right; if not, it's all wrong, for God will not accept of a mixture and call it right.

Then a brother or sister becomes dissatisfied with the brethren and leaves.

(1) "Well all of her counsels are in favor of uniform plainness." (2) "Be not conformed to this world." (3) "And all of her counsels on the question are against her members belonging to secret organizations." Ans: "Be not unequally yoked together with unbelievers." (3) "And all of her counsels are against her members going to shows, fairs, and picnics and celebrations." Ans: "Love not the world, nor the things of the world." (4) "And she believes in spreading the gospel and has encouraged it." Ans: "Go ye therefore and teach all nations," "preach my gospel to every creature." (5) "And she takes a stand in favor of non-resistance and will not allow her members to go into the army." Ans: "My kingdom is not of this world; if it were, then would my servants fight; \* \* \* and I resist not evil."

I might follow this train of thought at great length, but we think it not necessary. One thing is certain, all of the counsels and decisions that pertain to the church being a separate and distinct body from the world, are on the right side of the question. But now the question is, if a man who is called a brother and is a preacher, and preaches church discipline? Oh! what unpardonable mortar to plastering upon persecution and ridiculing the counsels of the brotherhood, should he be encouraged and acknowledged as a minister representing in the doctrine, he preaches the faith and counsels of

our brotherhood? Someone says "he is so talented, we can't do without him, and if he will not yield let him have his own way." Is this a difficult question to answer? Did you ever see a lamb? "Yes!" Did you ever see a panther? "Yes!" Do you know the disposition of both? "Yes!" "Could I make you believe that the lamb is the panther? "No you can't." Well you have good solid sense, and you ought to be able to distinguish between other things just as simple and where no more sense is required.

Is that man a good faithful brother and Christian who professes to belong to a people whose distinctive features and principles are in harmony with the gospel, and at the same time does all against the church he can? "Well he is not a very good neighbor, for he is heady, high-minded, fierce, unaccounted, a true breaker, proud, disobedient to his parents, unthankful, unlovely, a lover of pleasure more than of God,—and all the while setting up his judgment against all of his brethren, but I guess he is a good Christian, for he is not firm or strenuous for the order of the church; but for what he believes he never yields; he sets himself against the entire church, and like Basal's ass, he often crowds his brethren against the wall; not because he has an angel from heaven or some divine revelation to assist him, but an angel from the old dragon or a revelation to a carnal mind." "Mark them that cause divisions," means to mark those who set themselves against the church. But is that man a Christian who is a good neighbor, who is not heady or high-minded, who is not proud,—but humble, faithful and obedient? He respects the judgment and counsel of his brethren, when at first he might not have seen in matters like his brethren where he claims there is no positive word or thus saith the Lord; yet he believes that all of his brethren put together know as much as he does, if not more; hence gives up his single judgment for the judgment of the multitude, and cheerfully and faithfully labors to defend and maintain the order of the church. He has nothing of self here to defend; he has given that up. Should he have been governed by self he would have taken another course. Is he a Christian? Has he Christian firmness? Should he be encouraged? "No I guess he is no Christian, he is too strenuous, he is stubborn because he won't sacrifice his own selfish inclination; no not that. He will not sacrifice the order of the church, its distinctive features and principles; and more than that, you better not encourage him; if you do, about all the members he is instrumental in bringing into the church will respect the counsel and advice of the brethren."

But if a man is called to be an editor, and uses his paper as means through which to abuse, divide, and persecute the counsels of our brotherhood, shall we say that is one of the "Brethren's papers?" Need any one of our editors say that such a one is about as talented as we have in the brotherhood, when his assertions are vain, vague, void of argument? Need we say that he believes just like the brotherhood, but differs in the manner of applying church discipline? Oh! what unpardonable mortar to plastering upon persecution and ridiculing the counsels of the brotherhood! If we have erred let us speedily "turn again to the Lord." Are our counsels in keeping with the gospel? Then we must defend the truth, the church, our

work. We must be united in dealing with those men who will not respect us. What is the use for us to try to claim men who have turned against us and are continually kicking us? Unless with Christian firmness we administer the discipline of the church (the gospel) we are not prepared to do any profitable missionary work; and then if we are not prepared for this work are we prepared for heaven? I answer that if we indifferently pass such enemies of the cross by, by simply winking at their work some one will be found wanting at the great judgment day, notwithstanding our disposition to err upon the side of mercy. The mercy of God will no sooner embrace and shield a self-praising, flesh-pampering, cross-despising professor than will the justice of God. Right is right; that is what God wants, and it is very simple and easy to be comprehended in the above.

The question is now, What shall he do? One says, "Give them time." I answer, they have stood for years as our opposers, publicly defying the Annual Council of our brotherhood, and nearly all of our church work. They are still publicly throwing their missiles of death into our midst, and they must be treated as public enemies. Paul very plainly tells us what to do with "Railers." Some of them to-day stand as opponents to our dear Brother Balsebaugh by way of replying to him on one of the dearest and most sacred principles of our holy religion. I am sorry that our dear brother is called upon to waste his energies upon such men; yet I pray God that men, devils, and angels and God himself may witness one person in this age of twists and deceitful turns, who will not yield one inch of such "holy ground" (as he now defends) to "cunningly devised fables."

If we take the gospel and then Brethren C. G. Lint, Eshelman, Balsebaugh, Moore, and others who have been giving the missionary subject attention as helps and by no means forgetting what Sister Mary C. Norman has said on "Do they all preach the Word?" with the brotherhood doing her duty, we can go on tending to missionary work—sowing, planting, cultivating, dressing, pruning, and finally will reap bountifully to the salvation of ourselves, our children and many that are nigh and far off; "even as many that are in the Lord our God shall call."

By E. P. SAILOR.

## THE HIGHWAYS AND HEDGES.

BY E. P. SAILOR.

"And the Lord said unto the servant, go out into the highways and hedges and compel them to come in." etc. Luke 14: 23.

(C)OMPPELLING persons by physical force or persecution to come into the church of God is anti-scriptural and anti-Christian in every sense; therefore the word compel here is improper. Dr. Clark has it "prevail on them by the most earnest entreaties," and says no other kind of constraint is recommended in the gospel of Christ; every other kind of compulsion anti-Christian, and can only be submitted to by cowards and knaves, and can produce nothing but hypocrites." The German by Luther reads it; *und natte sie an herse zu kommen*, (and invite them to come in.) It appears, however, the invitation must be earnest.

The highways and hedges are the hardest places in the world from which to invite into the true church of God. The reasons are manifest. The highways of life and fashion are the ways of the kind of each of whom the Savior

said, it was easier for a camel to go through the eye of a needle, than for such a rich man to enter into the kingdom of heaven. There are some rich men who have no trouble to enter in; but they live not in the highways. The high, the noble, and the great men of the world too are on the highways, and of these, Paul says, few are called. And this way is not pleasant to the carnal mind that men love to live in, and though they cannot lead for want of means (it is a costly way) they are willing to struggle along in the rear; and if an occasional one drops off and falls into the church, the loavings after the sheeps, the garlic and onions of Egypt are so strong, they will, if possible, at least have a branch, or cut off this highway with them in the church. And as Paul says, not many of them are called, it almost seems needless to spend time with them. But as the servant was commanded to go, let those whom the Lord sends go. But don't wait till some mission board sends you and pays you. That will be mistaking the Lord who said "go." At his command GO though you be a lamb among wolves, and be made as the hilt and offscouring of the earth, and become a spectacle for men and angels to look at, care for none of these things; it is part of, and belongs to the mission on which you are sent. In the end it will all come right. You need not go very far; one day's journey on every point of the compass will probably give you highways and hedges enough for a lifetime to work at. When you go beyond this limit you will come on the trail of some one who has gone before you; let him alone, meddle not in his work. Paul would not preach the gospel where Christ was named, lest he would build upon another man's foundation. If the Lord who sent him sends you, do likewise. And when you go hundreds of miles to reach a church with hundreds of members and a ministry of six to eight preachers, and where all the community is indoctrinated, as you go look out of the car window and see the country dotted over with dwellings for many, many miles in succession, in which a brother has never been known, and ask yourself this question: Had I not better stop off here and look for highways and hedges to which I am sent? "But there are no brethren here to make appointments, etc." Care not for that. If the Lord has sent you he will open the way for you, and if it be by many stripes on your back, and your feet in the stocks, all will come out triumphant in the end. Money preachers are all poor, they have always been so, and will continue to be, because they have their reward; and a poor one is it, a few dollars of misused preach. Brethren, look and labor and preach for a better one.

In close connection with the highways are the hedges; indeed the sides of them seem to be hedged up. Literally a hedge means a fence of whatever material it is made to enclose a place. If men were enclosed by material hedges, it would be no great matter to pull these down; but the hedges referred to are of a more formidable character, and may be particularized in part as follows:

Habits of sin formed during the growing age, become established by long usage, and become a second nature in man, enclosing them in a manner of life, out of which it is hard to get me. When the Lord called Lazarus to life (which certainly represents the conversion of the old sinner) he came forth out of the grave bound hand and foot,

and his face bound about with a napkin; and a command from the Lord to loose him; and let him go was necessary. Bound hand and foot certainly represents the sinner hedged to by his habits of life and associated to by his habits, from which it seems so hard to loose them. From these hedges earnestly invite them to come in. Of the strength and power of established habit, let this little incident suffice as a figure of illustration: Sometimes ago I saw a brother, a man passed the meridian in life. The weather was cold, (it was in mid winter) and he had his hat out so very short, at which I expressed great surprise, and he could say in favor of it was, "Well I have been in the habit from boyhood to have my hair cut short, and it seems I cannot get out of it." The same is true of every formed habit, whether it be good or bad. And Oh, what a hedge a bad habit is!

Habits of pride and extravagance in dress are formed by associating with the unregenerate who indulge in them, and these make double rows of hedges; first, the love of dress, style, and fashion; second, the love for those from whom and with whom we formed them. A lady told me the love of dress had kept her out of the church for years all ready. I said, "Do you think that if you come into the church you must not dress?" She said, "Oh no not that, but the useless part of it." There lies the trouble and strength in the hedge—the useless part of anything. To bring guests from the hedges in the highways to the true church of Christ, requires earnest invitations.

And so are erroneous religious habits and associations formed, which build hedges around persons so that they seem bound hand and foot, and cannot be loosed. How many men and women to-day stand hedged in by church creeds, discipline, and church associations, out of which they cannot come, who know that the doctrine taught and practiced by the brethren are the true ways of it a Lord, but are so hedged in that they cannot obey them? I ask, how many? Who can tell? None but God knows. Some have come to the surface and the hedge was broken, and they came out, and entered in. Some are not only hedged in round and about, but are covered all over, so that their finer feelings and better sense are smothered under it, while some on their dying bed, with sorrows, groans, and regrets have revealed these true conditions. Against these hedges the historic case of God's Word and invitations must be directed with a steady and earnest aim until the servant may grow faint and weary in directing its blows. I have known, however, where long, steady, heavy, and well directed blows were struck against this hedge in a series of meetings, this fence was battered down and the captives go free. We said, "Now I see farther than ever I did." I would recommend this mode of inviting. But you so called city mission will be an aquatic culture. Some brethren are not altogether ignorant of city preaching. But when you go on your city mission and come to the broker, the banker, the merchant, the shipper, etc., don't be grieved when they make light of your message and go their way, one to his office, another to his bank, etc., which they will be sure to do. But you say the city mission is not intended for these, but for the poor. Oh yes the poor; these we have always with us, and if we will we can do them good, but surely you need not single out the

cities to find them. The country is all over full of them, and perhaps you all own tenant and his wife may be so poor as not to have decent clothes to put on to go to public meeting, go to his and other similar homes, as I have often done; bring them in. I am personally acquainted with localities in which the ministers are great missionaries, and spend much of their time going hundreds of miles away to preach, and within miles of their dwelling the people don't know that there are a people like the German Baptist Brethren. Under this new missionary system I will rather do faithful home guard duty, and see whereunto this thing will grow.

From the Rev. Mr. Wilson

#### LETTER OF RECONCILIATION.

St. Anne, Kankakee, Ill., Sept. 13, '90.  
To Rt. Rev. M. Heiss, D. D., Conductor of Milwaukee.

MY Lord: Bore from Catholic parents, in Canada, in 1842, I was ordained priest in Marquette, Michigan, by Rt. Rev. J. Inrsk. During several years of my priesthood, I sincerely believed that the church of Rome was the church of Jesus Christ. It is true that I had very often to witness a corruption that I may call unmentionable in the priests and Bishops of the Pope. But I succeeded in persuading myself that it was due more to that human depravity which has flowed from the veins of Adam and Eve to their children, than to the nature and inherent system of which I was so agent and the victim. I fancied myself that the church of Rome might be holy and its leading ministers depraved, just as Judas was possessed by the devil even when he was in the company of Jesus Christ. But in the year 1875 I became a pastor of the cathedral of Marquette, and I began to see everything from a higher point of view. It was when in that position that my eyes began to plunge in that boundless horizon of duplicity, hypocrisy, idolatry, and perversity in the subalterns, and incredible pride, insolence and tyranny in the Bishops, which constitutes the body of the church of Rome. It was then that I began to hear in the inner part of my soul that voice which Saul of Tarsus heard, "Why persecutest thou me?" Like the blind apostle, I was often prostrated to the ground by the cries which were all most day and night in my conscience—and I did not know what to do. It was from that time that it became evident to me that the church of Rome could not be the true church of Christ. Her incurable corruption, her diabolical for all the liberties and rights of men, her false miracles, her lying traditions were becoming more apparent every day. But like Saul, I was blind, not knowing what to do or where to go to find the true church of Jesus Christ. At last having in the good providence of God, lived in the vicinity of Green Bay, I was there the witness of such a corruption and degradation in the low clergy, and heartless tyranny in the Bishops, that it became evident that the church of Rome was a bottomless abyss of iniquity. However I did not know what to do or where to go to find the truth. It was then that by the aid of God I met the Rev. Mr. Derwosch of Detroit, who told me that Father Chiquity had prepared a home and asylum for the priests who could not bear any longer the chains of the Pope. Knowing that Mr. Chiquity had been,

like me a priest of the church of Rome, my hope was that he would understand my anxieties and troubles of mind. I have not to be disappointed. In that beautiful and peaceful retreat of St. Anne I have found what I wanted—the light to my path—the life of my soul.

Now by the great mercy of God I know and feel that Jesus is the only hope, the only Savior and life of sinners. In order to follow Christ I gave up my friends and everything that was dear to me. I gave up the priesthood of the church of Rome—of that church which is so great, so rich, so high in the eyes of the world—to take the cross and follow the Lamb, whose blood has made me pure, whose words have made me free.

Truly yours, O. COMPAIS.

[The above interesting letter of Father Compais was sent for publication in the Witness by the Rev. Father Chiquity.]

From Brock Winkler.

#### SHORT SERMONS.

THE call for short sermons in some quarters leads a writer in an exchange to put the following questions: either,

1. The ministry is retreating intellectually and spiritually; or
2. The people are advancing intellectually and spiritually faster than the preachers; or
3. The people are unwilling to think consecutively and closely; or
4. The minds of to-day cannot or will not grasp as much truth as in former times; or
5. The hearts of the people are not as desirous of hearing the truth as in former years; or
6. The Holy Spirit is losing its grasp upon people's hearts; or
7. The minds and hearts of the people are taken up with frivolous things more than formerly; or
8. Business interests demand more attention, and encroach upon our opportunities for mental or spiritual culture; or
9. The mental and spiritual man shuts himself up and refuses to have intercourse with the great world of thought beyond; or
10. The masses of people are satisfied with mere surface preaching and teaching, and are unwilling to go down for a foundation of their faith.

#### PROGRESS IN RELIGION.

WE have to hear much of the progress made in religion during the last thirty or forty years. The Bible describes conversion as a new birth, a new creation, a passing from death unto life; but we are told now that men become religious without "the shock of conversion." We fear that these converts are not much shocked if they fall into sin. Paul says, "The natural man receiveth not the things of the Spirit of God;" but these progressive religionists tell us that "religion is as natural as life." Christ asks some of his hearers, "How can ye escape the damnation of hell?" But we are assured that to-day men have no fear of the "fire of damnation." So in ancient times men claimed to have made a covenant with death and an agreement with hell; but the Lord did not ratify it.

No principle is more noble, as there is none more holy, than that of a true obedience.







HOME AND FAMILY.

Husbands, love your wives. As unto your own selves, love your children...

If industry is no more than a habit, it is at least an excellent one.

Let every one sweep the drift from his own door and not hurry himself about the frost on his neighbor's tiles.

A good constitution is like a money box—it falls lame to never known until it has been broken.

The simple fact that people are made of dirt is no reason they should live in dirt.

Why should scientists undervalue and strive to put out the light of Christianity, while it has built the Universities and schools where they received their education?

Half a million drunkards are staggering through the last day of the solemn part of the story...

A Scotch nobleman one day visited a lawyer at his office...

Chiefness is good for both soul and body, and throws a halo of pleasure on all around.

It is not wise to let unwarmed things in our lives debauch and disarm us.

There are two kinds of girls: one is the kind that appears best abroad...

The child should not be confined too long at any one thing; this will wear upon him...

The temperance people of this country will catch with great interest that movement which has lately been inaugurated against intemperance in Great Britain.

Marriage is pleasant if those who enter it will exercise judgment and forbearance toward each other.

While a little boy is not behind the age, Pope Pius IX was preparing for an economical council.

There is a little boy who is not behind the age. While Pope Pius IX was preparing for an economical council, he ordered from his architect certain embellishments...

PARTING.

BY NANCY ANSELBY.

TODAY was enjoyed a good sermon delivered by T. T. Nay, assisted by W. Grant and J. L. Snavely...

CULTIVATE THE FLOWERS.

BY WEALTHY A. GARRER.

Your voiceless lips, O flowers, are living preachers. Each cup a pulpit, and each leaf a book...

IN one of those grand sermons preached by our Savior, we find these words: "Consider the lilies." Thus we see that although He was high and holy, He did not overlook the common things of earth...

"As if we did not know That our Father made them beautiful, Because He loved us so."

Flowers have a mission in the world and strange must be the heart that does not love them. They have a refining and elevating influence upon the mind and soul...

In the Winter when the winds howl around us, the world outside world is cold and dreary, the winds plants, covered with flowers, and emitting sweet fragrances, are a source of real pleasure.

Learning is the mere acquisition of knowledge; education includes that development and discipline of the faculties, which enable us to make use of it.

CONSOLATORY.

BY JAS. V. HEKLER.

To Sister Mary M. Culp, of the Black River Church, Medina Co., Ohio. Afflicted in grief and distress; Because your companion has left you Alone in this dark wilderness...

Which is Best? YEARS ago, a minister's son went from home to college. He formed the acquaintance of a young man whom I shall call Elison.

MUSICIAN. He was the first of his name in the family. He was a fine-looking young man, and his soul trembled. He thought to himself: "Now there is only a thin wall between me and a departing spirit."

THE USE OF UNDERCLOTHING.

The majority of people require to wear undergarments for the protection from the influence of the weather that is now about to arrive.

We clip the following from the Bible Banner: "A sister of talent and piety, with whom we formed a brief acquaintance at a late camp-meeting, more a good neighbor. We took the liberty to ask her some questions..."

FALLEN ASLEEP.

Should we do dead which lies on the bed—Bar, 14 1/2.

WHY an extra will be printed from the preceding item, written on the side of the paper, and left. On the evening of the 14th, 1889, she was put to rest in the cemetery of the Brethren in Christ Church, Medina Co., Ohio. She was 62 years of age.





# Brother's Friend

Vol. V.

LaHar, Ill., Tuesday, November 9, 1880.

No. 45

## GENERAL AGENTS FOR THE BROTHERS AT WORK AND TRACT SOCIETY.

A. V. Beaman, Detroit, Mich.	G. A. Bassett, Baltimore, Md.
J. H. B. B. B. B. B. B. B.	G. W. B. B. B. B. B. B.
B. B. B. B. B. B. B. B.	B. B. B. B. B. B. B. B.
B. B. B. B. B. B. B. B.	B. B. B. B. B. B. B. B.
B. B. B. B. B. B. B. B.	B. B. B. B. B. B. B. B.

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FOURTH PAGE.—The Silly Dove.

FIFTH PAGE.—The Extreme. Soljourning. The Deeds and Form of Christian Baptism.

SIXTH PAGE.—Will He Like You, Papa? An Irish Boy's Good Influence. Life's Work. Eyes and No Eyes. How to Make a Telephone. A Brave Woman.

SEVENTH PAGE.—Elijah the Prophet. A Clergyman's Wonderful Invention to Save Life in the Water. How Girls are Made Stript. No Hiding. Money Received in September for the Danish Mission. Money Received in September for General Missionary Work. From E. J. Brown. From Brother S. S. Basserman. Epitaph. Missions.

EIGHTH PAGE.—From Millington, Pa. From Home District, Ohio. From Clear Creek, Ind. From New Paris, Ind. From Waslog Water, Ohio. From Great West, Kansas. An Astonishing Section. Mountains in the Ocean. Knowledge in Old Times.

### CURRENT TOPICS.

Chicago has eighty-one churches and church missions, the leading denomination being Methodist, with twenty-six churches.

A Boston lady lately gave \$300 towards a monument to be erected in the memory of Wm. Morgan, who was murdered by the M'Ways many years ago.

It is asserted by educated Hindus that, "if the English were to send India to borrow the only trace of their occupation would be empty beer and brandy bottles." That is a sad comment on England's power to civilize.

A London clergyman advertises that a hundred of his weekly sermons for half a crown "used, or for 10s., warranted 'original, earnest, and evangelical.'" When preaching comes to that it will be time to inquire whether we are to be led on borrowed sermons.

Our state legislature is to be unearmarked from several religious bodies upon greater stringency in our divorce laws.—*Baptist Worker*.

If divorces were only granted for the one-biblical offense there would not be so many applications for divorce. Perhaps people would be more considerate about marrying.—*Battle Flag*.

The Jewish Missionary says that a hundred of its heads of Jewish families in Romania, have petitioned the "Alliance Israélite" to purchase land for them in Palestine, where they may find an agricultural colony; they offer to contribute 400 francs each, and to pay the balance in annual installments.

The General Episcopal Convention, which closed its session last Wednesday week, is said to have been the most satisfactory held in many years. There were no disputes on matters of discipline. The provincial system was promptly set down upon, and there were uniform regulations made in regard to church government and church extension.

The oldest carefully kept vital statistics are those of the city of Geneva, and they extend back through a period of about four centuries. These show a remarkable increase in the average length of human life. From them it is deduced that is, omitting fractions, twenty-one years in the sixteenth century, twenty-six in the seventeenth, thirty-four in the eighteenth, and almost forty in the nineteenth.

The *Evangelical Messenger* calls attention to James 5: 15, "And the prayer of faith shall save the sick, and the Lord shall raise him up." Is it true or untrue? It won't do to pass it by because of four or half a dot. It is part of God's inspired word. Reader, what will you do with it, believe it, or refuse to believe it? It is indeed strange that in this year of grace so many disciples of Christ stumble and fall over some of his most precious promises to them.

The laws of the District provide that a majority of the residents or occupants of the buildings on both sides of the street in a place shall approve the application for license to sell liquor, etc., and in case of a government building that the head of the department shall approve it. In Chicago the post-office department occupies all of one side of the street, and the saloons the other. Lately a large liquor establishment prepared to open on the opposite side, but the Postmaster objects, which places the saloon keeper in a curious predicament. This is good news, only we would like to see every Postmaster take such a stand.

The remains of a large animal, probably a mammoth, were discovered in an old swamp near Hopestone, Ill., September 18th. The tank is nine feet long, twenty-six inches in circumference at the base, and weigh 175 pounds each. The lower jaw with teeth is well preserved. The teeth are perfect, though somewhat worn. One weighs eight pounds, and is twenty-one inches in circumference. Several of the leg bones are in good condition. The thigh bone is two and a half feet long, and the shin three feet. The ribs and back-bone are in bad condition as the back of the animal was only three feet below the surface of the ground.

## THE KINGDOM AND THE INDIVIDUAL

BY C. R. DALLMAUER.

To J. R. Spang, of Danville, Ohio.

VICIOUS has remained long unnoticed. My physical powers are becoming more and more crumpled, and an enemy has sowed tares into my garden so as to give me plenty of weeding to do, and the ravens are busy feeding the poor fledglings, so that my steel tongue cannot sweep my soul abroad as I would. The words in the personal field may not stand "until the harvest," but must be picked up by the roots, or as they appear. Here a termination is often neglected, while the market of passionate zeal and baptized selfishness is vigorously plied abroad. Nothing effects good without us that has not first done good within us. The note in another's eye is on the surface; it is but a note. But the beam in our own is more ponderous and reached to the center. Well put is the stunning reproof, "thus hypocrite!" Have we not all needed this look at some time in our history?

That which is closest to us are as yet the least—ourselves. Our eyes are made to look out, and the eyes that look in are covered and blinded. The Lazzaroni eyes are veiled the inner world, and a hidden cyclone swept. Sinai-blinded, Cain-blinded, brick-cold, serpent wriggling, Bon-footing, tiger-tearing world it is: the hand of A-civil and all unclean things. Here the great Armageddon must be fought, the Michael of the Almighty rout the dragon and his legions, and the Thron of Emmanuel established. Every heart is a

world, a kingdom, an eternal empire either for God or Satan. The real church of God is not the outward membership. "Not all are Israel that are of Israel." Not all salute "that say, Lord, Lord." Not all elect that pray and preach, and don ecclesiastical costume. We may do and have all this and go to hell. We may sit at the Lord's table and "drink the cup of death." We may stand on the sacred platform, and preach Christ with the glow and enthusiasm of conscientious fervor and not preach Christ at all. Organically we have a religious nature, and it is an easy deception to mistake its longings and excitement for religious character. This is the fatal delusion of Christendom. The Brotherhood is largely infected with it. "Ye must be born again," refers to a wholly new type of being, and results in a thorough moral reconstruction.

Hybrids are monsters. God abhors them. He never begets them. They are half human and half devil. They are the curse of the world and the shame of the church. They are stumbling blocks every where. They hide behind ordinances and sanctimonious shame, and outrow in the corruption of passion and self-will working under cover of ecclesiastical orthodoxy. The temple must be purged, and let each begin at the care of his own being. Out with the oxen and sheep and doves and money bags, and overturn the boards of mones. We are going to rule through organized selfishness. The outward has become too prominent in relation to what it symbolizes. The kingdom of God as "righteousness and peace and joy in the Holy Ghost" has become a mere thing. We must suffer for our inability. "Repeat and do thy first work; or the I will come unto the quickly, and will remove thy candlestick out of its place, except thou repent." Then, "If the light that is in thee be dark, how GREAT IS THAT DARKNESS!" Many are glorifying in their blindness. Midnight is to them the splendor of noonday. They cry, "O there is Christ, lo there," and instead of Christ, there is Baal. Such effects must needs be where the same arise; blood-horn. Such men, will-born, "Looking unto Jesus," This is where we lose, "It is either and finisher of faith," and faith is our all in the matter of salvation. Beween says amen, but cannot say follow me. "He that doubteth is damned." He is a mouthful of God. Rom. 14: 23. He that "hides his life in Christ," is "kept as the apple of the eye," and "the wicked one toucheth him not." Gal. 3: 5. De 17: 8. I John 5: 18 Glorious victory, and for all the saints. Why not a fit with all? Because (so self-centred, too self-possessed, not Christed in mind and will and affections. We know too much besides "Jesus Christ and him crucified." How grand and exalted an aim "to know nothing but the will-union, grace-resuscitated All-perfect, All-beautiful. Such a life becomes illumined with the very marrow of character and spiritual power that made Jesus such an object of awe and love and hate. The Christian is a miniature Christ. All redeemed sinners are not only twice-born, but thrice-born: Bab-born, devil-born, God-born. "Ye are of your father the devil, and the lusts of your father ye will do."

Victuinary sin is hell birth. Such is our relation to higher powers—to the kingdom of God or of darkness. By nature and birth we are unacquainted with the germs of evil. By religion we enthrall under the skull and cross-bones of the Prince of Hell. By regeneration the Holy Ghost is established in us, the interior kingdom of God is established. By baptism induced into the kingdom is its corporate capacity. This last has to overcome the internal personal capacity of God, in the conception of the church, that the solemn, fundamental, organic fact as between the soul and Christ is in many instances at daggers-point. Through work must be done with the sinifer before we

can safely descend in the symbolic level. He must have a proper conception and a grinding, winnowing, purging experience, of what is really meant that Almighty God in the form of a sinner, boughs sprig and bleeding and groaning and dying on the cross. This is the most dreadful as well as the most glorious of all realities. It reveals God's idea of sin and his feeling in relation to it. To approach this is to will and not ride, and lust, and self-salting, and flesh-banquet, and would-hungering in the tap root. The sinner must know and feel that he is cursed, not priest-damned, not church-damned, but God-damned. We must see "Jesus made a curse for us," and that will thrust the thought-discerning, loss-and-narrow-clearing, soul-and-spirit-severing, two-edged blade of holiness into the very innermost of our personalities. This makes Christianity. This crucifies to the world, and the world to us. This gives us a new King, new kingdom, a new self and a new eternity—bright and pure and ecstatic as God's.

From the Christian Herald.

### TURNING THE OTHER CHEEK.

A SWISS colporteur entered a three-story house, in which, according to the custom of the country, three different families lived. He was warned not to try the ground floor. However, he went there and was met with an order to leave the house instantly, nevertheless he stayed, trying the one to try and read God's holy Word. The man then rose in a rage and struck him a severe blow on the cheek. Up to that moment the colporteur had stood quietly with his knapsack on his back. He now deliberately unstrapped it, laid it on the table, and turned up the sleeve of his right arm, all the while loudly invoking his opponent in the face. The colporteur was a very strong man. Addressing his opponent, he said: "Look at my hand, its furrows show that I have worked; feel my muscles, they show that I am fit for work. Look me straight in the face; do I squel before you? Judge then for yourself, if it feels that moves me to do what I am about to do. In this book my Master says, 'When they smite you on one cheek, turn to them the other also.' You have smitten me on one cheek, turn to them the other also.' You have smitten me on one cheek, here is the other. Smile! I will not return the blow." The man was thunderstruck. He did not smile, but bough the book which, under the influence of God's Spirit, works marvels in the human heart.

From N. Y. Witness.

### CHANGE IN JERUSALEM

A WONDERFUL change has taken place in Jerusalem of late years, and it is probably now a more comfortable residence than ever before in its history. Mr. Shick, who holds the appointment of Surveyor of Buildings in the holy city, has lately issued a very interesting report. He tells us that ruined houses have been restored or rebuilt by individuals or companies, and buildings on the Pasha's plan have been built by associations. The streets are now highly kept, for an Eastern city, most exceptionally clean, and the sewage from the City of Jerusalem has been removed, and water brought through the city. Taverns and slaughter-houses have been removed outside of town. The Sanitary Department is under the control of a German physician. Bethlehem and Nazareth are eagerly emulating the progress of the capital. In the latter place windows are becoming quite frequent. It is asserted that there is a fixed resolution on the part of thousands in Prussia to make that country as hot as possible for Jews, and it is not unlikely that this may be necessary to carry the already considerable number now returning to Palestine, more especially as the German Jews already are a power in Jerusalem. The improvements are further likely to lead to many European wintering there.

## Religious Items.

—The faith that looks forward is far richer than the experience that looks backward.

—It is good in a fever, and much better in anger, to have the tongue kept clean and smooth.

—The best society and conversation is that in which the heart has a greater share than the head.

—If the way to heaven is narrow, it is not long; and if the gate be straight, it opens into endless life.

—The beautiful at heart is a million times of more avail, as securing domestic happiness, than the beautiful in person.

—A man need not only correct himself with the same rigor that he reprehends others, and excuse others with the same indulgence that he shows to himself.

—Many of us are apt to attribute a bad motive to a good action; but few of us, when one has been guilty of a bad action, ever think of attributing a good motive to it.

—A man in Iowa, who was afraid of burglars, buried \$8,000 in bonds, in his cellar, and they have become entirely rotten. So it is commonly with "talents" wrapped up and buried.

—If the Christian religion had not been of God, it must have been destroyed long since by the misconduct of its professed friends, from which it has stood in far greater danger than from the enmity of its avowed foes.

—It is not by long and fatiguing efforts, but by earnest, careful attention at the right moment, that deep impressions are made upon the mind, in such a way as to remain guide-marks for the feet of the young.

—Dr. Lyman Beecher once said: "Should a foreign army land upon our shores to levy such a tax upon us as in temperance levies, no mortal power could resist the tide of swelling indignation that would overwhelm it."

—Mr. Spurgeon, in a recent sermon speaking of the poverty and wretchedness, the result of drunkenness, said: "That is the master evil! If drink could be got rid of, we might be sure of conquering the very devil himself."

—Never relax in adding to your stock of useful knowledge, both by reading and meditation. If you read without meditation, you preach only the thoughts of others; if you meditate without reading you will gain few ideas.

—Alms and prayers go together. They are normal developments of a true religious life. They may exist outwardly, separated from the inward life, as paper flowers on a Christmas tree. They should be both inward and outward.

—Every man expects some reward, either from earth or heaven. The former may be the easiest obtained, but the latter will prove the most enduring, and that which is performed to secure the praise of men will not obtain the praise of God.

—Make the tree good and it will prove its quality by the fruit it bears. Men who have regenerated hearts will as a rule, live good and useful lives, but it is not only necessary to be made right, but to stay right. A continuous performance of duty is necessary to right living.

—Spend your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

—The wheat fields of the Summer did not approach the reapers asking to be gathered, but the reapers went out and cut the harvest where it stood. The world will not come to the church to be saved; the church must go to it. "Go ye into all the world and preach the gospel to every creature."

—Human life is like a stream flowing sometimes in darkness and some times in sunshine; sometimes over rocks and precipices, and at other times through green fields and lovely vales. If it falls in the darkness it cannot see the light, but by faithfulness it widens and deepens as it flows on, until it feels the tide-waves of the great ocean to which it is going. How unconsciously are we flowing on to eternity.

—Have you ought against your brother? Then apply the remedy that Christ prescribes in Matt. 18 and have it settled. Life is too short and uncertain to run any risks. Tomorrow may be too late, and eternal bliss be lost. No Christian has a moment to spend in thinking evil of any one. "Let not the sun go down on thy wrath." Go now and sue for peace. God will bless the act, and if it costs you a sacrifice the greater will be your reward. Go with a determination to do more than your share, and the surplus will enter with you into God's paradise above.

From the Christian Herald.

### THE PRAYER OF FAITH TO SAVE THE SICK.

NO. 1.—JAMES 5: 14.

BY W. W. THOMPSON.

THE EVIDENCE abounds universally that the instructions of the apostle on this subject are not applicable at the present day—that they applied only to the time when miraculous gifts of the Spirit were possessed; and that consequently they had no force after the death of the apostles, when the power of conferring spiritual gifts was withdrawn and the canon of revelation was completed.

It is well worthy of consideration, therefore, to inquire and see if there is any foundation for such an idea.

The present object, then, is to bring the subject under careful examination, and see if there is evidence from the word of God to prove that this is not as much of a standing appointment of God's will as some of the ordinances which we hold as unquestioned authority after the "power of prophesying has failed," after the speaking in tongues shall have ceased, and after supernatural knowledge shall have vanished away," according to 1 Cor. 13: 8.

1. In the first place, then, let us see if the apostle James gives his directions as depending in any way on the exercise of the gifts of the Spirit. This we can ascertain from the connection in which they stand in his letter, which is unquestionably of divine authority as any other portion of God's word.

In the whole connection the apostle is teaching the disciples how to act to the best advantage under the various circumstances in which they may be placed in the everyday affairs of life.

"Is any afflicted? Let him pray." Surely no one can think that this is not applicable in all ages of the world and to the disciples of all nations. "Is any merry? Let him sing psalms." The same may be said of this as applicable to Christians of all ages of the world and of all nations, tribes and tongues.

No doubt the apostle here recommends the Christian to "sing psalms" rather than indulge in singing the heathenish songs which the unconverted delight in. And here it would be well to take a lesson from the apostle in regard to the secular music of the day, over which Christians spend so much time uselessly, when they might be actively engaged in doing good for the name of Jesus and thereby honoring and glorifying him.

Now we come to the direction of the apostle what to do with the sick:

"Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up."

Here the instructions are as plain as any statement can be made. No one can hesitate as regards what the apostle directs to be done; so that I need not say one word in regard to the apostle's meaning. What we have before us is to ascertain if there is any reason for concluding that the directions given in the two previous cases are applicable to all ages of the world and to all conditions of the Christian life, and that this is not. Who can see reference made to the necessity of spiritual gifts either in the one case or the other? and what right has any one to interpolate or put a meaning upon a passage where evidently the whole construction and connection forbid? As surely as the directions given are applicable to the previous cases, those given in this case are applicable likewise.

In all ages of the world the people of God will be afflicted; and here the apostle furnishes instructions what to do in that condition: "Let him pray." In all ages people will be merry; and here the apostle teaches Christians what to do to give vent to the exuberance of their feelings: "Let him sing psalms." So people will be sick in all ages of the world; and here the apostle tells the Christian what to do in order to be raised up from his sickness: "Let him call for the elders of the church," etc.

In this, of course, as in all cases of blessings being received conditionally, it remains with the will of the person either to fulfill the conditions and receive the blessing, or to neglect the conditions, and lose it; and unless there is faith—and that too in a considerable degree—the conditions will not be complied with. Even the Savior, at one time, could not do many miracles, because of the unbelief of the people.

2. The next point of inquiry is, are there any qualifying statements made by the best apostle which prevent his directions from being applicable to all ages? Or, is there anything required to be done which may not be performed without supernatural power? The directions are unqualified, so far as appears in the passage or its connection in any command given in the scriptures. The person is simply required to do certain things which he can easily do if he will, and he is promised that certain results will follow, upon his fulfilling the conditions. In this respect, the promise made by the apostle in the case before us, rests upon the same founda-

tion as all the efforts of faith which have been put forth by the people of God in all nations of the world. Noah was told to build an ark and be saved by it. He did so, and was saved. Abraham was told to go out to a place which he should afterwards receive for an inheritance. He obeyed, and received the blessing. This is the form in which God has bestowed all his special blessings upon mankind. He suspends a promise upon the performance of certain simple requirements, which can easily be performed, and whenever these requirements are performed the person is entitled to and has an actual claim upon God for the blessing promised. He trusts implicitly to the promise of God, and knows that the blessing is his. The requirement of God in all ages of the world is to trust in his word and obey him, in order to receive the special blessings of his favor.

This is the principle upon which all the spiritual blessings are conferred. We are to trust in Jesus and obey him, in order to obtain the forgiveness of our sins, and we can only know that our sins are forgiven when we are confident that we have done just as he has directed us. I am relying on his faithfulness in fulfilling his promise. We are to trust in him and obey him all through the Christian life in order to be assured of attaining to eternal life when he comes to "give unto every one according as his work shall be."

Now, if spiritual blessings are all obtained in this way, why may not physical blessings be obtained in the same way, when God has placed them both on the same footing?

If, by taking God at his word, and fulfilling the condition of believing, repenting, confessing and being immersed, we can rest in the promised assurance of the remission of all our past sins, of deliverance from condemnation, restoration to the favor of God, reconciliation to our Maker, and heirship to eternal life, why may not the sick by calling for the elders of the church, and having them pray over him, anointing him with oil in the name of the Lord, be restored to health again, when the promise is made to that effect? Is it more of a miracle for God to cure the body than to save the soul, when the directions for obtaining the one are as definite and distinct as those for obtaining the other, and when the promise of the one is given by the same word which promises the other?

Is there not an entire correspondence between the one and the other? and if the promise in the one case is to be fulfilled whenever the conditions are complied with, why should not the promise in the other be fulfilled when the conditions are fulfilled?

Does it not appear, to the design of God to leave this as a standing ordinance to his people, to strengthen and energize their faith by giving them opportunity to witness with their bodily senses the faithfulness of God in fulfilling his promises when obedience is rendered to him?

I can see great benefit resulting to the people of God and to the cause of Christ by having just such an ordinance in their midst, which will test the faith of the disciples, and, at the same time, confirm the faith of the wavering, which will prove to the sinner that by relying upon Jesus, and doing what he has commanded, he will certainly have those spiritual blessings which are promised. By having such manifestations of the divine mercy as can be apprehended by

our bodily senses, we encourage ourselves and others to trust the Lord more fully for the spiritual blessings he has promised, and to be careful to see that we do as He has commanded, and not according to the doctrines and commandments of men.

The instance of failure which may occur will not bring any reproach on the name of Jesus, but rather will lead the disciple to see the necessity of acquiring stronger faith in the divine word and more earnestness and devotion to his cause, in order to be recognized by the Lord as fit to receive his blessing.

### SON, THOU ART EVER WITH ME.

BY ELLA M. BAKER.

To even our frailties  
God answers not disdain:  
Oft the soul that questions Him  
In jealousy and pain,  
At the comfort of the word  
That I seek back again,  
Leaves up like a sweetest strain,  
Scattered with a grateful refrain.

We ask thy his beloved  
Seems as to suffer loss,  
Why on the pure and upright  
Rests the heaviest cross;  
But all these mists obscured;  
We, if our eyes are free,  
May catch the pledge that keeps them,  
Too happy to repine—  
Son, thou art ever with me  
And all that I have is thine.

We ask thy earth's best pleasures  
Are not for those who hear  
The day-long toll, but rather  
For those who choose and share  
At whiles a showy portion;  
Is theirs that dearest sign,  
Son, thou art ever with me  
And all that I have is thine.

Wert thou joint heir of kingdoms  
Wouldst need to envy men  
Of lesser rank and honor—  
Surely, sufficient thee,  
O hear of love immortal  
This heritage of thine,  
Son, thou art ever with me  
And all that I have is thine.

For the Brethren at Work.

### INVOCATION.

[The following invocation is the closing remarks of a sermon preached by Elder J. S. Fiers at the dedication of the Brethren church near Logansport, Cole, Oct. 17, 1889.]

**N**OW Lord, having dedicated this house to thy service to be one of thine own Holy sanctuaries, oh wilt thou accept of it as one of thy temples wherein thou wilt come in the fulness of thy brightness! As thy glory came into thy ancient house and shone down from above the mercy seat, and there thou didst commune with thy people concerning all things thou hadst commanded them, so come; and with thy bright halo shed abroad into the hearts of thy people here, thy Holy Spirit. May it be the bright shekinah from thy loving countenance to commune with thy people of all things thou hadst commanded them. May the illuminating power of thy glory show us all the beauty there is in thine only begotten Son, our blessed Savior. May his image be stamped upon our hearts—the hearts of us all. May we love him above all else.

May we love to come here to meet with thee; and may we be inspired with a more holy zeal for thy blessed cause. From the tolls, trials, and sorrows of life may we come here to find thee as a precious God, one who can bless, comfort, and console our longing souls. Here may we come to be fed with holy ansons from our high-fed with the breast of heaven till we shall want no more. May the droppings of thy sacred

uary be as grains of pure gold to make us rich in thee. Here may we come to drink at thy ever clear, sparkling fountain, drink till our thirsty souls shall be satisfied, and we shall never more thirst.

Here may our children which thou hast given us—and children, too, of generations yet unborn—be restored in thy own blessed truth. Oh may thy young minds be constricted to love thee; and give thy young hearts to thee; and here, Lord, may our young men and young women learn and accept thy word and way, which will make them wise unto salvation.

Dear Lord, be with thy servants here who officiate in thy word and holy sacraments. May thine own anathemas be heaped upon the head of any who would dare to controvert the simplicity of thy blessed Gospel, or within these walls preach any other doctrine than that from thee, or would pervert or disobey the counsels of thy church that is in harmony with thy blessed truths.

Oh Lord, wilt thou accompany thy preached word here with the demonstration of thy spirit and power, that the tender heart may melt and the strong heart be broken, that the loving story of the cross may feed faithful souls to accept of the Savior. May here the converting power of thy grace be distilled in refreshing showers, that many may find peace, and may this place become as the gate of heaven to thee—the entrance, by thy grace, to a better, higher, and holier life.

And may those who have long enjoyed thy daily blessings, but put thee off—may they learn to love thee. Oh God! have mercy upon them; do thou bless them with wisdom and understanding, that they may depart from evil. To those who have spurned thy counsels down to old age, tottering as they are upon the grave, Oh come to them, and save them now ere it be too late. Give them faith in thee; may their long-entertained thoughts of unbelief vanish, and open up to them the beauties of thy word—the glory of thy service and the brightness of thy heaven, that they may get out of fit in their sins, to go down to darkness and weep, to realize the depths of woe that is in hell.

To thine own children who come here to worship—to those that are born into thine own family—again we would invoke thy blessing upon them. May the light of thy countenance shine upon them, even in their darkest hour. May they indeed be a light to the world; give them of thy favor of life that they may be a salt to the earth, and that the Lord, when thou seest fit to take us hence, and our bodies are laid in the quiet cemetery with the rest of the dead, may we rest in peace in thy own paradise, and in the great day of resurrection, may we come forth, one and all, fathers and mothers, with their children, brothers and sisters, neighbors and kindred, to the blessed resurrection of eternal life. Yea Lord may the reverberating sound of thy angels' trumpet team in ours the gladdest notes of joy—The Lord is risen, the Lord is risen; he has burst the bars of death, hell, and the grave—He mighty conqueror has overcome the last enemy. COME FORTH, behold the triumph of Jehovah through the Lamb of God. COME FORTH and behold the glory of consummated redemption; onward take thy place in the marshaling hosts, take up thy march through the corridors of the Great Temple, the New Jerusalem, up

up the golden stairway, higher and higher to the realms of joy above. Come ye blessed of my Father, enter thou into the joys of the Lord, prepared for you from the foundation of the world. Amen."

From the Gospel of St. Mark

### THE MAMMOTH CAVE, CAL.

BY S. H. SANDER.

**MAMMOTH CAVE** is situated in the north of Calaveras county, California, at Cave City, a small mining camp of about sixty inhabitants. It was discovered in 1852, but remained unexplored until within the last few years, during which time more than seven hundred chambers of unrivaled beauty and grandeur have been discovered and explored. It is considered one of the greatest natural curiosities of the Pacific coast; and no visitor to California should leave the State without visiting, and passing through it.

We arrived there about 1 P. M. Mr. Nicholas, the proprietor, requested that we wait until after sunset, as the view would be far superior to what it would be if we were to enter under the full blaze of the sun to torchlight. During the afternoon we visited his cabinet and saw displayed the different formations gathered from the cave. Among them were the petrified bones of a man, taken from a chamber, but recently explored; to reach this chamber a way large enough to admit a man had to be blown out of the partition wall. How the bones (or their owner) ever reached this chamber is a matter of conjecture, but that they are the bones of a man cannot be denied, and that the chamber in which they were discovered had only a very small opening previous to this last excavation we were here at night. How the person came here is a question; but it is more than probable that some one entered to explore the cave and was lost, and finally died. Looking at these bones, and thinking of the dark cavern in which they were found, almost in one fell swoop, variously longness. Stalactites of various sizes, shapes, and colors were freely displayed. Some resembled bird claws of other forms of human teeth, almost as natural as life, and one large plate showed exact formation of cauliflower and grapes. Some were as clear as snow, others as yellow as saffron.

About 6:30 P. M. our guide led the way through a narrow underground passage, at the base of the mountain. After walking in a stooping posture for perhaps fifty feet we emerged into a chamber about sixteen feet square. This chamber possessed some attractions, but the formations were principally of a darkish hue. From this we entered room after room, each growing in magnificence in succession, until two hours and a half afterwards we came out far up on the opposite side of the mountain under which it is formed. Old Fellow's Hall is filled with stalactites from the ceiling, glittering water crystals from the sides, and a fine specimen goat formed in the center of the room from the continued dripping of water from above. The Chapel has a crystal pulpit, formed from white crystalline, with the most beautiful folds of pure white drapery hanging from the ceiling directly above it, and neat tassels and drapery around its top end center. Just below the pulpit is a row of children, formed almost as natural as life, and at the left as you enter is a basin of pure water sufficient for baptismal purposes

The whole room is filled with stalactites, white and yellow, with frosted walls; and as we stood in the center, holding our lights up at arm's length, the sight was the most magnificent we ever had. Our voices broke forth in song, and as the bass, tenor, and soprano of "One Drop of the Blood" and "Sweet By-and-by" swelled until the volume filled the room, and they rolled on through passage-ways, filling other chambers, and coming back in a thousand false intonations, our hearts swelled with devotion and our ears, eyes, and minds were full of wonder, mingled with astonishment and admiration at the magnificence and glory around us. Our guide took a small steel chisel and began tapping on a row of stalactites, each in turn, which gave almost the precise notes of the organ. This Chapel exceeded in beauty and magnificence anything we had ever seen, and every time we enter it, even now, our mind, eyes, and ears are filled with its remembered glory and grandeur.

From this we passed into the "Bridal Chamber," from the ceiling of which hung stalactites of snowy whiteness, formed into the thinnest folds of long, waving drapery, tassels, diamonds, brilliants and tapestry. Its beauty is indescribable, and were there trimmings of gold, silver and lace, set put up by the most skilled workmen of the age, they could scarcely compare with the beauty of the present surroundings. The next room we entered was appropriately called "The Queen's Chamber," and exceeded in magnificence and grandeur any chamber in the cavern; snowy diamonds, drapery and elegant furnishings were seen on every hand, and it was reluctantly that we turned away from all this wonderful work of the great Architect, and came out into "Buckeye Chamber," which proved to be a small thicket of buckeye bushes outside.

### MT. MORRIS COLLEGE.

**HAVING** been a student in Mt. Morris College, and having learned much benefit from such connection, I wish to express my appreciation of the superior character of the course of study, which they are now pursuing. I regard the course to be all that is claimed—a thorough practical one.

The faculty proves itself to be one composed of persons of the highest attainments in their specialties, and who take a deep interest in the welfare of their pupils. They are truly teachers who educate by instruction and instruct by example. I thought while visiting recitations that it might well be said that these pupils, like Arnold's, drink from running streams, and not from stale waters so clearly and thoroughly was each subject discussed.

Here an education can be acquired which may unfold and direct aright one's whole nature, and render assistance and power to adopt good ends bravely and pursue them efficiently. Acquire an education which may give one power to govern himself, influence others and spread happiness.

I cordially unite with many friends to recommend this institution to every young man and woman who may desire to attend a school of this kind. I assure you that you cannot fall in receiving complete satisfaction here.

Your friend,

M. J. STEES.

Mt. Morris, Ill.









OUR BIBLE CLASS.

"The Worth of Truth on Tongue Can Tell"

This department is designed for... writing upon the same topic.

Will you please explain how long Noah was in building the ark... A. S. KINGSLAY.

Some can please explain Prov. 9: 1. "Wine and beer... FRANKLIN ROYER.

"ELIJAH THE PROPHEET."

"Will some one explain Malachi 4: 6, 7? Was John the Baptist... W. F. HENDRIX.

"Which was for all good?" Christ is good... "Why then did John deny that he was Elijah?"

"I reply, John was preaching to a blind, superstitious, unbelieving generation... I. C. WELLS.

"A CRYSTALMAN'S WONDERFUL INVENTION TO SAVE LIFE IN THE WATER."

The Sheffield England Telegraph gives the following description of this... C. WELLS.

ly reached his chin. By a struggle he dived partly beneath the surface but came up again... the inventor then attached a piece of lead weighing three pounds to his appliance of a short, light sleeve...

HOW GILLS ARE MADE STRAIGHT.

THE Hindu girls are graceful and spirit-ually formed. From their earliest childhood they are accustomed to carry burdens on their heads...

NO HIDING

TO one can hide from the judgment. A century ago an infidel German counted dying, grave orders that her grave should be kept unvisited for a night...

Money Received in September for the Danish Mission.

- M D Benton, Rockway, Ohio, .....\$100
Barbara Hall, ..... 5 00
M Hall, ..... 1 00
S A Walker, ..... 1 00
J H Fank, ..... 50
Labbie Cole, ..... 50
Stanislaus Church, Cal., ..... 10 00
Lowe, Cumberland church, Pa., ..... 10 00
F. W. D. Bates, ..... 1 00
Catherine Truitt, Madison, Ill., ..... 1 00
Mrs J D Speiber, Waterloo, Iowa, ..... 1 00
M D Knappner, ..... 1 00
Mt Zion Church, Ohio, ..... 12 85
Grand River church, Ill., ..... 9 00
Spring Creek church, Pa., ..... 14 00
Rock Run Sunday school, Ind., ..... 5 00
Samuel Weighlight, Md., ..... 5 00
Fire Creek church, Md., ..... 15 85
Cheatside Grove church, W Va., ..... 5 00
Bachelors Run church, Ind., ..... 6 00
Jos. Brewer, Mexico, Ind., ..... 1 00
Wadsworth's German, Ill., ..... 20 00
E. J. Galt, ..... 11 00
Franklin church, Ind., ..... 5 00
Port Mable Grove S S Ill., ..... 25 25
Napperville church, Ill., ..... 18 00
Sunday-school, etc. etc. etc., ..... 11 00

- Turkey Creek District, Ind., .....2 00
J D Ewing, Bowling Springs, Pa., ..... 1 00
Flat Rock church, Pa., ..... 11 00
By C P Rowland, the former treasurer of the Danish Flocks the amount in his hands when he ceased to be treasurer, ..... 63 25
By C P Rowland, with the assent of the contributors, as they had not been acknowledged by him:
Nathan and Mary West, Idaho, .....4 61
Sarah R Wells, Pa., ..... 4 00
Hosier Union church, Minn., ..... 3 40
Elizabeth Og, Minn., ..... 5 00
A Brother, Minn., ..... 5 00
J. QUINTER, Treasurer.

Money Received in September for General Missionary Work.

- Mary Haines, ..... 5 00
Stanislaus Church, Cal., ..... 7 40
Mt Vernon Church, Va., ..... 6 35
Spray Creek Church, Pa., ..... 14 00
West Otter Creek Church, Ill., ..... 8 00
Jacob Steel, Hopewell, Pa., ..... 5 00
Levin Mulesher, Wis., ..... 1 00
Chestnut Grove Church, W. Va., ..... 1 00
Woolster Church, Ohio, ..... 15 00
Sandusky church, N. Y., ..... 1 00
Leroy Lilly and wife, Cal., ..... 2 00
Bosch Grove Church, Ohio, ..... 16 80
Portage Prairie Church, Ill., ..... 7 35
J. QUINTER, Treasurer.

FROM P. J. BROWN.

I AM just this far (Woolster, Ohio, Oct. 27) in my return from Pa. and while waiting for the Congress hall, I will improve the time by giving you an account of the doings in the field of operations after the Preacher man left, on the second and last day of the convention at Berlin.

Next day it is to be held at Salisbury, by the way, an excellent place for the cause, where there was a general council in the same house where the convention was held.

I thought possibly be somewhat difficult to get all the members of the congregation, especially those who would live close to the line, it was thought necessary to have help from abroad, and a request to be there, and also a request to attend the Love-feast at Summit, by Eld. Jonas Lichty, together with our mutual individual brethren, as well as a request to visit some of the scenes of boyhood days, a combination of causes for our presence.

Money Received in September for the Danish Mission.

- M D Benton, Rockway, Ohio, .....\$100
Barbara Hall, ..... 5 00
M Hall, ..... 1 00
S A Walker, ..... 1 00
J H Fank, ..... 50
Labbie Cole, ..... 50
Stanislaus Church, Cal., ..... 10 00
Lowe, Cumberland church, Pa., ..... 10 00
F. W. D. Bates, ..... 1 00
Catherine Truitt, Madison, Ill., ..... 1 00
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Franklin church, Ind., ..... 5 00
Port Mable Grove S S Ill., ..... 25 25
Napperville church, Ill., ..... 18 00
Sunday-school, etc. etc. etc., ..... 11 00

in the way if the church wanted it. So we proceeded at once to take the voice of the church one by one, and started as it appeared to us, every one said yes. So, after exacting some promise, mainly to modify the spirit and tone of his paper, to which he cheerfully assented, we obtained him by the laying on of hands.—Gospel Preacher.

FROM BRO. S. T. BOSSERMAN.

YOUR correspondent is now down among the hills of Perry Co., Ohio, in what is known as the Jonathan's Park church, holding forth the truth of Jesus. The church here has its share of opposition to seek, yet amidst all this our meetings are well attended and increasing in interest. Today we repaired to the water side and organized those who believed and confessed Christ. Great joy among the saints, and we believe also among the angels in heaven at the return of sinners to the Father's house.—Others are counting the cost and we may again visit the waters ere the meeting closes. For successful church work I find that love and animosity should be the great characteristics of the members, as but little can be done until the Christian grace is brought into requisition, and each one seeks to aid the minister in it. We must have church unions; laboring earnestly to maintain the principles taught in the doctrine of Christ as preached by our blessed fraternity. Its rules of faith and practice are based upon the bible, should be honored, esteemed and obeyed, the necessity of which I see more and more as I travel among the churches. If a house is divided against itself it must of a necessity crumble to fall, hence I urge all advocate obedience to all Bible doctrine and compliance to the rules of the church based upon the Bible, in order that success may be stamped on our efforts everywhere. Let us all labor for the glory of Jesus. God bless you all. Sinneret, D. O.

EPITAPH.

BY A. H. FRANKLIN.

ELVA POLA, daughter of Simon and Sarah S. Storoeker, died Oct. 22nd, 1864, aged one year, and 34 days.

A Flower Transplanted To a clime where Flowers perennial bloom Elva, has lost the love of our God. The home of the soul, where Ages of splendour returneth not. Not lost, But gone before.

Dear sister, though your heart sickens, the mind stagger, the will refuses to obey, and the breathing almost stops, yet you should not feel as though you had no refuge. God is love, and on the gentle zephyrs that pass you may hear "Oh such is the kingdom of God." I know you feel as if this life had no more charms for you, but your work is not done; there are those around you that need your Christian life to guide them in the way of eternal life.

IDLENESS.

MISERABLE is he who slumbers on in idleness. Miserable the workman who sleeps behind his hour of rest, or who lies down in the shadow while his brethren work in the sun. There is no rest from labor on earth. There are always duties to perform and functions to exercise—functions which, although they are in idleness, are in proportion to the growth of our moral and mental states. Man is born to work, and he must work while it is day.

PRAYER is a telephone by which God speaks to man. He leaves us far away, but his voice sounds in our soul. Prayer is a magnet; God speaks into our soul, and then our soul speaks out again what the Lord has spoken.—Conversation must always be two sided. God speaks to us in this book—we must reply to him in prayer; and this is not a reply, my brethren, say then you have shot the gales of heaven against yourself, and there is nothing coming in nor going out between you and your Lord; but prayer keeps up a heavenly commerce susceptible to God and enriching to your own soul.

Christianity is the special academy of piety, wherein we are informed, inured, and trained up to bear all things.

—The Herald has compiled a census table giving the population of all the states in the Union, the appropriate result being 49,309,144.

FROM THE CHURCHES.

And they that be wise shall shine as the brightness of the firmament...

PENNSYLVANIA.

Milftown. Our low-feast at the Fro Spring meeting...

JOHN ZOOK.

OHIO.

Reme District. Our frat held in the Oak Grove church...

INDIANA.

Clear Creek. Our communion is past. Elds. Samuel Murray and Wm. H. Decker...

B. F. PACE.

NEW JERSEY.

Eld. D. Ruple, J. Snell, myself and others were with the brethren of Camp Creek district...

DAVID STUBBS.

NEBRASKA.

Weeping Water. We are happy to see the work of the Lord more forward...

Yesterday we gave the paving hand to our dear Bro. Alvin B. from Northern Illinois...

JAMES Y. HENKES.

KANSAS.

Great Bend. The brethren of Eden Valley Church, twelve miles south of Great Bend...

AN ASTONISHED SEXTON.

A GENTLEMAN while addressing church on an evening found that his feet were icy cold...

So saying he pointed to the register in the floor directly behind the gentleman in the front row...

"Do you think, if you did, that you could force more air into a bottle by blowing than was in it before?"

"Well," continued the gentleman, "you would soon find, if you tried, that it was impossible, and neither can you force air into this bottle through a register if you don't open a window or some other orifice."

It was done, and instantly the handkerchief lying on the register arose halfway to the ceiling with the force of the ascending current.

THE MOUNTAINS IN THE OCEAN.

GEOLOGY teaches that the continents of our world were once beneath the ocean.

The recent deep-sea soundings confirm the opinion, and reveal continents and hills, valleys and table-lands.

Some of the mountains in the sea are steeper and more abrupt than any on the land.

KNOWLEDGE IN OLD TIMES.

SOME of the early nations attained a knowledge of science and skill in art which were lost in the subsequent ages.

sign of the Zodiac, and divided time into weeks, months and years.

The Case Brothers, who run five paper mills in South Massachusetts, have notified their help that to drink or visit one of the gin mills would be equivalent to a discharge.

The largest library in the United States is the Library of Congress, at Washington, which contained 231,000 volumes in 1874.

In some portions of Nova Scotia the inhabitants are said to be in a starving condition, owing to the failure both of the fisheries and the harvest.

LITERARY NOTICES.

OUR BOOK CORNER.

PROBLEM OF HUMAN LIFE.

"The Problem of Human Life," by "Wilhelm," is a very unexpected contribution to scientific polemics, which, if its reasoning shall be justified, on thorough investigation, will prove to be one of the loftiest achievements of this age.

BIBLE SCHOOL ECHOES.

"Bible School Echoes" is designed for the B service of songs in a several departments of church service.

Some Reasons

WHY You Should Subscribe FOR THE BROTHERN AT WORK.

1. It is an established paper, the permanency of which is beyond doubt. It is no longer an experiment—no longer on trial, having visited thousands of families each year for several years.

2. It will be enlarged and improved. From January, 1881, it will be issued in 16 page form, stitched and trimmed.

3. Its pages, or several of them, will not be crowded with secular advertisements. We shall reserve one page for our own business, while the remainder, if pages, will be given up to church work and essays in defense and advocacy of the doctrine of Christ.

4. It is reliable. Already it has earned with some the appellation "Old Reliable," and we accept the name with all its significance.

5. Having now very direct communication with the East and West, we shall be able to gather news from the churches more readily than heretofore so that the correspondence will be fresh and bright to our readers.

LIBERAL OFFER!

1. For \$4.50 we will send you the B. AT W. three years, and give you the "Problem of Human Life." This book retails at 2.00. Here is an opportunity to get the B. AT W. three years and an excellent book for nothing.

2. For \$3.00 we will send you the B. AT W. two years and the Youth's Advances free during 1881.

3. For \$1.75 we will send you the B. AT W. and Youth's Advances to the same address for one year.

OUR AGENTS

Will please remember that the above do not affect premiums offered in Prospectus. For instance one subscriber for three years and \$4.50 is the same as three subscribers for one year at \$1.50 each.

W. U. R. TIME TABLE.

Table with columns: Day, Express, Mail, and Time. Lists routes and times for various destinations.

# BRETHREN AT WORK.

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

Vol. 5. Lanark, Ill., Tuesday, Nov. 16, 1880. No. 46.

**GENERAL AGENTS**  
FOR  
**THE BRETHREN AT WORK**  
AND  
**TRACT SOCIETY.**

37 Broadway, Boston, U.S.A. Geo. Bassett, Lancaster, Pa.  
5700th St., Los Angeles, Cal. David Washburn, Winton, Ill.  
D. B. Wilson, Cross Keys, Va. J. S. Phipps, Leesport, Cal.  
W. O. Traine, Mt. Vernon, Ill. John Washburn, Cross Keys, Va.  
J. S. M. Allen, Dorchester, Mass. Jas. Washburn, " " "  
John W. Wain, Salisbury, Conn. H. D. Brewer, Adams, Oregon.  
J. W. Southwell, Dorset, Ind.

**CURRENT TOPICS.**

The *Bingo* Women work all day for two handfuls of rice, one of which they give into the treasury for the furtherance of mission work. That is real equal to living.

The State of Kansas popular vote has prepared an amendment to its State Constitution, by which the prohibition, not only of the sale, but of the manufacture of intoxicating liquor, is incorporated into the organic law of the land. We are always glad to publish advance movements of that kind.

Though the Methodist Church has not yet been ten years in India, and has no help from Government or from any home society, it now supports from thirty-five to forty missionaries in the three Presidencies, has acquired church property valued at 300,000 rupees, and last year raised 119,000 rupees for its own work from the free-will offerings of its people.

The *Catholic Herald* of Cincinnati shows the feeling of the Roman Catholic Church towards our free schools. It says: "The State has no right to educate the children. The church and spouse of Jesus Christ alone has the right and the duty to educate. The State has the right and the duty to have the children educated by the Church. If there be a party that would hinder Catholic education, the State has a right to strengthen the hands of the Church, to secure to her the right to educate."

At the recent Episcopal Convention in New York, the Committee on the State of the Church reported, among other things:

We think we see in some of the clergy a disposition to conform to the tastes, sentiments and opinions which once were neither consistent, cut with ministerial fidelity, nor approved by the worldly-minded. Places are frequented, amusements are indulged in, and opinions are advocated, which make them popular, perhaps with those who gladly welcome them to be companions, but have no respect for their instructions or admonitions. To escape the imputation of being puritanical, they approach, if they do

not enter, realms of worldly conformity, levity and indifference. In administration of their parishes and securing means for their maintenance, they permit and countenance just those things which natural man loves and in which the young take most delight. Churches were once built by letteries, but moral sense was at last effaced, and they were prohibited. Now, theatricals, dancing, suppers, and whatever else will draw money from the throng who love excitement and amusement, are presented as attractions for securing the means with which to carry on the Church's work.—We believe these practices are destroying public respect for many teachers of our holy religion. They appeal to motives from which men should not act in the Redeemer's service, or making offerings for His holy work, while they cause an mist of God to blaspheme.

Mr. Moody never said a truer thing than, when commenting on the lessons of Lot's life in Sodom, he remarked: "Men tell us they want to get influence over the world, and are going to reach the world in that way. Do they reach it in that way? Do worldly Christians reach the world? The world reaches them and pulls them down. We don't pull the world up. Separation is what we want to-day. We want the men of God to come out from the world."

It has only been a short time since religious people were horrified at the idea that there was no Sunday in New Orleans; but now visit Cincinnati, St. Louis, Chicago and New York, and be thrice horrified at the fact that French socialists and German Rationalists, back-logged by "beer gardens" and flunked by alcoholic city officers, have transformed the Lord's day into a day of revelry, dancing and voluptuous music. If the rural population of our country were growing godless as rapidly as the population of our cities, and were falling into the same lascivious habits unprecipitately, the fate of this boasted Republic would soon be that of ancient Greece and Rome.

The twelfth annual meeting of the Woman's Board of Foreign Missions of the exterior, of the Congregational Church, held the first of its two days' session at Plymouth Church, Chicago, the 3d inst. Twenty women are now in the foreign work under their auspices. Eight have been added to the list, while two have been married, and have so gone from foreign into home missionary work. Six boarding and high schools, forty-one village schools, and fifty-six Bible homes are supported by the society. Fourteen hundred dollars have been contributed for erection of schools in Turkey and China. Other gifts at the requests of den-

ors, have been appropriated for Armenia College, at Harpoot, Turkey, for aid to famine sufferers in Turkey, for designated missionaries, and for the support of the Home for Missionaries' Children, under the care of Mrs. Walker, at Ashburton, Mass. Instruction in regard to foreign mission work has been made a special feature of Sunday-School work. Young ladies of the various churches are taking a working interest in the mission. Ten thousand missionary leaflets and pamphlets have been sent out from the office of *Life and Light* during the year. Two thousand letters have been answered in regard to missionary work.

A MORMON Society has been formed in Chicago having for its object the hygienic and moral care of young children and the welfare of mothers. A great deal of charity is done to infants through ignorance, and the society hopes to prevent much of this by proper education. The poor as well as the rich are to share alike benefits of the association, and at the field is large the workers expect the earnest co-operation of all good people. The President of the society is Mrs. Thomas Wiles, 708 West Harrison St., Chicago.

The *Presbyterian* makes a good point against some of those who are so conscientiously opposed to singing anything but Psalms in church. It states that "they sing all sorts of songs—patriotic, Moody and Sankey, or love songs outside of worship; and that it is only in the worship of God in special religious meetings that they demand Psalms only." But that is the way with some people; in the meeting house everything must be very exact, but when with the world they can do about as they please. They can be as worldly as any of their neighbors when doing business, but the few minutes spent in church on Sunday must have a very religious appearance, just as though a few minutes piously spent could atone for a week's inconsistency.

People who lose their reading matter in the mails may be interested on hearing that Postmaster General Maynard has issued an order directing that all magazines, pamphlets, and other like reading matter received at the dead letter office shall hereafter, instead of being sold for waste paper, be distributed to charitable and reformatory institutions in and around the national capital.—*Bible Banner*.

That is too much of the good thing for Washington. We suggest that such uncalled for reading matter be distributed in the vicinity of the postoffice where it is originally sent. This would save the expense of sending it to Washington, besides being the means of giving general circulation to all unclaimed reading matter.

## Religious Essays.

### THERE IS POWER IN THE CHURCH.

BY JOHN HERSHEDGER

**J**ESUS Christ, who is the head of this organization, clothed her with authority, though he himself being the law-giver through inspiration, did not particularize every item, but has clearly set forth principles that will cover all cases and give sufficient authority to execute her power and use her judgment relative to indefinite points of law. When we come to examine the law of Christ we find that there are minor or local truths contained in the one and great truth. There are also local items contained in the one and great item. There are different books contained in the one and great Book. There are also different principles contained in the one and great principle. Then if we take therefrom one of those items it will not constitute the one and great item; or if we take therefrom one of those truths, we thereby spoil the one and great truth; or if we would impeach one of those books, we would thereby destroy the great Book of books. If we erase one of those principles we destroy the principle of Christianity. Let us examine some of those points. The Savior says: "If two of you agree on earth as touching any thing that they shall ask it shall be done for them." No one will indiscriminately cover everything that may be asked for, but only such things that may accord with the Gospel. The Savior at another time exclaimed that ye ask and receive not, because ye ask amiss. This will qualify the other above named. This law does not particularize in every case, and point out all the things that the Christian man should not engage in; it does not mention horse racing or the taking of a game of cards or attending the billiard table, or the ball-room, etc., etc.

We will then suppose that if a brother should take a liberal view of this matter, and would conclude that the gospel gives license to engage in all such things, from the simple fact that inspiration does not mention the use of them as being forbidden; and as the gospel does not mention them to forbid the Christian to engage in them, he would defy the church to restrict him,

and appeal to the Brethren that they have always held forth that the New Testament shall be our guide—the man of our counsel—and if the church would advise or admonish him, he would no doubt get stronger in the belief that the church has no right to restrict him or to charter him for such things as are not mentioned in the Gospel. I ask what would be the duty of the church in such a case? I presume we would all agree that there is a principle contained in the law that will forbid all such vanities originating from the lusts of the flesh. (See 1 Pet. 4: 3.) The term there made use of will cover it all, viz.: lasciviousness, lusts, revellings, banquetings, and idolatries, and no doubt all would say that it would be the duty of the church to admonish such, and if he would continue obstinate and refuse to hear the church, to deal with him according to Matt. 18; notwithstanding it be a matter connected with an indefinite point of law, yet the church would have the power thus to deal with such a one.

The law of Christ does not make mention of any particular garb to be worn or how the clothes shall be cut; then suppose that a brother would come to the conclusion that as the Gospel does not particularize and circumscribe every little item connected with the dress question, that he is at liberty to do as he pleases, independent of the church. I guess the devil would soon tell him there is no religion in the clothes, and it makes no difference about the outside just so the inside is all right. Suppose the Brethren should send him a visit, or undertake to restrict him, and he independently would defy the church, would not have his dignity insulted by a visit from the church without a "Thus saith the Lord," no doubt he would soon find in many advocates for his cause, and would perhaps soon secure a press, and edit a paper and sow that kind of seed all over the brotherhood, and the main topic I presume would be to ridicule the church and call the brethren old orderists, and of course advocate what they would call "progression", some one would exclaim, "We are progressive, and hold to progressive views and appliances." We would as soon be caught robbing a hen roost as enriching ourselves with the declaration of one thing and the belief of another. "You, brethren, present the New Testament as being sufficient to discipline the church,

and yet undertake to enforce an order not expressly mentioned in the Gospel. Better lay aside all your own notion of things not pertaining to Christ's kingdom, and scatter them as chaff to the wind."

"Christ only can save us, and him only can we serve. We will not be governed by your traditions and customs of the church. We are willing for those of you who seek salvation in anything else but hats and caps, coats and bonnets, etc., but we will talk of Jesus and his love." I again ask, what should be the duty of the church in such a case? All must agree that she has the right, from gospel authority, to bring all such, whether it be an individual or congregation, under its supervision either at A. M. or in a local church, and deal with them then according to Matt. 18. Notwithstanding the law is indefinite as to the very cut of the dress, yet we agree that there is a principle that will lead to it and cover the whole matter. It is the principle of humility and non conformity to the world, which is the outgrowth of love—love to God, love to Christ, and love to the church. 1 John 2: 15: 16.

"The lusts of the flesh and the lusts of the eyes, and the pride of life is not of the Father, but of the world;" and it is clear that those who would follow the world—(1 Pet. 3: 3), in style of dress, plaiting the hair and of wearing of gold, etc., love the world more than Christ and the church. 1 Tim. 2: 9. "In like manner that women adorn themselves in modest apparel, not with braided hair or gold or pearls or costly array." "As obedient children, not fashioning yourselves according to your former lusts in your ignorance." 1 Pet. 1: 14. "Be not conformed to the world, but be ye transformed," etc. Rom. 12: 2. Now when we consider all these points of law I think it will require a specific form to exclude all these items here mentioned as not to be indulged in by the people of God.

Peter and Paul forbid the wearing of gold and plaiting the hair; and not only that, but forbid us fashioning ourselves according to our former lusts. One may ask, What shall we fashion after then if not after our former custom? I would say, after the custom of the church, which is acknowledged by all the churches and the world to be a modest and plain one. Paul's language to the Romans just agrees with

Peter and those Scriptures above mentioned. He says, "Be not conformed to this world, but be ye transformed," etc. How is the name of all that's reasonable and any one be so fashioned and non-conformed, and transformed from the lust of the flesh and the lust of the eyes and the pride of life, which is of the world, and yet be fashioned and conformed to its customs in manner of dress? This is a mystery yet unsolved, and will remain so until the end of time. We infer from the above named scriptures, that the church has the power to enforce strict discipline, and as there is an acknowledged modest, plain, neat, and comfortable costume established by the church, and we do hold that when persons apply for membership and promise to renounce the devil and the world with all its pomp and vanities, and everything that is inconsistent with the spirit and teachings of the Gospel and thus promise to the plain order established by the church, then after coming into the church, refuse to comply and advocate a principle to the opposite bid defiance, ridicule and reproach her, she would have the same power and authority to chastise such as though they had taken part in the ball-room or gambling shop or any of those vanities above named; from the fact that they will originate from the lust of the flesh, and it cannot be denied that there are principles contained in the principles of Christianity that will cover all cases. We might enumerate many more, but as our article has grown lengthier than we intended, will say, in conclusion, I wish the grace of God to every faithful member in the church, to help her execute her power, prune the vineyard, purge out the old leaven so that Christ will own us at his coming.

*Goods' Mills, Va.*

For the Brethren at Work.

### SELLING BELOW COST.

BY D. E. BRUBAKER.

IT is not only the temporal things and commodities of life that are selling below cost. Poor fallen humanity has adopted and carried on this mode of barter and traffic in the sacred precincts of religion and religious things, more or less ever since the first transaction of this kind was consummated in Eden's garden. So persistent and energetic is this class of merchant men that we sometimes stand amazed at the vast vol-

ume of business done on so small amount of capital.

It is reasonable to suppose that in his first barter with the chief priests upon the price of the "Lord's Glory," Judas' asking price was much higher than his final selling price. But true to the motto of this class of salesmen, he no doubt finally concluded that a low price was better than no sale. Thirty pieces of silver! so equivalent for that unfathomed gift, that precious "Bread of heaven," which was sent by the compassionate Father to give life to the world! The world ever has nor never will be able to decide how much below cost this wonderful sale was made. Esau had painful experience in the way of doing business. Poor mortal! he sadly realized in the future that he sold out too low, and yet it would seem that the transaction proved of some present profit. And there stands recorded that unparalleled Bible narrative of Jacob's sons selling their own brother to hard-hearted men of a strange land, where he would forever be torn from the comfort and embrace of his fond father, wringing and rending his aged heart with untold grief—all for twenty pieces of silver. The price was too low, as they afterwards learned, when the wise purposes of God were fulfilled in Joseph, as they gazed upon the full developed machoed of Joseph in all his wisdom and glory.

We will now call attention to a very common practice of disposing of valuables below cost, and the application will fit a very large proportion of the present generation. The sinner is warned by the Bible, reproved by the Holy Spirit, and persuaded by the minister of God's Word, to forsake sin and accept salvation, which, he is informed, is placed within easy reach by the mercy of God through the atonement. He is further scripturally instructed that upon the easy terms of the gospel. He may become an heir to the most valuable inheritance ever offered to man or reflected upon by the human mind. In short, it is his birth-right to enjoy this blessed position before God his Maker. But behold O heaven, and be astonished, O earth, at the careless manner in which man deals with his opportunity of being forever blessed and eternally saved!

The soul precious beyond all comparison, is cheated out of a home in heaven for less than thirty pieces of silver, or even less than a mess of pottage.

O what heart can conceive the bitter remorse that will follow the indelible memory of the lost to the other world, when it will be found they sold everything that was valuable below cost! But is there no remedy—no means of protection against selling below cost? Thank the Lord Jesus there is. We need to study the real value of things. The Gospel furnishes the rule by which to make correct estimates; in short, it is a complete and perfect price list of the valuable goods committed to our care, and verily when we sell to the enemy of our souls below cost it will be required at our heads. O, unreconciled sinner, let me appeal to your better judgment once more; reject at once the very low price that the enemy places upon you. You are precious beyond comprehension. Your soul is formed for a great and high destiny. Do not sell out and forever lament the consequences.

*Iowa Centre, Iowa.*

### OUR MOTHER.

"Dear as thou wast and justly dear,  
We will not weep for thee:  
One thought shall check the starting tear,  
It is, that thou art free.

And thus shall faith's consoling power  
The tears of love restrain  
O, who that saw thy parting hour  
Could wish thee here again.

Triumphant in thy closing eye  
The hope of glory shone;  
Joy breathed in thy expiring sigh,  
To think the race was run.

The passing spirit gently fled,  
Sustained by grace divine;  
O may such grace on us be shed,  
And make our end like thine."

—The children of Susie Arnold.

*Lawark, Ill.*

### LEARN TO BE SHORT.

LONG visits, long stories, long exhortations, long prayers, and long editorials, seldom profit those who have to do with them. Life is short; time is short; moments are precious. Learn to condense, to abridge, and intensify. We can endure many an ache and ill if it is soon over, while even pleasures grow insipid and pain intolerable if protracted beyond the limit of reason and convenience. Learn to be short. Lop off branches; stick to the main fact in your case. If you pray, ask for what you desire, and stop. If you speak, tell your message, and hold your peace. Condense two words into one, and three into two. Learn to be short.

## GOD PITY THE POOR

God pity the poor when the winter comes  
And the wind blows loud and shrill,  
When bread is high and work is scarce,  
And labor-wheels stand still.

God pity the man who walk the streets  
And plod for work in vain;  
God pity the sick in their scanty beds  
Through long, long hours of pain.

God pity the woman whose heart is wrung  
As she looks on her scanty store,  
Worse than wasted, to purchase rum;  
And the want-wolf at the door.

God pity the poor when the cry for bread  
Washeth up from the hearts despair,  
God pity the rich who in selfish ease,  
Have never a thought or cure.

Part to Brethren at Work.

## BEARING THORNS AND BRIERS

BY JAMES M. KEFF.

"But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose seed is to be burned"—Heb. 6: 8.

THE first point we wish to notice is, the different ways by which we may bring forth "thorns and briers."

First, By unbelieving; when men will go on in their sinful ways, continuing to reject Christ and his precepts and say in their own hearts, "There is no God, no hereafter, no hell," and continue to teach such abominable doctrine; such characters as these are the ones that will be dealt with as "that which beareth thorns and briers."

Speaking in a literal sense in reference to thorns and briers, we are all aware that they are a burden and an aggravation, choking all good seed that may be sown in their midst. Therefore we think that the apostle, when speaking in reference to those wicked and devil-serving people, spoke wisely in comparing them to "that which beareth thorns and briers."

Please do not understand me to say that Paul was comparing those persons to whom he was writing, to "that which beareth thorns and briers;" for he says in Heb. 6: 8, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." He was only warning his Hebrew brethren, and exhorting them not to fall back from the faith, lest they should be numbered with that number "which beareth thorns and briers, whose end is to be burned." But, kind reader, there are other ways besides unbelieving, by which we may, comparatively

speaking, bear thorns and briers. There are a great many persons in the world who are possessed with a dead faith. They believe that Jesus Christ is the Son of God, and that he is the Savior of mankind; that he left a saving gospel by which we should all be guided; but they go on in sin and open rebellion against God. Procrastination is stealing from them—they know not how much of the time that God has given them. They know it is their duty to accept Christ and obey his will, but they do not seem to realize the uncertainty of life and the certainty of death. They go on from day to day, still bearing "thorns and briers," or, as it is often remarked, "sowing their wild oats."

Brethren and sisters, let us watch and pray; for there are a great many other ways by which we may bear thorns and briers. I do not believe that the subject is strictly confined to those outside the covenant of grace. We, dear brethren and sisters, sometimes become prayerless and careless, and constantly grow weaker and weaker, and the good seed which has been sown in our hearts begins to wither; the thorns and briers begin to grow and choke it down, and alas! before we are aware of it we begin to bring forth "thorns and briers." Brethren and sisters, let us watch and pray, that we enter not into temptation.

And now, dear reader, let us notice what the apostle says concerning "that which beareth thorns and briers." In the first place he says, "But that which beareth thorns and briers is rejected, and is nigh unto cursing." Dear reader, I appeal to you who are yet outside of the covenant of grace, do not procrastinate the day of your salvation. Oh! do for once consider the awful consequences of living and dying in sin; because the apostle compares such to "that which beareth thorns and briers." And further, he says that such "is rejected, and is nigh unto cursing."

And dear brethren and sisters, let us look well to our footsteps; for we, too, are in danger. This world is so full of wickedness, and we are surrounded on every side by divers temptations; hence it is our duty to watch and pray. But, beloved brethren, in addressing you, we feel to say with the apostle that "we are persuaded better things of you, and things that accompany salvation, though we thus speak." And why do we thus speak? Because the world is full of sin and uncleanness, and we

sometimes fear that a little of this thorn-bearing spirit is getting into the church, hence we should be warned of the danger. And we further learn that those who have lived and died in such a condition, are "to be burned." Then let us examine ourselves every day, to see whether we have been nourishing and bringing forth fruit from that good seed that has been sown in our hearts by the spirit of Christ, or whether we are bearing thorns and briers. If we can see where we have come short of our duty, which we often will, we should pray to God in faith, not wavering for strength and Christian zeal, that we may go on in the performance of our duty, and at last be landed home in heaven.

Part to Brethren at Work.

## MISSIONARY WORK.

MANY are wondering why so much delay on the part of the General Missionary Board appointed by last A. M., since reports show that ample means are in the treasury to justify action on their part. While that is true, it should be remembered that said Board labor under great inconvenience, in consequence of living so far apart; as at a meeting of the Board would incur considerable expense, we are doing the best we can by writing, which is a slow process. Another reason is, we cannot so easily furnish the brethren to go. We have several calls which might afford labor for two or three all Winter at least, and we are exceedingly anxious to have them filled. Could not our brethren and sisters aid us in suggesting both territory and brethren to fill the field; such as will faithfully preach the plain truth of the Gospel, and advocate the general order of the church as interpreted by our Annual Council, both in public assemblies and in private conversation, and then back it up by their own godly actions, conversations and appearances? We would feel thankful for any assistance in that way from any one, reserving the privilege of being judges in the matter, as we are held responsible by Annual Meeting for what we do.

Would like to hear from the members of the Board as to the propriety of calling a meeting of the Board soon, or any time before the next Annual Meeting, where I hope we all will meet, if the Lord will, and we live; or any



suggestion they may have to offer in the interests of our important labors, so the work will move onward gradually and permanently, and acceptably, both to God and the church.

ENOCH EBY.

### PRAYER, AND MODEST APPAREL.

BY E. P. SATLOW.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner, also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array. But with good works, which become women-professing godliness." 1 Tim. 2:8-10.

"I WILL that men pray everywhere."

Paul having his authority from Christ, spake nothing but what he received from him, therefore he saying, *I will*, is equal to *I command*. God has ordained prayer the means in grace to communicate with him. Prayer consists in supplication, intercession and thanksgiving, and may be reduced to the simple form, *petition and thanks*. "Ask, and ye shall receive;" says the Savior, "and in everything by prayer and supplication, with thanksgiving let your requests be made known unto God," says Paul. And out of God we cannot live, move, or have any being; and without Christ we can do nothing good, for he must work in us both to will and to do his good pleasure. Therefore we are under obligation to pray everywhere, and always; that is, have the mind in a frame for prayer, always and everywhere be ready for prayer; and when occasion requires it, pray, even if it be at the seashore.

In the beginning of the chapter Paul exhorts, that first of all prayer and supplication, etc., be made. In some exhortations to prayer the thought is sometimes conveyed that this "first of all" applies to our public meetings. I have no objection to this thought, provided it does not restrict Paul's "first of all" to our public religious meetings. Sure our meetings must begin with prayer, but so must every transaction in our lives begin, whether the duty or act be religious or civil,—first of all prayer. The poet sings, "Begin the day with God." My motto on the mantle reads, "Begin and end the day with God." *First of all* means every act of our lives, expressed here everywhere. Every day, first of all, prayer; in the morning, prayer—lay open before the Lord all that we have on hand for that day. Then petition; pray God to give his grace and spirit, to enable each member of the family to perform his part. Pray for wisdom, for judgment, for prudence, for patience, for health, for everything.

Before the apostolic order of doing

missionary work was out of style. Eld. John H. Umstead and I used to again and again take eight week trips missionary over the mountains and hills. Brother Umstead used to pray God to strengthen our horse to bring us safe to our objective point. This is right; pray for everything, and if we do that; our prayers will not be at intervals of weeks, but every day, and every hour in the day. Having begun the day with prayer, we close it with thanksgiving. In our morning prayer we may ask God for everything we need, for every member of the family—wife children and domestics. Pray for them in their hearing. Let them know that our dependence is in God. In the evening, close all your business with thanksgiving, confession and acknowledgement. Acknowledge every blessing and mercy as the gift of God, and give him thanks for it. If anything went wrong during the day with you, or any member of the household, bring it all before God in confession. Confess your own errors first in the hearing of all, of the wife, of the children, and of the domestics. It may confuse you at first, and make you feel a little ashamed to confess your sins in the hearing of all the family, but it will be a powerful guard against a repetition of the same way. Even so with the wife, the mother, she will not often give you occasion to confess her faults to God; and Annie and Mary, and Charlie and Sallie will not let you tell the Lord how often naughty and bad they were. Try it, it will do more good than all your scolding and rattan treating; while the hired man in the field and the hired woman in the house will love you and will be the best employees to be found. Then pray everywhere.

"*Lifting up holy hands*" In my boyhood days I used to hear my grand father exhort the brethren to take heed to the little things. He would say the little foxes spoiled the vines. Lifting up the hands in prayer is regarded a little thing by some; even brethren preachers sit at the table and pray with their hands on their knees under the table; and in public meeting some hang their hands down almost to the floor while praying. We have our hands, and we must put them somewhere. "In prayer," Paul says, "we shall lift them up." And again, "Lift up the hands, that hang down, and the feeble knees."

The brethren who have made such rapid progress in religion as to discovering new light, have found out that our fathers worshipped form. These say, "the early impressions made upon my mind by the exhortations of the fathers border on superstition." Well, be it so; I will risk it. With me lifting up the hands in prayer is a matter of conscience. *Holy hands*—hands lifted up in prayer—must be pure from sin,

must not touch nor handle the unholy things of sin. Our lives must correspond with our prayers.

*Without wrath*, no hatred, no envy, no ill will, no evil speaking, no malice against any one.

*And doubting*. To pray without doubting is to pray in the full assurance of faith that we will receive and enjoy the blessing we pray for as far as our prayers are consistent with the will of God.

*In like manner that women adorn themselves in modest apparel*, i. e., upon the same authority he wills (commands) that men should pray everywhere, he wills (commands) that women should adorn themselves in modest apparel. Just as the man shall pray and lift up holy hands everywhere, so shall the woman adorn herself in modest apparel everywhere. According to the recent discoveries the "progressives" have made, Paul must have been an ignorant, superstitious kind of a man; he wills (commands) that women professing godliness should adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array. All these a corrupted Christianity indulges in; and "progressionists" have recently discovered that there is *nothing* in dress. Hence with these, women professing godliness may crisp and curl their hair to the most complex manner, and with the most gorgeous dress fill a place in the church. *IF ONLY THE HEART IS RIGHT*. Yes, be sure that the heart is right.

Woman has been invidiously defamed, "An animal fond of dress," says Dr. Clark. When she is seen in her silly dress, with her head dress stuck full of bird wings and tails, the above definition seems to be true. But where? And "where men and women spend much time, cost, and attention, or decorating their persons, it affords ample proof that within there is little excellence; and that they are endeavoring to supply the want of mind and moral good by the feeble and silly sides of dress and ornament. Were religion out of the question, common sense would say, in all these things, 'Be decent; be moderate and modest.'"

The plain, neat, modest, and unassuming apparel our mothers, wives, and sisters used to adorn themselves with up to the last decade, and in some places still, are by "progressionists" no longer considered modest, but unmodest, unbecoming, and out of style. This new discovery is the result of the new progressive missionary system introduced into the church. While the apostolic missionary system was the order in the church, the fathers used to go everywhere, preaching the Word and exhorting the members to steadfastness, meekness and plainness. Then the order of the church was the same everywhere.

For the Brethren at Work

## FAITHFUL MINISTERS.

BY J. L. SNAVELY.

"Moreover it is required in stewards that a man be found faithful." 1 Cor. 4: 2

**F**AITHFUL has reference to ministers or preachers. Faithfulness is an essential qualification in every Christian; there are no Christians but what are faithful. Faithfulness is an attribute of God and a main spring of a Christian's life, and especially it is required in a steward, that "he be found faithful." It is expected of a steward to feed, or to help feed the flock; and he is to be an example to those around him, not only in the pulpit but every where; he is to show himself "a pattern of good works," he is without respect to persons to dispense the truth of God. To do this he cannot neglect his own ease and comfort; he must be willing, as a good and faithful steward, to endure hardness. He is to endure all this for the elect's sake, that they may also obtain the salvation that is in Christ Jesus, with eternal glory.

One minister may not be so eminent in learning and natural eloquence; all that is required of him is to be faithful in that he has. Brethren, we are only faithful when we bend ourselves to the work with all our might—when we do with all our might whatsoever our hands find to do.

"It is required of a steward to be found faithful," when he calls for faithfulness he calls for the mind and will to be on his side and on the side of the things of his kingdom. The way is just as narrow as it was eighteen hundred years ago. There is danger, instead of us heartily laboring against the lusts and love of the world, for us to give leave to the world to close in with us and hang about us, and by irregularity of life, frivolity, vanity, indifference,—by us living in a lukewarm manner and other sins contrary to truth may forget what is required of us as "stewards of the mysteries of God." There have always been desires and endeavors to reconcile these two in one (the church and the world.) Endeavors have been made to serve God and mammon; it can never be accomplished.

In following Christ as faithful stewards we must not expect worldly riches and pleasures. We must be willing to forego comforts and endearments to preach the kingdom of God. We cannot boast of liberty and as faithful stewards, and as having done our whole duty, when our hearts and eyes are fixed on worldly objects, and we begin to hanker after them to such an extent that we begin to neglect and do our work in an improper manner, and sometimes seem to be ready to renounce spiritual things rather than to quit worldly things. No, when such is the case, we have been faithless and untrue, and the consequence is, the good cause must suffer; all because we have not been as required—faithful stewards. Those who seek to be faithful must bestow pains and improve their time in searching the Scriptures, even if our advantages are but small. But alas! how few of us, like the Ethiopian searching after truth, study the sacred Book. While rising in our churches we may begin to make excuses, and say, "We have but a very little time to study; the cause of business are pressing us so hard, that our time has all been taken

up. The claims of home and family are countless. I wish to be excused." I have my doubts if the Lord will hold us guiltless if we suffer anything to come between us and God, and then offer it as an excuse for not doing our duty. We should be a little slow making excuses for not working for Jesus, for we might frame some which he would not listen to. Brethren, let us unitedly resolve to be faithful, and run at the Savior's call; in union to do his work. His Word is the sword of the spirit; it pierces deep; it is a discernor of the thoughts and intents of the heart. It will be a great comfort and consolation to us, when on reflection we are conscious of having done our whole duty. It will be a help to faithfulness to recollect that in all our deliberations, in all our sermons, in all our studies, in all our conversations, that our work will be tried as by fire. We must look to Jesus as the fountain of power and authority, and be subject to his leading, and he will accompany his word with power to deliver sinners from Satan's bondage.

In the word *faithful* much is wrapped up. It is an experience and a practice touching every duty in life. Be faithful as required, and receive a "crown of life."

## THE KEY TO THE BIBLE.

BY C. H. RAMMANS.

To Brother J. O. Culler, of Indiana:—

**T**HANKS for your frank letter. I enjoy sharp, honest criticism, and like to have my writings sifted as to their principles. That my epigrammatic style should sometimes puzzle you, is quite natural. That you should need to read my essays again and again, and then miss some of their meaning, is almost a matter of course. I am a poor sufferer, and have given myself exclusively to an intellectual life for quarter of a century, mostly confined to my room, and sometimes for years to my bed, and it is not strange that isolation and constant study and investigation of principles have made me too recalcitrant for minds less exclusively devoted to the kernels of truth. But if the readers can fairly grasp God's key of the Bible, he can also unlock all that is obscure in my essays, and a thousand glorious soul-feeding wonders which my pen never touched.

**GOD IN CHRIST.** This is the Divine nucleus from which all truth in natural, providence, and revelation radiate, and around which all has its orderly arrangement. This is the conservative of the Universe, and must be the conservative of the church. Not to get into this secret is to be out of the Divine order, out of place, out of that life which is salvation. "The kingdom of God is not meat and drink," not baptism, nor sacred supper, nor holy eucharist, nor plain dress, nor correct deportment; but it is a characteristic basis of "righteousness, peace and joy in the Holy Ghost," by which all these peculiarities of sacrament, of demeanor, and relation are expressed. The one great fact to be realized, not simply accepted and contemplated, but appropriated as the life of life is "God in Christ," God fleshed, God so human so near that we see him with our eyes,

look upon him, handle him with our hands." 1 John 1: 1. Unless we do this *really* with our own eyes and hands, we are no Christians. If our seeing is not God's seeing, if our walking is not Christ's walking, we are none of the elect. 1 John 1: 7, and 2: 6. Unless we confess, in the simple, ordinary expression of daily life, "that Jesus Christ is come in the flesh," we are not of God. 1 John 4: 2, 3. If our confession will not answer, thousands contend for a Christian creed, whose life at core and in its manifestation is anti-christian. We have plenty in the church who "confess out that Jesus Christ is come in the flesh." Their life has no higher fount than parental, and their mortality is only whitewashed corruption, and often not that. To be a Christian is to BELIEVE, LIKE GOD IN THE FLESH. This is the only true definition of a saint. It is more than imitation of a higher Ideal; it is the very life of God in the soul moulding us by organic law after the Divine human Prototype. Such a principle uses all God's means and ordinations for God's ends. It will no more assimilate tobacco and gewgaws, than the natural life will strychnine or arsenic. So great is man that he can enslave God; so wonderful is God that he can enslave flesh. This is Christianity; this is brotherhood; this is heaven, here and hereafter. Who counts on less, counts on eternal disappointment and despair.

From the Liberator.

## BE PATIENT.

**Y**OU are tender-hearted, and you want to be true and are trying to be—learn these two things; never be discouraged because good things get on so slowly here; and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into a great web, though the patterns show it not yet. When God's people are able and willing thus to labor and wait, remember, that one day with the Lord is as a thousand years, and the thousand years shall show themselves as a perfect and finished day.

Dr. Rammans, the able New England divine, met a pious physician at the house of a sick parishioner. It was no place for dispute, but the abrupt question of the paralytic was: "Mr. Rammans, how old are you?" "Sixty, sir; and how old are you?" "As old as creation," was the triumphant response. "Then you are of the same age with Adam and Eve?" "Certainly, I was in the garden when they were." "I have always heard that there was a third party in the garden with them, but I never knew before that it was you."

A man's character is like a fence—it cannot be strengthened by whitewash.

## Home and Family.

Husbands, love your wives. Wives, submit your selves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

What a transformation would be wrought in most homes, if every inmate would form and keep the resolution to say to each one gentle and loving thing in the home circle every day!

Never let children go to bed with cold feet. Indeed they never should be allowed to sit in the house with wet or cold feet. Many a child has died of croup whose life might have been preserved by a little attention to its feet.

The married man drives up with his wife and a young lady friend of the family in the buggy. His wife clambers out as best she can, getting her dress all mud and hurting a corn against the wheel. Then the man bounds around, the young lady friend leans over the wheel, drops into his arms and reaches the ground with perfect ease. Such a life!

Fashionable young lady at a social gathering remarks jestingly to Silbooby: "I wonder how much I would bring if I were put up at auction and sold to the highest bidder?" "Just about \$3,000." "Why, my jewelry alone is worth that!" "Yes; that's what I put it down at in my estimate." "What some people wear is about all they are worth."

Every woman, no doubt, would like a paper containing a department devoted to the family and household. There are many things she would like to know to aid her in performing her work aright. Well, read this page, then tell your neighbor women how you like it; likely they will want a paper calculated to make a woman's life easier and happier.

A friend having informed Rowland Hill of the sudden death of a lady, the wife of a minister, remarked, "I am afraid our dear minister loved his wife too well; and the Lord, in wisdom, has removed her." "What sir?" replied Mr. Hill, with deepest feeling, "can a man love a good wife too much? Impossible, sir, unless he can love her better than Christ loves the Church: Husbands, love your wives, even as Christ also loved the Church, and gave himself for it."

A plainly-dressed little lady from San Francisco recently appeared at a California watering-place and was snubbed by all the ladies. She went home for her best dresses and all her diamonds. After her trunks arrived she went to breakfast in a magnificent morning dress made by Worth, and profusely ornamented with diamonds, and her two little children were dressed in the height of fashion. Everybody seemed anxious to make amends for past slights, but she was extremely distant to one and all. She cut them in this way for a week, then packed up her nine Saratoga trunks and sent them home, and resumed her plain and comfortable vacation clothes.

Good Health.

### NOTHING TO DO.

MANY mothers, accustomed to hard work themselves, allow their daughters to grow up in comparative idleness. These unfortunate girls, with no special purposes before them, are in danger of learning only how to dress, to play at the piano, possibly to cook a dinner—although that is not very common—but with no more idea that they are important factors in the great plan of humanity than if they were not human beings at all. If they ever do any work in the world through necessity, it is likely to be inefficient and unsystematic work; or, if they do achieve anything really good, it is done with the pain and difficulty which those must suffer who work without proper discipline or knowledge. They are not contented and happy, for they have nothing to do with the time, which often hangs heavily on their hands. All girls should be occupied; if housework is distasteful, let them learn some trade. Useful work has a marked effect on character; and it will be a great stride toward that earthly millennium, for which some cherish vague hopes, when every woman, as well as every man, shall enter matured life, prepared by a training in useful work, to feel that she is one member of a great human family mutually dependent, and yet with an individual independence—where each has a part to do.

For the Brethren at Work.

### ONLY ONE DAY AT ONCE.

BY WEALTHY A. CLARKE.

"Strength for to-day is all that we need,  
As there never will be a to-morrow;  
For to-morrow will prove but another to-day,  
With its measures of joy and sorrow."

LIFE is real, and every day we learn practical lessons. Each day presents new trials, difficulties and disappointments to contend with, and often our stock of patience gets low, and we are inclined to murmur and complain of our lot. One of life's greatest battles is the one we have with ourselves. To curb our evil natures, to tame the "unruly member" so that we may always speak the right word and at the right time, and constantly be in the proper frame of mind, is a great and important work, and those who thus bring themselves into subjection achieve a glorious victory. These trials and tribulations to which we are subjected, if received in the proper spirit, are for our good and help us to develop into nobler men and women. The stormy blasts of Winter are needed to make the oak of the forest strong just as well as the Summer sunshine. So with us; we need the tempests of adversity to try our strength and thus enable us to more successfully meet the conflicts of life. We may not expect to get along without having our pathway sometimes obstructed by obstacles, and then is the time we most need to cultivate a quiet disposition, a submissive mind and a forgiving heart.

"For into each life some rain must fall,  
Some days must be dark and dreary."

But notwithstanding life's difficulties are sometimes hard to overcome, this thought should help us to feel reconciled, we have only

one day at a time. We need not trouble ourselves with what may obstruct our pathway to-morrow, but try to overcome to-day, and we will be stronger and better equipped for succeeding time. Much of our trouble is borrowed. We look ahead and anticipate something that will be hard to bear, thus rendering our lives continually unpleasant, while if we would accept the situation in which we are placed, and endeavor to make the best of it, believing that "all things work together for good to them that love the Lord," we would be much happier ourselves and would exert a better influence over others.

"Only one day to bear the strain  
Of living, and to battle with the pain.

Only one day: to to-morrow's care,  
To-morrow, if it comes, itself shall bear.

Only one day, then waste it not  
In futile plannings where the Lord is not.

Only one day God gives to me  
At once; O may I use it faithfully.

Only one day to serve my King,  
And to his feet some wandering soul to bring.

Only one day to fight the fight  
Of faith, and vindicate the Savior's might."

From the Brethren,

### WHAT SHALL WE DO WITH OUR SONS?

GIVE them a good education. Teach them to be brave, strong, true. Teach them to respect women and treat them as their equals. Teach them to be pure in thought, deed and action, to despise meanness and falsehood. Teach them to be self-supporting and ashamed of idleness. Show them the way to love nature, to love the sunshine, exercise in the fresh air and honorable work. Teach them to hate tobacco, rum, all strong drinks, and to love fruit and simple foods. Teach them to spend their evenings at home or in good society and never to go into the haunts of vice and sin. Teach them all the virtues, none of the vices, and they will, when you are old and ready to depart, rise up and call you blessed.

The other morning a gentleman and his wife were in such haste to reach a railway train that they were obliged to omit family worship. The next time they sat down to read the mother remarked that the first chapter of Ephesians was the piece.

"No, mamma," said one of the little girls, "it is the second chapter; we read the first chapter after you were gone."

The children were all under ten years old, but they had conducted family worship in the absence of their parents. How many older boys and girls are ashamed to do their duty under such circumstances!

"I have weighed the two pounds of butter you sent us this morning," said an irate customer to a dealer, "and am surprised to find that it is short weight just three ounces. If that is your way of dealing, I must buy my butter somewhere else." The butter merchant looked up surprised; but without declaring his innocence he replied: "Well that is very strange, because I put the two pounds of sugar I bought of you in the scales and gave you the same weight in butter."

**The Brethren at Work.**

PUBLISHED WEEKLY.

M. M. ESHELMAN, . . . . .  
S. J. HARRISON, . . . . . } EDITORS.  
J. W. STEIN, . . . . .  
J. H. MOORE, . . . . . OFFICE EDITOR.

The Brethren will be responsible only for the general tone of this paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.  
Contributors, in order to secure insertion of their articles, will please not indulge in personalities and un courteous language, but present their views "with grace seasoned with salt."

LANARK, ILL., . . . . . NOVEMBER 16, 1880.

**OUR PLEA.**

**T**HERE is a cause to advocate and defend; that cause is Christ's, and Christ's cause is our plea. Ever since he led "captivity captive," infidels, skeptics apologize and reprobates have attacked the impregnable fortress of our Lord only to be defeated and put to shame. Whosoever Jesus sets up his banner and proclaims liberty, holiness and eternal happiness, there his enemies rally and struggle to trail the glorious standard of everlasting freedom in the dust of worldliness. Sometimes they get so far as to dip it into mud, but God delivers his Truth in due season and puts the aliens to flight.

The year that is drawing to a close has witnessed many changes both in the world and in the church. Among the people of God there has been some agitation—on the one hand some able defenses of the divine principles of Truth, and on the other not a few apologies for the manner of living and abiding in Christ. Some have boldly come to the front and with pen and speech, and holy lives taught the depreorted, ever-shining doctrine of the cross, while others with a sort of fear of the displeasure of the world, and as adherers of public applause knelt at the shrine of selfishness and bade good bye to that freedom which exceeds all other things in this broad land of religious liberty.

Upon the great doctrines, faith, repentance, baptism, obedience, sanctification, and justification we have spoken repeatedly, hence those who have carefully followed us on these points know the ground we occupy. And then, too, we have written freely concerning the application of divine principles, the power of the church, and duties of members in particular. Upon all these things we think we have given no uncertain sound, so that even the dullest may know that we are advocating and defending. But there are some things of which we wish to speak still more plainly; for we feel that we have reached that point in the welfare of our people that they should know fully the position of every man who seeks public favor, or their co-operation in Christian work. Our people begin to feel that there is a little too much warbling among those who would be pillars and chief men among us, (Gal. 2: 9 and Acts 15: 22) and that it becomes every defender of Truth to speak boldly, firmly, yet kindly, concerning the distinctive features of the church.

That we are to learn in the school of Christ, is self-evident. That the Brethren church possesses the inalienable right to make its own rules for the application of divine principles without the aid of sects and the world is also undeniable. That the adoption and observance of these necessary rules which are the outgrowth of holy and revealed principles, cause the church to be peculiar and non-conformed to the world, is also a matter not hard to be understood where any one desires to be understood. Peter did not declare the people of God "peculiar" simply to fill up his letter. That declaration is as high as heaven and as broad as the church. Down through all ages of the church the principle has existed that the people of God shall "not be conformed to this world." The doctrine of non-conformity to the world is as old as any other Christian doctrine and has its origin in the issue Head as faith and repentance. Nor can we—we dare not—accept a part of this great doctrine and exclude the other. We dare not exclude that part which refers to the expression of the state of the heart on the subject of dress. We dare not exclude that part which refers to the adornment of the body to glorify God; and when we are called upon to choose between that which is for God's glory and that which is for man's vain and proud heart, we freely choose God's side of the question. And, too, we would not cast aside Rom. 12: 2, and other similar Scriptures, on the ground that the word "dress" does not occur in the text. Nay, we would as soon think of pleading for gambling on the ground that the word "gambling" is not found in the text, or in the Scriptures, as to plead for unnecessary dressing because the word "dress" does not occur in Rom. 12: 2. Does any one doubt that gambling is excluded from the church by Rom. 12: 2 and other like passages? Away with that species of sophistry—that miserable apologizing for vanity on the ground that the Scriptures are silent on non-conformity in dress and many other things which lead to acceptance with God. We have no patience for such "higgling"—such chipping at the keel of the good old ship Zion. It is these miserable excuses for vanity—these cutting of holes into the old ship letting in the water in small quantities that requires the constant pumping of the faithful to keep the vessel afloat. We demand a cessation of pulling down the sails and the boring of holes in the old ship. Better put on a coat of mail, which God has prepared, and then these little gimlets can do no hurt to the mighty craft.

We believe the church has the right view of the dress question, and the right practice too. We believe that on the principle of plainness and non-conformity the church of the Brethren is not only nearly right but altogether right. We take the next step towards holy Truth and maintain that not only is the church right on these principles, but right on its policy or application of these principles. "Is the church infallible?" queries one. Upon every divine principle which it observes it is; and in the making of rules for the practice of those principles I presume it is about as infallible as any

body of people should be who do as Christ requires them. The body that makes the rule can change the rule. And looking back into the camp of the few who are struggling to combat the church on its rules, we do not believe they can deliver better ones. They seem to be groping about in the dark, not knowing which way to run—to be with Christ seems to be their wish, but to please the world draws upon them so mightily that they can only stand there and abuse the church for going on uncompromisingly in the great doctrines of the cross. We can take no backward step on these vital principles. To leave a grand and excellent order for nothing, is like leaving Christ, the church, the ministry, prayer, ordinances, communion with God and the fellowship of the saints at the back of an infidel who offers for all these—nothing! Ask us not to do that.

You have now read our position. We now come with our plea. Ask us not to be indifferent to any vital truth. Ask us not to break the sword and hand it over to the enemy. Ask us not to cease defending the church of our choice. Ask us not to help overthrow its order and methods of living the truth. Ask us not to become an apologist by saying the church has no thus saith the Lord for its practice. Ask us not to become a complainer of the church. Ask us not to defend the bumpy and high-minded sinners in their attacks on the church's time-honored customs. Ask us not to become the allies of such as "hold men's persons in admiration for advantage"—John 16. Ask us not to abate one jot or tittle of holy zeal for the promotion of holiness and Christian development. Ask us not to cease our efforts to present you "sound doctrine," nor to yield an inch to flatteries and pleasure servers. Ask us not to encourage rebellion, selfishness, backbiting and vanity. Verily we can only promise to advocate and defend the whole truth and the truth applied by the church of the Brethren. Now, reader, ask yourself whether you are willing to sail over the roughness on the good old ship with us. If so, remain with us in our paper work, and help defend the right. Go down into your heart and see whether it will have Jesus and nothing but Jesus there, though thunders roar and lightnings flash loud and deep.

Principles God makes, and frequently accompanies them with rules for their applications, but where he does not give the rule, the church—the one body, the body of Christ—must, and whether God gives the rule or the "body of Christ," we regard it our sacred duty to advocate and defend it. We love the Brotherhood. We are commanded to do that. We want to see love's reforming power in the hands of the church. And whether in our zeal and devotion to holy principles others go not with us, we dare not hold back. We must move onward, not as the world, but as God directs. The church which must carry forward the work of salvation, cannot be like the thing that needs salvation. If the church be carried over with the world, the world cannot be brought under the influence of the divine principles held by the church.

## Editorial Items.

Quite a number of new students at Mt. Morris at the opening of the second term.

Bro. Solomon Mather, of Stancon, started on a trip to Pennsylvania this week, expecting to be absent some time.

Examine our book list on page fifteen and if you desire anything in that line we shall take pleasure in filling your orders.

Will our agents please show this specimen of enlarged paper to all their friends who may not have received a copy?

BROTHER ENOCH EBY is to be at Mt. Morris the last Saturday in this month to remain over Sunday. He expects to visit Lanark next.

Our agents will confer a great favor by commencing now and sending in the names before December 15th. It will enable us to avoid mistakes.

We had expected Brother Harper, of Mo., to commence meeting in Lanark next Saturday evening, but now learn that he cannot be here till Nov. 27th.

In No. 39 page 2. Bro. Enoch Eby said Hope's letter was read in Milanine church and \$23.65 raised. It should have been reported, Cero Gorris church, Macou Co., Illinois.

PLEASE EXAMINE that great work spoken of in another column, and also by Bro. Balshagb in No. 41. It may now be had for nothing by paying for B. at W. three years in advance.

BROTHER R. H. MILLER writes that he would be at Dayton, Ohio from Nov. 10th till the 20th. From thence he would return to Ladoga, Ind., remaining till Dec. 1st, and then he expects to move to Ashland, Ohio.

Bro. J. S. Flory has been in the wilds of the West preaching to a little band of Brethren in Wyoming Territory. He will give us an interesting talk next week. Good opening for a working preacher.

We received, too late for this issue, a lengthy article from Brother Harrison, who is now in Mansfield, Ohio. The communication will appear next week. He seems to be enjoying himself finely among the Brethren.

If any of our agents failed to receive Prospectus they will confer a favor by letting us know. In the meantime we hope all our old agents will go to work gathering subscribers whether they have Prospectuses or not.

HALT and Co., of New York, having received several copies of the B. at W. say: "We have read them with interest and note with pleasure the irrepressible conflict for a return to the primitive order of apostolic times."

We have received a copy of the *Johnstown, Pa. Tribune* which says that Bro. Quinter "is without doubt one of the finest pulpit orators in the State." Bro. Quinter was present at the dedication of the Brethren's new church in Johnstown.

THE commission (Mast. 28: 19, 20) consists of as many of about a half dozen lines, yet it contains a mighty tone of authority. It is quality there instead of quantity.

A DEAR sister writes us: "Enclosed find \$2.25 for the book entitled, 'Through Bible Lands.' It is intended for a birth day gift." How much better to present a useful book instead of some useless thing which can do neither soul nor body any good.

THIS ISSUE of the BROTHERS AT WORK contains 1,608 square inches (printer's measure) of reading matter, and 107 square inches of advertisements of such works as relate to the development of our moral, religious, and intellectual natures.

THE Lord has been pleased to give us strength; we now ask his people to give us the readers, that we may the more effectually aid in the holy war against spiritual wickedness. Commence early, brethren and sisters, and send us large lists while the field is open.

Bro. D. C. Moonaw writes: "When persons feel very happy they are sure to tell their friends so that they can rejoice with them. Oh, what joyous occasions were our love-feasts—those feasts of charity of which Jude speaks—which we attended with our dear brethren this Fall."

ONE large Eastern firm desired five thousand copies of the BROTHERS AT WORK to distribute among the Eastern States, but we could not fill the order, however the order shows that the paper is appreciated by those who are getting sick and tired of the popular religion found in most large cities.

A gentleman whom we have never met writes: "Kindest wishes for the health of all, and the success of your paper which is the best one, religiously, that comes to my office. Hope you may continue to advance in 'good work' and bring many souls to a knowledge of Christ which is eternal life. Heaven bless, preserve and keep you in the narrow path."

THE demand for sample numbers of the B. at W. has been so great this Fall that we are about out of all back numbers. We print a large number of extra papers of this edition of which 300 go to New York City for distribution by one firm there. The Lord helps to conduct your paper so as to bring no reproach upon Christianity.

We need not tell you to examine this paper carefully and see how you like it, for we know you will do that anyhow, but we do feel that we have now the pleasure of placing before our readers just such a paper as they have long desired, and hope they will do their utmost to greatly increase our circulation so as to enable us to give them a first class paper next year.

ONCE we were asked to cease negative teaching, or showing "both sides." Of course the idea was that we should go along in a quiet way and say nothing about errors in theology and practice which are so manifest in the religious world. We rejected the advice because there was not in it, when carried out, any moral backbone, and was designed to bring us into disgrace before our heavenly Father for whom we are laboring.

In our issue of Nov. 2nd we did some injustice to Brother D. P. Saylor in saying that he was opposed to the system of mission work as adopted by A. M. He was the first to move its adoption when reported by the committee, and among the first to pay into the treasury. The article to which we allude was written by him sometime before our last A. M. and had been mislaid by us. We are to blame and cheerfully make this correction.

WE are glad to inform our readers that Brethren S. T. Bosserman and J. S. Mohler are to conduct two interesting departments in the B. at W. the coming year. Brother Bosserman will have charge of the *Health and Temperance* department, and we assure our readers that they will get many good lessons from that page. Bro. J. S. Mohler is to do good work teaching our *Bible Class*. He has a good department, and Bible students may expect to find that page extremely interesting. We want our sisters to do their utmost to make the *Home and Family* department interesting and profitable.

Quite a number of religious papers have copied Brother Balshagb's article in No. 41 of B. at W. entitled, "A Literary Prodigy." The publishers of the *Problem of Human Life* say that Bro. B.'s review of the work is "the grandest yet written about the book." Remember you can have this valuable work, 598 double-column pages, and B. at W. one year for \$3.00, or for \$1.50 you will receive the B. at W. three years and the book free. The book retails at \$2.00. The last edition which has just appeared, is superior in binding. We would like to see this work widely circulated among professors of Christianity.

Bro. Elias D. Fike and wife returned from Norton Co., Kan., and gave us an account of the condition of the colony and its surroundings. Bro. Fike says that the committee conducted the distribution fair and honorably. For awhile they provided food for over 800 persons, but at this time are helping 315 persons regularly and as many more as they can. Each family's condition is investigated and food and clothing are dealt to it as its needs demand. Fall grain looks well. Some turnips and squashes and sugar cane were raised. The people must have help until a crop can be raised, and those who assist them are assured by our brother that the aid will be properly applied. The brethren who have been helped feel grateful for the generous donations of brethren and friends.

We might make several thousand dollars by appropriating four or five pages, in the enlarged paper, to secular advertisements, but we believe our readers want as *clean a sheet* as possible, hence we shall give them a paper just as free from that class of matter as we can make it. *The Golden Center* and *Zion's Watchman* are both conducted on this principle, and have succeeded quite well; and we have confidence that our brethren and friends will fully demonstrate by their love and patronage that the B. at W. can be kept alive upon the same plan. Please remember that this number is a perfect sample of every number that will be issued next year so far as advertisements are concerned, and we shall try to maintain the same showing in the general reading matter and make-up.

## MAKE US A KING.

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. And said unto him, Behold, thou art old, and now thy sons walk not in thy ways: now make us a king to judge us like all the nations.

But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord.

And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."—1 Sam. 8: 4-7.

THE second verse of the above contains the language of the elders of Israel to the old prophet Samuel. For years the chosen people of God had been governed by judges, and instructed by divinely-appointed prophets, who had the good of Israel at heart.

Under the leadership of Moses they were led from Egypt, through the desert to the very borders of the Promised Land. Moses died, and his place was taken by Joshua, who conducted the people over the Jordan, and took possession of the land of Canaan. When Joshua was gathered to his fathers others became leaders in his stead, and Israel continued to prosper. But with prosperity came idolatry, which led the people away from the true worship of Jehovah, and God permitted reverses to come and greatly distressed them. In course of time Samuel became a noted prophet and judge in Israel, and when the people hearkened to his voice all went well. But Samuel finally became old; he had made a mistake by allowing his corrupt sons to administer the affairs of Israel, and the elders concluded they must have a change in the government. They did not ask God what kind of a change they should make, but looked around upon the world to see how other nations had kings to rule over them, and as things seemed to prosper by that way of doing they concluded that they must have a king too. They at once made their wants known to Samuel, who was very much displeased with the idea, and went and told the Lord about it. The Lord told Samuel to let Israel have a king, but that he should first tell them what would be the consequences. Samuel called the people together, and told them plainly just what would be the result. He told them of the manner in which they would be ruled, how their sons and daughters would become servants and how the king would tax them for the support of himself and armies. But the people would not listen to the old prophet; they had made up their minds to have a king and God let them have one.

Samuel then anointed Saul king over Israel. For awhile all was prosperity; but reverses soon came and the people were sore distressed; then it was too late to repent. The history of Israel then became sad to contemplate, all resulting from the fact that the people wanted to be like other nations.

We sometimes wonder if some of our people are not praying and working for a king. They do not seem satisfied with the kingdom, and are laboring with might and main for a change. They look not to the word of the Lord, but to

other denominations to see how they prosper, and how they have things arranged and conducted, that we may be like other churches. Our simple way of worshiping does not suit them; it is not the way other churches do.

Years ago the Methodist church was as plain as the best disciplined congregation in the Brotherhood; they made plainness of apparel a test of fellowship, and most of their ministers could be known by their plain dress wherever seen. But some of them became dissatisfied with the "clothe-religion" business, they were not like other churches—they wanted a king to reign over them that they might know how to attire themselves in the most attractive manner. They prayed and worked for it till God finally let them have a king to reign over them. It was "King Fashion," the greatest tyrant the world has ever seen. We do not want to cast any reflection upon that body of people, but we ask our brethren, where is that church to-day? It was once as plain as the Brethren, but not so now. John Wesley and other veterans warned the people of the danger, and told them what would be the consequences if they yielded to the demands of the new king; but they would not listen, they wanted a king and God let them have it, and now see where they are!

Brethren, do you want to follow in their footsteps? Some of you are working hard to get rid of the good old way that we may be like other churches. Good old Samuel all over the Brotherhood have been warning you of the dangers that await the churches, if they yield themselves servants to the king of this world. Still some of you persist in asking for a king that you may be as good as other people, and unless we are very careful I fear that God may yet let us have a king that we may be punished for our sins in not hearkening unto the voice of the Lord as revealed in his word. We are for changing whenever it is for the better in order to get nearer the truth, but when it comes to changing that we may be more like other churches and the world it is then clear to my mind that we are forsaking God and his holy institutions. Let us pray God that we be not led away from the good old paths in which the pious of all ages have trod.

J. H. M.

## "LORD RECEIVE MY SOUL."

THESE were the last words uttered by a dying saint, whose spirit took its departure on the eve of the 9th inst., and we believe, are the words of every Christian who has lived a faithful and obedient life; who has tried, amid the vicissitudes and vexations of life to procure a title to the bright mansions above; who has earnestly and perseveringly fought the battle of life to the close.

Of the joy and the consolation the believer in Christ then realizes, when he sees that he is nearing death's door where eternity begins to dawn and he is about to enter the pearly portals of the joys above; when he has the inward assurance of an acceptance with God. Then the soul exultantly and joyously waits to

be freed, "to be absent from the body and present with the Lord which is far better." It longs to leave this tenement of clay and enter its spiritual home. Then the world, with its vanity, ever changing and never abiding myths loses its brilliancy. Though the ties of earthly affection may be strong, and friends gather around weeping and lamenting the departure of a loved one, yet these are not sufficient to detract from the beauties of the upper climes. The spirit pants to mount up higher, where sin, sorrow and care are not admitted; where the turbulent waters of life's strong sea cannot enter; where there is abiding felicity, unending and unceasing in a world without end. The Christian fears not then to die, he fearlessly and unhesitatingly enters the dark waters of the river of death and safely passes over to the sunny climes of immortal glory. May we all have the life of the righteous that our last end may be like theirs. L. M. EBY.

BROTHER JAMES EVANS, of Carroll Co., Mo., has a plain way of telling what he thinks about home work in the church. Writing to the P. C. he says:

"When our church house is finished and can be made comfortable, we hope to start a Sunday-school for the benefit of our children and neighbors. Brethren need Sunday-schools. We know brethren whose children swear and do not go to Sunday-school, either. We hope that they are few, but even the few is too many. We want to see the order of the church more fully carried out among us as brethren and sisters. We want to see the brethren throw away their quids and pipes. Already some have promised us to do so and we shall labor for this end. We want also to see the younger sisters wear their caps at public worship. Are not a distinct people? Let us keep us and not little by little lose our distinctiveness."

If all the ministers in the Brotherhood will come out and express themselves in that way we may soon look for a general reform in more ways than one.

BRETHREN and sisters, let us be careful of our jesting; thousands have been ruined by the practice. A writer says, "It is not to jest and not sometimes jest, too, which oftentimes sinks deeper than we intended or expected." A number of young men were once nearly driven into infidelity by the continual jesting of a brother whose standing in the church was considered good. Instead of being instrumental in bringing people into the church, he was the means of sinking them still further down into ruin. Such men will do the church more harm in the estimation of the world than it is possible for the good conduct of many others to overcome.

You have great learning; you have mastered algebra, geometry and mathematics generally, but we will give you a problem which you can not solve. Read it. "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7: 9. No man can count the people in that multitude no difference how long he attends school.

## Our Bible Class.

J. S. MOELLER,

EDITOR.

All communications for this department, such as queries and answers, should be addressed to J. S. Moeller, Ladsen, Henry Co., Mo.

Will you please explain how long Noah was in building the ark—at what age he was when he commenced building. Also where it can be found. A. E. KINGSLEY.

Some one please explain Prov. 9: 1. "Wisdom hath builded her house, she hath brewed out her seven pillars." FRANKLIN ROYER.

"Let no man seek his own, but every man seek another's wealth."—1 Cor. 13: 24. Bro. Stein please answer. W. L. T. SMITH.

## DIVISIONS.

Please explain 1 Cor. 1: 12 "Now this I say, that every one of you with I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."

THERE were divisions germinating among the Brethren at Corinth, and Paul knew it. They had no occasion—no just claim to run off, some for Paul, some for Apollos, and others for Christ. Some excuse divisions on the ground that they are not about fundamental matters. If that be a fact, then the Corinthians would have been right and Paul wrong. Their preference for Paul, for Cephas or Apollos were not fundamental or essential, for Paul says, "Who then is Paul and who Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"—1 Cor. 3: 5. Paul is not your Savior, neither is Apollos, but Christ who died and arose again. Paul thus condemns the church at Corinth and through it all people for assuming the name of men as leaders. If the Corinthians were not allowed to call themselves Paulites, then no one dare say "I am of Luther;" and "I of Calvin," and "I of Wesley;" and "I of Campbell." We have no right to discuss our preference among each other for men. The only Head is Christ, and around him every loyal subject of his kingdom may rally and toil for his glory and honor.

From the Bible Teacher

## THE FOURTH COMMANDMENT.

We are very anxious to know if the 4th Commandment was ever repealed, or if in force now. What day of the week is the "7th day," in our day? J. W. BROWN.

THE 4th commandment, so-called, is "one of the ten" written on tables of stone" in Mount Horeb. These ten commandments were the constitution, covenant, basis of natural law, given by the Lord to Israel as a civil law for that nation. It is often referred to by the sacred writers as the "old covenant," "first covenant," "the ministrations of death," "the letter" (law), "the law," "the law of commandments," in contrast with the "new covenant," "the law of the spirit of life," "the law of faith," "the royal law."

Moses says of it: And he wrote upon the tables the words of the covenant, the ten commandments." Ex. 34: 28. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon tables of stone." (Deut. 4: 13) This settles the point that the old covenant was the "ten commandments."

Paul tells us in 2 Cor. 3: 6-18 that covenant "is done away," "is abolished." In Heb. 8 he tells us the Lord had made the first covenant "old;" that it was then "ready to vanish away" in Heb. 7: 12. "For the priesthood being changed, there is made of necessity a change also of the law." Thus it is clearly shown that the law of ten commandments was "abolished," "done away," "made an end of," by the offering of Christ, whose blood ratified the new covenant—new law. So we are not without law, but are "under law to Christ"—"the law of the spirit of life."

The seventh day of the week is Saturday—as Sunday is the first day, the day on which Christ rose from the dead and began a new creation. And in commemoration of that greatest and grandest of all events which has ever yet occurred, we observe the first day of the week in remembrance that our Lord broke the bondage of death for us on that day. Israel observed the seventh day to commemorate their deliverance from Egyptian bondage. I. C. WELCOME.

From the Bible Teacher

## ORAL AND PUBLIC PRAYER.

Do the Scriptures teach oral and public prayer? A. C. WILCOX.

For the Brethren at Work.

## FRAGMENTS.

BY J. D. HAUGHTLIN.

"Gather up the fragments that remain that nothing be lost."—John, 9: 12.

THE importance of the idea conveyed by the single word at the head of this article is very much overlooked and underrated, and especially here in the West. Economy is of vital importance both in a temporal and spiritual sense of the word. This is forcibly and beautifully set forth in the life and teachings of our Savior. His disciples, or followers, should "gather up the fragments" of property and time "that nothing be lost" but the fruits thereof be seen many days hence. If he saves the pennies the dollars will take care of themselves. Though he may not be willing to spend a nickel for a glass of beer, or squander a quarter to "set up the cigars" for the company, he

generally knows where to get a dollar to buy a good book, pay for a needed paper, help an unfortunate fellow-being, or assist in replenishing the church treasury. By using judiciously the minutes, he saved hours for a time of need. By taking care of the hours he finds days at his disposal for good work. Though he cannot possibly find time to spend "only a few minutes" in a game of croquet or a few hours to attend a match game of base ball or any similar amusement, he seldom gets so hurried that he can't spend a few minutes in devotion at the hour of prayer. He has at his disposal a few hours almost every day in the week to attend church meeting or anything else that duty may assign him. Though he may be unwilling to leave his haying or plowing only a few days to attend the fair or political convention, he sometimes finds time to go along with the poor servant (minister) to a distant part of the vineyard, ready to stand by and encourage him in his arduous and often perplexing labors. Some may say, "If I could speak as Bro. A., or pray as Bro. B., or sing as sister C., I would like to go to meeting, or accompany the brethren and assist them." Though you cannot preach fluently, pray eloquently or sing melodiously, you would feel hurt if any one who was to say "you can do nothing well." Ah! there it is! Any and every one can do something. There are very few indeed that can not do as much as the woman who received from the Savior the compliment, "She hath done what she could."—Mark 14: 8. For this humble act, (which is within the reach of almost every one), she became one of the renowned women of Holy Writ. "Verily I say unto you, whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Did ever State Fair, or World's Exposition award a first premium diploma that brought to its recipient such world-renowned and everlasting honors?

Though her name is not handed down to us, it is recorded in the Lamb's Book of Life. This is more than any or everything this world can bestow, for "We know that when he shall appear, we shall be like him; for we shall see him as he is."—1 John, 3: 2. "For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known."—1 Cor. 13: 12.

Dear brethren, "gather up the fragments that nothing be lost!" Fragments are often small things and many times despised on account of their insignificance. Simon the Pharisee, regarded his own act of hospitality (inviting the Savior to eat with him) as being of some importance, while he looked down with disdain upon the poor sinner in her humble act of homage. How differently the Savior regarded their several acts! See Luke 7: 26 to the end of the chapter. Dear brethren, let us never waste a fragment of time or anything else that may be used; read, write, study, labor to enter into that rest and we may hear that welcome applaudit, "Well done!"

Pride is a positive evil, the same as covetousness, and both are making inroads into our church. Every effort should be made to maintain simplicity in apparel and moderation in wealth. We can't afford the former and dare not risk the latter.

I. C. WELCOME.

## Correspondence.

## VIRGINIA.

## Cartersville.

Our Love-feast was quite small; only eleven commended—two being absent on account of sickness. We held it at the house of Bro. David Myers. The audience was small and we had good order. Brethren E. L. Brower and Samuel Driver from Augusta county were with us and preached the word in its purity. They preached nine sermons besides the communion services.

SARAH J. ETTES.

## MARYLAND.

## Deale's Pipe Creek.

Bro. Jesse Calvert came to us on the 21st of Oct., and has been laboring faithfully. Six have been taken into the fold by baptism. He is now preaching in the western part of our territory. We have a hard field to labor in, surrounded by eight or ten different persuasions. But brother Jesse is not ashamed of the gospel of Christ and has been giving our people something to think about.

T. J. KOLA.

Nov. 5th.

## Frederic Co.

I left home October 15th, for Maryland. My first meeting was October the 18th, in Hagerstown. This was the first sermon preached in this city by the Brethren; we had a full house,—used the Disciple church. The lamentation here was, "The people are too proud for me to belong to the Brethren, although we know they are right." This is sorrowful. On the 19th went to Welby's meeting-house to a Love-feast. This house belongs to the Waynesboro church. We had a very good feast at this place, and good order. One was baptized and three deacons elected. About two hundred and seventy-five commended.

JESSE CALVERT.

## PENNSYLVANIA.

## Johnstown.

Our Love-feast was held last night, and it was a grand success; one hundred and forty commended. The number present is variously estimated from 1000 to 1500. One of our deacons, who was up and down stairs of good deal, gives it as the opinion that 3000 persons were in and around the house. We enjoyed the feast, and all seemed happy indeed. Brethren Quinter, Replogle, S. Miller, and Shaffer were with us, and a good impression was made on our fellow townsmen. We shall be pleased to have ministering brethren stop off and preach for us.

Nov. 5.

M. W. KEIM.

## OHIO.

## Auglaize Love-feast.

On the 11th inst, met with the dear brethren and sisters in the Auglaize congregation, near Lafayette, to worship with them. Brethren Brower, Beagle, Driver and Miller were present and held forth the word as God gave ability. In the afternoon a choice was held for

a deacon, which resulted in the installment of two, as the votes cast were about equal for each. The deacons elect are Dickson Grant and Wm. Gottrie. May they prove faithful to their calling. In the evening met to commemorate the sufferings and death of our blessed Master. Had a rich feast to the soul and were made strong in the Lord.

S. T. BESSERMAN.

## INDIANA.

## North Manchester.

I am again before you for the purpose of informing you that we feel an interest in Christ, though we are weak. We love the cause of Christ and feel thankful to God for his goodness shown towards us.

Had preaching yesterday; two more were made willing to forsake sin and walk in newness of life. We think the church here is again on the increase. May the Lord go on with the good work. Had preaching last evening by a young brother Drenner from Wells county.—He is very zealous and apparently has nothing but the love of God at heart. The Lord bless him with health and strength on his way Zionward, warning sinners and gathering many into the fold of Christ, and when done on earth may it be said "Well done, good and faithful servant, enter thou into the joys of thy Lord." Our members are much encouraged, and desire ministers to visit us often. There seems to be a good opening here for doing good. We think we must seek so interest in those around us seeing if there is not some weak ones perishing and likely to die for want of attention, in way of kind words and love shown them. Have baptized five since October 19th. May our heavenly Father help them and us so to live that others may see our good works and thereby glorify our Father in Heaven. May the work of the Lord revive here and elsewhere in my prayer.

D. S. T. BUTTERBAUGH.

Nov. 5th.

## Petit.

In company with my wife and sister Felix, we made a short visit to the dear friends in Douglass Co., Kansas. Attended a communion meeting at Pleasant Grove. The meeting was a very enjoyable one. Met many brethren and sisters with whom we had often worshipped in years gone by which gave us much joy. The meetings were well attended with increased interest, but as arrangements had been made for us to labor in another neighborhood some two miles away we had to close just when we all felt we should continue. Had meeting a week in a school-house; thirteen were baptized and others near the kingdom, and with increasing interest we again had to close as our time was up and we had to return home.

One incident occurred which I will relate for the benefit of starving souls. As we were going along at lightning speed between Hannibal and Kansas City on a dark, cold night, we concluded to walk the aisle for comfort. A gentleman noticing we stopped up and asked if I was not a minister. I said I preach sometimes. "Are you a Dunkard preacher?" He then said that he and his wife had gone sixty-five miles to hear a brother preach, and had read the Brethren's papers and were ready to unite with

us, but did not know where to find any brethren. After we had talked quite a while with him we came to the conclusion that the case was a worthy one, and told him we would see that a minister was sent to attend to their wants. He had been a member of the Baptist Church. Hope some of the Illinois evangelists will make a note of this and attend to their wants as he thinks much good could be done if some brother would go and preach for them. Address James D. Fike, New Berlin, Ill. Stop off at Island Grove—

G. W. CHRY.

Nov. 3rd.

## Monticello.

Our church seems to be moving along in the fear of the Lord; all are trying to labor for the promised crown, but we might make greater efforts in laboring in the cause of Christ than we do. Sin is still gaining at a rapid rate among God's people and many that have become engrossed with sin are fastening for the Bread of Life. So let us all improve every moment of time, knowing the shortness of life.

On the 15th of Oct, about 2 o'clock, the brethren and sisters began to arrive in large numbers to our feast, so that by the time examination services began our meeting house was almost filled with members. We were pleased to notice so large a number of ministering brethren among us who spoke with power on the subject of self-examination and the sufferings and death of Christ on that doleful night of his crucifixion. A large number present seemed to be deeply impressed with what they saw and heard, and our minds were made to reflect to the time when our Savior met with his disciples upon a more important occasion. Our meeting will long be remembered for all present seemed to enjoy the feast. Bro. David Bechtelheimer remained over Sunday and preached for us. We had no additions but good impressions were made. The Sabbath following two precious souls forsook sin and sinful ways and joined God's people. Our prayer is that they may be ornaments to the church.

We had the largest number of brethren from adjoining churches that we have ever had. We felt glad to see them among us and hope they will come again. We also elected Bro. Henry Shafer to the office of deacon. We learn that Bro. Bebelmas has marked our church the first on his list of travels after the busy season. We all heartily invite you to come.

Our Sabbath-school closed on the 24th of October with a large attendance; every one seemed well pleased with the Summer's work.

Nov. 5th.

J. A. WEAVER.

## Buntington.

I just closed an interesting meeting of one week in the Marion District, Grant Co., Ind. Good attendances and also good attention to the word preached. There were two additions to the church.

Nov. 11.

SAMUEL MURRAY.

## IOWA.

## Leighton.

Our communion is past and we truly believe the spirit of the Lord prevailed and has since been made manifest, as one, the wife of the writer, has made the good confession. Sure-



ly we have reason to rejoice and thank God. The ministers present were Eld. Jacob Brower, Eld. Stephen Yoder, Bro. Amos Moomaw and Samuel Goughour. The brethren held a choice for a speaker, and the lot falling equal on two brethren they were both declared elected. May God help them to fill the calling to the honor and glory of God. The lot fell on our esteemed brother, Nathan Miller of Warren Co., and the other brother is not worthy to be mentioned here. D. L. BOWMAN.

#### Maple Grove.

I am not a member but hope to be some day. We have no preaching here. Mr. Allen Boyer, of Lena, Ill., preached three sermons for us the last of October, being the first Dankard meeting held here for almost a year. Some fifteen or twenty members live here—my parents are members. We have but one preacher and it is not able to preach. Our church was much weakened by so many members moving to the Maple Grove Colony, Kansas.  
Nov. 12. M. T. C.

#### MISSOURI.

##### Alexandria.

When I read of the good meetings and the soul-refreshing seasons that so many are enjoying from time to time, it makes me wonder if my Brethren ever think of poor desolate ones that would give everything they possess if they could hear just one sermon preached in its primitive purity. I do not think when Christ said, "Go preach my gospel to every creature," that he just meant those places where they thought they would be heard and accepted, but I think he meant what he said, "Preach my gospel to every creature." There are many in our country to day who never heard a true Bible sermon, whose souls are starving for the pure bread of gospel truth. O, how many are sickening and dying every day for the want of the truth as it is in Jesus. All other denominations are preaching in every town and country and why is it that the Brethren do not embrace the same privilege. Quite a number here have asked me to write and have the Brethren come and preach one sermon if no more. I have tried every way I know to get them to come, but all in vain. If I were blessed with this world's goods like some I would bear the expenses of some brother here if he would come and preach in this place. I cannot promise what success there would be in building up a church; that we will leave to our heavenly Father, but we could do our part in trying. We can plant but God gives the increase. Will some one come? This may be my last call; life is uncertain.

M. E. ROSE

##### Browsville.

I started for home on the 30th of Sept., attended the Mineral Creek feast, and had a good meeting. Found brotherly love abounding with them. Thence to the Grand River feast in Henry county; had another good meeting. From thence to the Cedar county feast which was held in a tent. This was a meeting of profit to all. From thence to our District Meeting held in the Spring River church, Jasper county. We had so pleasant a meeting as

I ever attended. We were made to feel that we were truly brethren in the Lord, and the Lord's spirit was the ruling power of our hearts. The feast was held in connection with the District Meeting. Their church was divided; one is to be known as the Spring River church; the other as the Dry Fork church. Brother Wm. Harvey was ordained as Elder in this arm and two deacons chosen, and Bro. Joel Garber was ordained as Elder in the Spring River church and one deacon chosen. All passed off in harmony. From thence to the feast at Newton, in Newton county. Here we had a meeting long to be remembered. Bro. C. Haradar made us feel at home with him during their meeting. From thence back to the Nevada feast in Vermer county, where we enjoyed another good meeting. Here our company disbanded, which consisted of A. Hutchison, S. S. Mohler, J. S. Mohler, S. Weaver and myself. From thence, in company with A. Hutchison and S. Chick, went to the Mound church feast in Bates county, where the brethren and sisters were greatly refreshed. Thence home; held our council the next day after arriving preparatory to holding our feast; then the next day to the Walnut Creek feast in Johnson county where we had another enjoyable season. Here we met with nearly all of our old travelling company again. Our feast then came in next and we had a rich feast and all refreshed with spiritual strength. Ministers from abroad were S. S. Mohler, F. Culp and Wm. Carrier. They left to-day and Bro. A. Hutchison will arrive to conduct the services for some days longer. The attendance is large and the interest good and we believe that much good will be accomplished by our meetings. The brethren have labored for us earnestly and faithfully and may the good Lord bless them for their works of love.

D. L. WILLIAMS.

##### Platteburg.

Our Love-feast was an enjoyable season to many hearts. Brother F. W. Dove of Washington Co., Tenn., was with us and preached the word with simplicity and power. We had two additions; one by letter, the other by baptism. The ministers from a distance besides Bro. Dove, were C. C. Root, W. M. Sell, Z. Henricks, Geo. Shaumbarger and Daniel Glick.  
Nov. 8th. E. A. ORB.

#### KANSAS.

##### Greenwood.

By request, I recently visited a few scattered members in Greenwood county, Kansas, and held several meetings among them. One was baptized, and we think several others soon will be if the work is followed up. There had been no preaching there by the Brethren previously. The attendance was good for the thinly-settled country, and attention excellent. This field should come under the notice of the Kansas missionaries. The place of our meeting was seven miles east of Eureka, the county seat of Greenwood county, on the Eureka and Humboldt road. The members are scattered as follows: Sister Leedy in Eureka, brother Filbert and wife eight miles east of Eureka, on the road to Hammond; sister Dogaad about fourteen miles south-east of Eureka; Bro. Pypinger and wife about eighteen miles south of Eureka, and

Bro. Henry Hunt three miles north of Fall River station. Should any of our ministering brethren in Kansas visit those members, and we hope they will, they can write to Brother Charles Gilbert who will make public the appointment.  
S. S. MOHLER.

Nov. 8th.

##### Neosho Church.

We had our communion on the 9th of October, and the following ministers were with us: Brethren Robert Edgecomb, Martin Neher, Samuel Edgecomb and John Neher of Crawford Co., Bro. Kingery of Labette, and Bro. Flora of Montgomery county. Had a good meeting. Notwithstanding we were disappointed in getting our tent, the heavens were our covering, and I thought what a blessed privilege the Christian enjoys who strives to do the will of our Master. With the stars as shining witnesses over head, two souls were made to feel their lost condition and came out on the side of the Lord. May they and all of the dear brethren and sisters, grow in grace and knowledge of the Lord, is my prayer.  
Nov. 7. O. F. FRANCIA.

#### NEBRASKA.

##### Exeter.

Since we arrived here I have been to several Love-feasts; enjoyed the society of the members very much. They preach the gospel and contend for the same faith and practice as the Brethren in the East. My address is Exeter, Nebraska, instead of Manhattan or Richard, Iowa.  
Nov. 8. JOHN FAITZ.

#### OREGON.

##### Salem.

On last Sunday one more was added to the fold by baptism which caused much rejoicing, it being our youngest son. Think others are counting the cost. I expect to go to Multnomah Co., Oregon, and Klickitat Valley W. T., on a preaching tour; will leave home the 5th of this month. There are still a few cases of typhoid fever in our county; two cases very low. Otherwise the health is good.  
Nov. 2nd. DAVID BROWER.

#### REORGANIZED.

THE Managers of the Southern Illinois Mission having been reappointed at the last District Meeting of Southern Illinois, are now reorganized. The work of evangelizing will be managed about the same as last year, but evangelists will not receive a fixed amount per day for their time on missionary work, neither does the Board expect to attend to filling calls for preaching at any other time than at quarterly meetings. Isolated members, or persons making calls for preaching, will know why it is if their calls should not receive immediate attention. Solicitors for this Mission will please send their donations to the proper receiver, John Neher, Virgil, Ill. The Managers have made choice of Daniel B. Stubbaker for Moderator in their deliberations for this term. The next quarterly meeting will be held on Saturday before the fourth Sunday in January.

H. B. STUBBAKER.

## Health and Temperance.

S. T. BOMBERMAN.

EDITOR.

All communications for this department should be addressed to S. T. Bomberman, Danvers, Haverhill Co., Ohio.

Closing the rumshops of Boston during the great fire of 1872 made a difference in ten days of 504 in the number of arrests.

A very successful former ones told us that he never allowed his business cares to pass beyond his bed-room door. He did not believe in robbing his body of the rest that nature demanded. He worked in the day time and rested at night.

The Irishman had a correct appreciation of the fitness of things, being asked by the judge when he applied for a license to sell whiskey, if he was of good moral character, replied, "Yer honor, I don't see the necessity of good moral character to sell whiskey."

An eminent physician in England, Dr. Ferguson, has found that children who used habitually tea and coffee as a part of their dietary grow on an average only four pounds per year, between the ages of thirteen and sixteen years, while those who had milk night and morning instead of tea, grow fifteen pounds each year.

As the season of the year is fast approaching when the annual ice-harvest is gathered in, it may be well for us to remind our readers of the fact that ice, as well as water, may be seriously contaminated by filth. It is a mistake to suppose that water will freeze pure, as is generally believed. If the water is impure before it is frozen, it will be impure also in the form of ice.

There are three reasons why women's hair is longer than men's: First, she has no hair growth on her face, and so has a large supply of hair forming material for the scalp; second, the diameter of her hair being large, it is less liable to break; third, being usually less engaged in mental labor or business worry, she has a more constant and even supply of blood to the scalp.

We all pity a mother who has a drunken son. But our pity is very much less after we learn that, when her boy was young, she permitted him to keep late hours, and associate with unknown companions, unrebuked by her; that she never exerted herself to bring him up in the fear of God, and never trained him to regard the liquor habit as the root of all villainies.

A brother preacher who happened to be lodging with Rev. Robert Hall whispered to him that he was in the habit of taking a little refreshment after preaching. The refreshment called for was a glass of brandy and water. "You cannot have it by that name, my dear sir!" replied Mr. Hall. "Call it by its proper name, and you shall have it. 'And pray, what is that?'" "Not refreshment, but liquor poison and distilled damnation!" was the awful answer.

Over two thousand physicians of high standing in the city of New York, lately signed the following certificate:

"A very large proportion of human misery,

including poverty, disease and crime is introduced by the use of alcohol or fermented liquor as beverages. Total and universal abstinence from all such beverages would greatly promote the health, prosperity, and happiness of the human race."

### NATURE'S CURE AND THE DOCTOR.

Mrs. Rogers lay in her bed, Bandaged and blistered from foot to head, Bandaged and blistered from head to toe, Mrs. Rogers was very low.

I opened the blinds; the day was bright, And Nature gave Mrs. Rogers light.

I opened the window; the day was fair, And Nature gave Mrs. Rogers air.

Bottles and blisters, powders and pills, Catnip, horehound, syrup and squills;

Drugs and medicines high and low, I threw them as far as I could throw.

Deacon Rogers he came to me: "Wife is a comin' round," said he.

"Your wife," said I, "had Nature's care, And all its remedies—light and water and air.

All the doctors beyond a doubt, Couldn't have cured Mrs. Rogers without."

The deacon smiled, and bowed his head; "Then your bill is nothing," he said;

"Nature has cured her, as you say; [day]"

Heaven bless you, doctor; good day! good

If ever I doctor that woman again,

I'll give her some medicine made by me.

From Good Company.

### SHOULD TIRED PEOPLE GO TO CHURCH?

MANY of those who stay at home all day Sunday because they are tired make a great mistake; they are much more weary on Sunday night than they would have been had they gone to church at least once; as the time must often drag heavily on Sunday for the lack of something to do and to think about; and the consciousness of having spent the day unprofitably must sometimes add mental disturbance and dissatisfaction to the languor that follows idleness.

Moreover, these tired people would often find refreshment for their minds and their hearts in the quiet services of the church. They would secure by means of them a change of mental atmosphere, and the suggestion of thoughts and motives and sentiments which are out of the range of their work. For a hard-working mechanic or salesman, or house-keeper, or teacher, this diversion of the thought to other than the customary themes, might be the most restful way of spending a portion of the day of rest.

We happen to know of several cases in which this prescription has been used with excellent results. Those who want to stay at home because they were too tired on Sunday to go to church, have been induced to make the experiment of seeking rest, for their souls as well as their bodies, in the sanctuary for small part of every Sunday, and they testify that they have found what they sought; that the observance has proved a refreshment rather than a weariness, and that their Sundays never gave them so much good rest when they stayed at home, as they have given them since they have formed the habit of church-going.

### A SUGGESTIVE LECTURE.

THAT was a very suggestive lecture by an English workman lately at Manchester, in which, by way of effective illustration, he held in his hands a knife and a loaf of bread to represent the wages of the workman. He cut off a moderate slice, and "This," he said, "is what you give the city government." He then cut off a generous slice, and added: "This is what you give to the general government." Then, with a vigorous flourish of his carving-knife, he cut off three-quarters of the whole loaf, and said: "This you give to the brewer." Of the thin slice then remaining he cut off the larger part for the "public house;" and then of the few crumbs left he said: "And this you keep to support yourself and family." The force of his illustration was acknowledged by a hearty response, and the lesson of political economy which it involved may be studied with great profit, not alone by the individual workman, but by all tax-paying, philanthropic, and public-spirited citizens.

From the Scientific American.

### ONIONS.

FROM our own experience, and the observation of others, we can fully endorse the testimony of the St. Louis Miller, on the healthful properties of the above esculent. Lung and liver complaints are certainly benefited, either cured, by a free consumption of onions, either cooked or raw. Cold yields to them like magic. Don't be afraid of them. Taken at night all offense will be wanting by morning, and the good effects will amply compensate for the trifling annoyance. Taken regularly they greatly promote the health of the lungs and the digestive organs. An extract made by boiling down the juice of onions to a syrup, and taken as a medicine, answers the purpose very well, but fried, roasted or boiled onions are better. Onions are a very cheap medicine, within everybody's reach, and they are not by any means as "hard to take" as the costly nostrums a neglect of their use may necessitate.

### HINTS TO THOSE VISITING THE SICK.

ENTER and leave the room quietly. Carry a cheerful face and speak cheerful words.

If the sickness is serious, do not fall into gay and careless talk in the attempt to be cheerful. Don't ask questions, and thus oblige the invalid to talk.

Talk about something outside, and not about the disease of the patient.

Tell the news, but not the list of the sick and dying.

If possible, carry something to please the eye and relieve the monotony of the sick room—a flower, or even a picture which you can loan for a few days. Highly perfumed flowers, however should never be carried into the sick-room.

Some little simple delicacy to tempt the appetite may be well bestowed.

Stay only a few minutes at the longest, unless you can be of some help.



## THAT WONDERFUL BOOK!

Editorial Review.

THE author of "The Problem of Human Life Here and Hereafter" has thrown a shell into the camp of evolutionists, skeptics and infidels that will make the whole army of Christian opposers either surrender, or seek shelter in other caves of darkness and mysticism. We bespeak for the work a ready response among all lovers of the Bible believing that they can well afford to pay the small sum of two dollars for such a glorious defense of the One Best Book. Let us notice a few of the author's arguments. He maintains that the life and mental powers of man as well as of all those of other living creatures are "substantial entities" that the outward and visible structure is but the tangible counterpart of the interior organism.

He shows pretty clearly that sound consists of "conspicuous emissions" instead of the accepted theory of wave-motion. He then meets Tyndal's sound theory, weakening it by being virtually overthrown—prohibited as advocated and deflected by Darwin and his school.

We quote from page 41 in reference to God: But for the sense of smell (not at all necessary to our intellectual advancement) such a substance as odor would never have been known to exist. It is impossible to prove the existence by any philosophical or chemical test whatever. Or had one half of the world-including Prof. Huxley—been born without the olfactory nerve, this eminent naturalist would probably now be protesting against such poetical nonsense as the supposed existence of odor, and would raticate the testimony of one-half of the world just because of the defect in his own olfactory nerves and those of his friends—presenting the unimpaired sensation of smell but the result of a diseased imagination, just as he now denies and denounces the religious sensations and experiences of mankind because he chances personally to be incapable of them. And he would actually be able to prove that no such sense as smell could possibly exist in man with ten-fold more reason and plausibility than he now urges against the sensitive nature of the soul. He could refer to the well-known fact that the nose was developed to breathe with,—not to smell with,—and could prove that no slight relaxation can be used for two distinct functions by the "indistinct" fact that the eye is for seeing and nothing else, the ear for hearing and nothing else.

Why, he could not, should the nose, than be for smelling as well as breathing? He could further demonstrate that the so-called "olfactory" particles of the odorous body could by no possibility produce a sensation in coming in contact with the nose, since the ordinary theory of sound and light demonstrates that this is not the manner of producing exactly analogous sensation in the ear and eye! He could thus say Prof. Tyndal over the knowledge that his "olfactory particles of the odorous body" and say: If the sensation of hearing and seeing are not the result of numerous and numerous "particles" coming in contact with the ear and eye, but simply of the wave-motion of air and ether, is your great work on the ordinary theory of sound and light prove, then a way goes your numerous about odorous "particles" producing a sensation, and with it the sense of smell? Prof. Tyndal could only reply to the argument by giving up the wave-theory of sound and light, which he is little doubt he will be obliged to do before many more years have passed over his head.

Again we call the attention of the reader to the following in support of the personality of God:

The view here taken of man's impalpable, vital mental being applied to God, possessed of infinitely extended attributes and presence, disposes Him of much that is unknowable, measurable, susceptible character that modern half-spirited philosophers and metaphysicians have wavered about the idea of his existence. With Deity as here contemplated, we may rationally talk of going into His presence and assembling around His throne and yet believe Him to be omnipresent. But we cannot consistently believe that he either sees us or hears our prayers, if he is not a personality in the broadest as well as most definite sense of the word.

He that formed the ear shall He not see, and he that formed the ear shall he not hear? But how shall He "see" without eyes, or "hear" without ears of His own? The sacred record answers this question: "The eyes of the Lord are over the righteous, and His ears are open to their prayers." By extending the above inquiries, we may further ask:—He that formed or gave the mind, shall He not think? and He that formed or gave the life to man and beasts shall he not live? and he that endowed us with consciousness, and gave us our sensations, shall He be incapable of consciousness or deprived of corresponding senses, infinitely extended?

After reading the work, we concluded to do our part towards the overthrow of skepticism by means of this work, by keeping it for sale. The new edition just out, is superior to binding and while it cost more we shall sell it at the old price. It is a large royal-octavo volume of over five hundred double column pages. For sale at BRETHREN AT WORK office. Price \$3.00, or free to those who pay for three years' subscription to B. at W.

## Youth's Advance.

THIS new paper is on our table and it claims to be a bright thought for the young. It is said to be a teacher in science and Bible, and will likely fill a place in the journalistic niche. The school department where problems will be asked and solved, as well as the Letter Box where the children can help each other, are features of the paper which will be of no ordinary interest for it is instructive to the young. We bespeak for it a wide circulation. For sample copies address Youth's Advance, Mt. Morris, Ill.

## Denmark.

TWO churches now in Denmark; one called 1) Hjorring, the other Frederikshaven. The former has one minister, Eld. Chr. Eikendren, and two deacons by names, N. Chr. Nielson. There are twenty-eight members in the Hjorring church. The Frederikshaven church whose 1100 members twenty-eight members with self included. There are two speakers besides myself—Soren Chr. Nielson and Janna Chr. Sorenson, and two deacons, Chr. Christensen and Jorgen Rasmussen. Two members moved to America, one died, three disowned, two left the church to please relatives, and one, J. Madsen, a deacon, is in England. Sixty-three have been baptized since we came to Denmark, as follows:

In the year 1870, baptized..... 3  
..... 1871,..... 11  
..... 1872,..... 7  
..... 1873,..... 15  
..... 1880,..... 27  
There is a small branch in Thyland of three

members, one of which is a minister. On my last trip there was one baptized. Prospects good there for a church. C. Hove. Frederikshaven, Denmark, Oct. 27.

Prof Huxley says of the primrose: "It is a colorless diadelphous monogamous, with monophthalous corolla and a central placenta." That is not bad for a man who claims to have sprang from a monkey.

## Fallen Asleep.

Obituary notice should be prepared from everything that writes on the side of the paper, and brief. Do not exclude the dead, but give every bit of news important here. The following contains all the pertinent papers to mention. 1. Name of deceased, 2. Date and place of death, 3. Cause or cause of death, 4. Where and when born, 5. Age, 6. Name of parents, 7. Names of family still living, 8. To whom, when and where married, 9. United with the church when and where, 10. Burial when and where, 11. Funeral services when and where, and by whom conducted.

EBY—Sister Amanda Eby, of Lunack died last Tuesday evening at 6 o'clock. Soon after the A. M. she was taken ill, and after a few days of illness, but returned a few weeks ago in very delicate health. Her death was very much unexpected at the time it took place. She was very cheerful during the day; in the evening she went to her room and expired in a few minutes afterwards while reclining on the bed. Sister Eby was highly esteemed by all who knew her and will be greatly missed by the young members in this community. April 25, 1881, 6 months and 4 days. Funeral services by M. M. Ehlman. Her remains were interred in the Georgetown cemetery.

THOMAS—In story Co. Iowa, Nov. 4th 1880 Sister Mary Thomas, wife of James Thomas, aged 49 years, 7 months and 8 days. She was the mother of eight children, five of whom are living, two are ministers. She has been a member of the church for over forty years. And she has every reason to believe that she has now gone to enjoy the reward of the faithful, as she was truly a mother in Israel. Funeral discourses by the Brethren from Rev. S. S. M. GOSWAMER.

RHOES—Oct. 19th 1880, is the the Walden grave district, Stephenson Co. Ill. of consanguinity. Sister Emma J. wife of Brother Franklin Rhoads, and daughter of Brother Wm. and sister Caroline Moore, aged 25 years, 10 months and 25 days. Funeral services by the Brethren from Philip. 1:45; and 1:45 chapter of Job.

KEEVER—In the Sunniford Church district, Oct. 22nd, 1880, Sister Keever, only child of sister Mary Keever, aged 6 months and 15 days. Funeral by the writer to an attentive congregation.

MILLER—in the Middle Creek District Oct. 30 1880, Sister Catharine Miller, aged 23 years 6 months and 15 days. The deceased was a daughter of Brother Abram and Sister Christina Miller. Funeral services by John Shook and the writer, from the seventeenth chapter of John and twenty-third verse. JACOB DEARRY.

BOWMAN—Two dear sisters were buried, Sister Bow-man, wife of David Bowman, was taken sick on the 20th inst. She suffered severely until the 26th, when God relieved her suffering. Today she was followed by a large congregation of sympathizing friends to her long home—the grave.

We were sorry to hear of sister Bowman's burial, but we rejoiced to hear of sister Kent's burial, and we were glad to follow her to her long home, rejoicing friends to her watery grave, but not to sleep, for we trust she will be a shining light to the world. The funeral services were held at 10 o'clock on the 27th inst. by the writer and were attended by a large number of friends. C. D. BYLROD.



GENERAL AGENTS

FOR THE BROTHERS AT WORK AND TRACT SOCIETY.

- 1. T. Bannerman, English, Ohio. Geo. Dreyfus, Johnsons, Pa. W. B. Hill, Leola, Mo. David Parsons, Toledo, Mo. H. B. Brown, Newburgh, Ill. J. P. King, Sacramento, Cal. W. C. Tuttle, St. Louis, Mo. John Metzger, Coon Grove, Ill. Geo. B. Dutton, St. Paul, Minn. J. W. Smith, St. Louis, Mo. J. B. Brown, Solon, Oregon. John W. Sawyer, Des Moines, Iowa. A. W. Southard, Des Moines, Iowa.

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CURRENT TOPICS.

The Methodists propose to raise \$100,000 for Foreign Missions, to celebrate the semi-centennial anniversary, in 1892, of their first mission.

A large number of people consult the magazine more regularly than they do the Bible. Forgetting God and going after other gods seem to be man's tendency still.

The people of Calcutta are becoming weary of idolatry. The manufacture of idols is declining, and the attendance at the temples irregular and falling off.

The liberality of the converted heathen is truly wonderful. The average amount contributed each man, woman, and child in the church in Bremen, Prussia, is \$15.00 a year.

Garfield is the only President who ever had the opportunity to install his mother in the White House. The old lady is nearly eighty, but tough, and bids fair to live through the entire term.

The new method of teaching deaf mutes to speak has made so much progress in this country that the corner-stone of a new building, to be used for the "improved instruction of deaf mutes," has just been laid in New York City.

A large number of Jewish negroes have been found in Africa near the boundary of Sahara. Several of the ones of the desert of Barbary are inhabited by Jews. It is estimated that there are 3,000,000 Jews in Russia, 150,000 in England, and 300,000 in the United States.

A clergyman recently preaching at Chaplin, Conn., on Abraham's call to offer up Isaac, very gravely remarked: "It was so doubtful, very. I believe that Abraham knew that he heard the voice of God just as plainly as you bear my voice, if you are awake." A strengthening of the congregation followed quickly.

The Presbyterians are working very energetically during the Moravian. An infirmity of sixteen ladies recently went to Utah. These are now, including these women, thirty teachers at work in different parts of the territory. The Methodist mission appears to be languishing.

Dr. Dean of Bangkok, Siam writes to the "Dagbladet Magazine" of a heathen idol in human form in a temple there 177 feet long, covered with gold from his crown to his toes, each of which is three feet long. There are hundreds of other temples in that city along with their mammoth costly images and daily service. Heathen idolatry costs money and is freely given.

The following is from St. Louis paper: "Sunday-school children are no longer taught to believe that Lot's wife was turned into a pillar of salt; but in the 'International Bible School for Sunday-schools,' it is said that she was caught in a storm which suffocated her, scorched her, and possibly burned her to a cinder."

This is the kind of weed-which is seen by means of a "system" which has not for its basis divine truth. Five hours after the closing of the polls at Toledo, Tuesday evening, Nov. 2nd, it was known at all the principal points in this country and Europe that Jas. A. Garfield was elected. Years ago it took several weeks to get the news even in our own country, and it was a scarce occasion before the result of such an election could be known in Europe, but now it takes only about five hours to make the count and have the result printed and read in all the leading cities in Europe. That is quick work.

In regard to the lawfulness of certain sports, pleasures, and amusements, it is impossible to lay down any fixed and general rule, but we may confidently say that whatever is found to militate against religious faith or to interfere with the performance of them, whatever diminishes your mind or cools the fervor of your devotions, whatever induces you to read your Bible or engage in prayer, wherever the thought of a bleeding Savior or of a holy God, of the hour of death, or of the day of Judgment, fills like a cold shroud on your enjoyment, the pleasure which you cannot thank God for, on which you cannot ask His blessing, whose recollections will haunt a dying bed, and plant spurs thorns in its uneasy pillow, these are not for you.—Dr. Guthrie.

WHAT ARE WE DOING?—"Sixteen Indian girls left recently for Mr. Moody's Female College, at Northfield, Mass. where they will take a four years' course, free of expense."—West Hill Recorder.

Others are constantly stretching out their arms to assist the indians to become useful, what are we doing in that direction. Others are working to instruct the Indians in the way of the Lord, what are we doing? Nothing! Others are putting forth means and men to convert the colored people, what are we doing? Nothing! Others are spending time, means and talent to better the condition of the heathens, what are we doing? Nothing! "What do you more than others?" Matt. 5: 47. Ah, are we not doing less? O God awaken us!

For years skilled engineers have pressed their brains to find a suitable place for cutting a large ship canal across the Isthmus at Panama that might reach past the Atlantic to the Pacific, and vice versa, with ease and safety. Plans were already agreed upon and arrangements contemplated for the funds, when Mr. Esch, of St. Louis, Mo., started the public with a new scheme and economical, that it is likely to go into operation at no distant day. Mr. Esch proposes the building of a massive railroad—twelve rails wide—across the Isthmus, the ends to extend a short distance under water. A strong carriage mounted on twelve hundred wheels will be backed down to the water and placed under the ship, which is securely braced and fastened to the carriage.

The carriage is then drawn from the water and made fast to two huge locomotives which move at the rate of two miles per hour and take the ship safely across the Isthmus to the other side. The carriage is then run down into the water, the horses taken off, and the vessel sailed away unobstructed. Mr. Esch is the gentleman who planned and constructed the great St. Louis Bridge, and is noted as one of the most skillful engineers of the age. He is now on his way to the Isthmus to make the necessary survey for the contemplated railroad.

WHO IS THIS SON OF MAN?

BY S. V. MOSEBMAN.

THIS is a question of vital importance to us all. To be happy in life and to eternal life we must have a saving knowledge of Jesus. How painful it is to the cross-bearer when he sees so many that care not to know anything about the Son of Man. "When I have a more convenient season I will call for thee," is as easy as ever. Some desire a knowledge of the Son of Man with a view of mere criticism that they may use it more artfully, though to their own destruction. Others, a historical knowledge, that they may appear unto men to be profane in the robes of Christ. Some only wish to have their name in the church—a mere nominal Christian—a name that they live, yet are dead. Others desire a saving knowledge of the Son of the Most High. They are continually searching the Scriptures to see whether these things be so; desiring to come nearer and nearer to that standard of truth which alone can make them free. They desire to know "who this Son of Man is" with a determination of yielding obedience to his law, that his saving grace may be applied to their souls. Then after their knowledge is determined his law is accepted and obeyed, simply because He commanded it, and it is our prerogative to obey. The obedient soul is to the law of God as the clay is to the potter,—willing to be moulded to the design and will of the moulder—willing to be fashioned after the direction of divine law, and moulded after the divine image. By this saving knowledge, life and immortality is brought to light through the gospel, the heavenly mirror through which we may see ourselves as God sees us, making sin as odious and hateful to us so that we are prompted more and more to relinquish our hold on the things of the world and grasp more firmly that which is heavenly.

Who is this Son of Man? Do we know him as our Savior? Do we know him in the pardon of all our sins? Do we know him as partaker of his divine nature? In our acquaintance with that he may know us in life, in death, in the resurrection, and in judgment? Oh, may we all have this saving knowledge of Jesus that will admit us into his church, upon earth and triumphant in heaven where we shall enjoy the glories reserved for the saints of God of which we here have but faint foretaste.

MISCELLANEOUS.

BROTHERS AT WORK just received and we predict that if it will, by a manifestation of the truth, commend itself as well to the conscience of the reader in the sight of God, (2 Cor. 5: 14) as it does to the eye and heart in the new era of style, that much good it will be done by its walls in 1881, which undoubtedly will be the last year for many of its readers, and hope none of its pages will be defaced with editorial bickerings, innovations and innovations, but innocent and innocuous without any pretensions, but a "Thus saith the Lord."

R. E. ACCIDENT.—On the evening of Nov. 13th, Joshua D. Fowler, one of the first settlers in this country, who by the way was

about sixty-five and partly deaf, was killed about nine miles north of Leona, in his residence, in the evening passenger train, going north. Another serious case to be more careful to keep off the railroad track, and especially to be ready for our departures. Had we European regulations many lives would be saved; a heavy fine for walking on the track; no admittance to cross the track for several minutes before each train.

MISTAKE.—I am sorry I made the mistake if you refer to the last issue can't account for it, but I answered my purpose all the same, but if Judge of all the earth would make such mistakes, the heathen in Gero Goro would lose their reward. What a comfort: that the Lord is to reward, and not man; "Hence," David says, "let me fall into the hands of the Lord," and I will comfort myself in the thought that they will forgive me and pray for me. The editor's mistake is page two, instead of eight, No. 32.

CHURCH MATTERS are about as usual—rather dormant. The fire that consumes the drop and purifies the soul is at once out. (A little struggle fire flickers up once in a while; hope it will be out.) With not some ministering brethren come to our relief, and handle the fire and warm up our temples; especially Brother Harper, from Missouri, when he comes to think of his illness, and come to Waldman's Grove? BROTHER KEY.

INCONSISTENT CONSCIENTIOUSNESS.

BY C. H. HEYCOX.

HOW expressly is the Lord demonstrated by the clearness of his people, when invited to subscribe for our religious papers. They say, "We have the Bible in our house to read, and there is better reading in it than in your papers." This is all so, yet we are anxious to read it. When we are invited to read the Bible, when we are invited to read the Bible, we find people that know but little about the Scriptures. They are too conscientious to read religious papers, but will read and allow their children to read novels, political papers, and all such obnoxious stuff.

Again, some will say, "We will not send our children to Sunday school, because our parents never sent us; but they will allow their children to take, and run over their neighbor's farms on the Sabbath. We call this inconsistent conscientiousness."

A WONDERFUL LAKE.

IN Colorado is a ten-acre field which is no more nor less than a subterranean lake, covered with soil about eighteen inches deep. On the soil is cultivated a field of corn which produces thirty or forty bushels to the acre. If any one will take the trouble to dig a hole the depth of a spade handle, he will find it fill with water, and by using a hook and line, six four or five inches long can be caught. The fish have neither scales nor eyes, and are perfectly blind in shape. The ground is black next to the surface, and in all probability was at one time an open body of water, on which was accumulated vegetable matter, which has been increased from time to time; until now it has a crust sufficiently strong and rich to produce fine corn, though it has to be cultivated by hand, as it is not strong enough to bear the weight of a horse. While harvesting, the winds catch great strings of fish by passing above through the earth. A person rising on his head and coming down suddenly can see the growing corn shake all around him. Any one having the thought to drive a rail through the crust will find on releasing it that it will disappear altogether.

## Religious Essays.

For the Brethren of W. B.

### THE WINTER DAYS

By J. W. SOUTHWOOD.

The winter days are coming,  
The summer days are past;  
So youth and beauty fade,  
Old age comes on at last.  
How have we spent the Summer,  
We ask of one and all?  
Have we improved the moments,  
Obedient to our call?

Let's take a retrospective,  
As we should do each day,  
And see what we've been doing,  
How oft we've gone astray.

If we can see some error,  
Let's try and make it right;  
Before comes sterner Winter,  
Before comes death's cold night.

The winter days are coming,  
The winter days are dead;  
The summer days are passing,  
Soon we must yield our breath.

Let us prepare for Winter,  
For it will come, is sure;  
Then when our days are ended,  
Our home will be secure.

For the Brethren of W. B.

### THE DIVINE SOLUTION.

By C. H. BALDAROF.

To S. S. Mahler, Beloved Brother—  
HOW deeply many souls steep themselves in damnation by the employment of this endearing appellation which nothing justifies but the inward life of Christ. A brother presupposes like generation, like life, aims, hopes, efforts. A Christian brother is one who has the "mind of Christ," bent on self sacrifice even unto death for the weak of his kin. "He that hateth his brother is a murderer," a child of the devil, and an heir of wrath. 1 John 3: 15. John 8: 44. "By their fruits ye shall know them." A cut throat is no brother in Christ.

After the third reading of your courteous letter in No. 42 of B. at W. and marking its pivotal passages, I essay to respond, if my debility and suffering will permit. Your sympathy, although not merited, is no more than what any generous nature would prompt, even apart from the Divine nobility essential to Christian character. Only natures of adamant are untouched by suffering. To abuse and trample and kick the afflicted and helpless is inhuman. But why should we be depressed by what man or devil can do against us so long as Jesus is our Ideal and Shield, and our motives centre in his honor, and not in our own? The very enthusiasm of the noblest hearts may lead them into excess, but only the basest nature will permit in constraining such errors into crimes. In judging others we should never forget that we also are hell-deserving sinners, and should first turn the implement of execution against ourselves. I know as well as that twice two are four that "lex talionis" is "the law of sin and death," and the harkening and realization of hell. He that cannot take an enemy in his embrace in the reality of unadulterated love, and bear him as God bears him, is not God-born, no matter how loud and boastful his pretensions. Such a triumph over nature prompting the cross enigmas.

I will venture to say that you have not fully measured your own premises, not adequately apprehended the rounded facts necessitated by the principles you admit. But this is nothing new. In the absolute sense, nobody does. Some may be advanced of others, but all

stop short of the ultimate unity in which lies the Divine aim and end. But such a unity there is, and by faith it is ours, and becomes ours approximately by reason in proportion as the contents of faith widen out into philosophic conception. I can easily bear with those who misapprehend me; but misrepresentation and abuse and deliberate attempts to harm, this is sad indeed. The field that lies behind us, only half possessed and explored, is as a mere atom to a world compared to that on which we have never set a foot, and which holds its untold spiritual treasures yet untouched by mortal mind.

You seem to endorse to its deepest centre and utmost limit my exposition of the cardinal principles of Christianity. This we may do to the extent of our logical apprehension, and yet squarely deny it in many ways in the regulation of moral conduct. It is so axiomatic, and so readily takes the reason captive in its naked simplicity, that not a few are ashamed to deny it who are nevertheless fighting against it as the worst foe of God and man when it comes to the point of application. This shows the tremendous power of personal interest in the supremacy of carnal liberty as against the motives and ends of the cross. "Blindness has in part happened unto Israel." This could not possibly be done but for perversion and obscuration of moral vision.

A few days ago a certain church held a council to decide the selection of evangelists for the coming Winter to labor in protracted efforts for the salvation of souls. After the majority had decided, a few ministers and deacons kicked so vigorously and tenaciously against one of the speakers selected, that he had to be expelled. Why? A single variation in apparel from the mode of the objecting brethren disqualified him for his sacred function. These brethren also give their cordial assent to the central text of my articles. Take another illustration. The same church, some years ago, made appointments for a brother whose fame as a defender of the Christian faith had filled the land. When he came he was so lawyer-like, so foppish, so self-appreciative and sensitive of utmost defects, and had a personal something so like the odor of a whiskey keg, and upon his first sermon so completely of homemade intellectual thread, that the church and the world were too irreversibly disgusted to allow him to fill a second appointment. This dandy preacher also expiates very eloquently on the fundamental principle of religion as a mere matter of theory. When it comes to the test of the moral care and evolutions of life from that point, he knows no more about the Incarnation than the reddest savage in the most desolate moral Sahara. Notwithstanding, your unreserved commitment to this principle, "you fear I have lost hold of a principle in so far as it need be tangible, and that is on the subject of plainness of dress." Pray, my good brother, how can this be possible? If the principle be *fundamental*, related to the very being of Christ, and Christianity, how can plainness of dress be excluded? Either the principle is not integral to Christianity, or dress has no possible connection with the Christian life. If the principle is identical with the inbeing of God, dominating and directing the life at all points, I am curious to know how dress can escape its sovereignty, unless we pronounce so unphilosophically as to make exception to the unity of life both in its essence

and expression. This point is settled. No person who hesays regard for the necessary decisions of the commonest intellect and dullest moral sense will gainsay it. Its admission knocks the brain and heart and backbone out of every plea and argument for the obliteration of all distinction between the church and the world in the matter of apparel. Without the least hesitation, I call upon any person in Christendom, any most astute Doctor of Divinity, any Professor of Theology, or shrewdest Doctor of Law, to demonstrate the contrary. If religion is not the Philosophy of philosophy it is not adapted to a nature made in the image of God; and if the view of it here presented is not accordant with the fully requirements of such Philosophy, let the learned theological world point out the discrepancy.

I presume my quotation from your letter does not fairly represent your own mind, because the principle to which I have devoted my efforts, and which you so heartily approve, is *the one unalterable truth that determines and invariably results in "plainness of dress."* The ridicule heaped upon me in my identification with this pivot truth, I understand perfectly well as to its source and aim; and its design is generally patent to unprejudiced minds. I have neither time nor disposition for self-defense against an assault which carries its own defeat in its manifest character. The relations and concentration of truths are overlooked. This is why a principle may be cordially admitted in the abstract, and vehemently denied in the concrete, without the inconsistency being noticed by the perpetrator. This is often done to a surprising extent and in a ludicrous way, even by those who claim to be in the van of intelligence and progress. Those who have read the works of Sir William Hamilton, and Mansel's "Limits of Religious Thought," and the productions of Materialists and Utilitarians, and the Theistic Evolution theory of our science-hobbed theologians, will know what I mean. To own Christ as very God in the flesh, and the very life of all believers, requires the flesh in the widest sense as the individual substance of Divine embodiment, and the individual vehicle of Divine expression. If I apprehend you rightly, the "important question" refers to a specific form by and under ecclesiastical authority. If we shut out everything but the naked truth, this point is divested of perplexity. All parties agree that there is no life with out form, and that all life has a form adapted to its intrinsic characteristics and ends. God is no exception. Philipp. 2: 6. This postulate, taken in its widest correlation, settles the matter root and branch, whether we endorse its legitimate deductions or not. No conscientious philosophical mind will think of making the life of any organism express at any point what belongs to a different type or order. This seems to be an insuperable enigma to those who would either outstrip or restrict God in the imitable operation of this law. The concession of either the permanence or development of life including that of Christ and all that are His, amounts to nothing as a mere abstraction. To admit a point to escape a dilemma, and then proceed in argument and conduct as though no such admission had been made, is the fittest contradiction. The church has all the authority it needs in the matter of dress. It would be derogatory to the Divine character to sup-

pose that be ever constructed an organism, whether individual or corporate, without a regulative vital principle in relation to every possibility and realization of its constitution. Let it as much serve as an illustration. Is no authority there? How is it to be administered and received (as a matter of authority)? No, but as the most absolute spontaneity. To receive it otherwise is to be "washed to fouler stains." Because it is to be received without the sense of authority, does that diminish the authority itself. We are constantly under the operation of the law of gravitation, whether awake or asleep, and yet no one complains of restriction, or bondage, or being under authority. But the restriction is there, the authority always in exercise, only we are aware of it simply as a privilege and a blessing, and have no objection to life against its character as law. Is there more laxity in the higher realm of responsible life? Where is the proof? If the church is of God and Christ is her head and life, the essential idea of her existence is that of law, and the essential fact of her being that of liberty in law. That people take liberties of volition is no evidence that God allows them. I am at present suffering severe agony from a fall inadvertently received, nearly breaking my leg, which is no more than the result of contravening the law of gravitation. God was not good enough, as some would style the relaxation of his inflexible will, to "give his angels charge concerning me, lest I dash my foot against a stone." I felt his law as law, because I was in opposition to it; and the bruised limb is the expression of Divine goodness no less than immutable authority. Will not some of our ecclesiastical malcontents take the hint? Law is everywhere meant to bless; but if we prefer to "kick against the pricks" of divine authority, we must be content to get our blessing out of suffering.

"The oak transmits itself down the ages" as an oak. This necessitates sameness of form dependent on sameness of life. This law is universal. Darwin and his coadjutors have grown gray in the accumulation of facts and elaboration of principles to demonstrate the contrary, but have signally failed. God holds his own against all the wild assumptions and crazy guesses of these God-dissolving speculators. The law of transmission and conservation may be counteracted by degeneration or improvement, as indicated by the exterior, but an oak will remain an oak from core to rind. Is the life of choice, which Jesus incorporated with human nature, any less a life of law and authority and limitation than the life of a tree? Is it not all the more rigidly bound to its type because it is responsible? Not but a laudable will quibble here. Conscience adds to the sanction of law. To say that we become more lawless in proportion as we rise into the liberty of God, is to make Jehovah the very essence of nonsense and contradiction. "The perfect law of liberty" is the life of God. This law, as our sweetest and most ample freedom, is the essence and glory and redeeming power of the Incarnation. Abstract this, and Jesus was the most degraded impostor that ever was and God's footstool. Who will ever say that Emmanuel was a slave to authority? What is liberty but the privilege of doing all that likeness to God requires. Can a child of God want more? Shall the authority of the church in the line of the Divine life in the Mystical Body be less than that of God in Christ? Or

what principle? or in what point? Shall the church hold God's keys; and not use them? Does the life of Christ allow any license save such as is unity and co-operative with the supreme end of the Incarnation? Shall that which depravity prompts have equal claim to our choice with that which is organic and essential? All this is easily solved by the soul that is "determined to know nothing but Jesus Christ and him crucified." I do not mean that it is easily realized, but the bent and current of the aggressive life is not. Nothing can be finer than a genuine Christian life; nothing more frictionless under the unvarying rigor of law than "the glorious liberty of the children of God." Where Christ is truly apprehended, as the wisdom and power and life and love of God, there cannot possibly be any trouble in the matter of dress. Nor in tobacco, and money-greed, and aversion to education in every form of knowledge which God has hid in nature and in man, nor in relation to perhaps the foulest, blackest sin of Christendom—unhallowed conjugal license. I have seen elders lure their members with a throng of scorpions, while they were themselves literally wading and dying in the corruption of carnal gratification. Church life is the maintenance of individual life; and to aggregate individuals that the church, as such, has no authority over the expression of its units, is to affirm that the individual has none, and that God has none. God gives the church no authority not given to the individual, and none to the individual not possessed by Himself in his human conditions and responsibilities. Hark again the concatenations of truth will help us to a just solution of the problem of the Christian life. If the individual will not use his *privileges*, and live in *law* as a matter of *personal liberty*, what can the church do, as the deputy of God and the conservator of her prerogatives and of her way of life, but exercise the authority which the individual fails to do for himself? If not, the church is a myth, the individual rules, and as a sinner. A law, whether individual or corporate, cannot maintain boundaries, without fixity in the essence of all law. We have God's own liberty in *law*, but none in its infringement. Order requires definiteness. Neither mind nor conscience has a standard without it. No being is so strict with himself as God is with the ordering of His own life. Man was made in His image, fell, and was restored in the Godman. Does not this make the chasm wide enough between sinner and sinner? between church and world? Can the church make it wider? Does the believer have it narrower? Does not this put the very power of God into the hands of the church for the direction of its corporate life? What can be easier, if the individual "life is hid within God"? And what is plainer than that when individual life is refractory, it is under corporate authority? Here all specifications are included. A single exception invalidates the unity of the whole, and takes the reins of government out of the real of principle into that of arbitrary caprice. Here is where the church is most prone to err: to make laws instead of simple conformity to the necessary evolutions of "the law of the Spirit of Life in Christ Jesus." This is the study of the ages, the secret of the power which characterizes the church as the agency "of God unto salvation."

Individual life first, then corporate.

In a certain sense the reverse is equally true. If the unit is the counterpart of Christ—and this is the Divine interest—the church need never acquire authority, as such, although holding and discharging all its energy in the benignity of maternal oversight and direction. It is only when individuality becomes self-assertion, as against the general life and essential nature of regenerate being, that authority assumes its disciplinary form. This includes dress pleasing, sin-fostering dress, as it includes all else that springs from a disposition that chafes under the restrictions of the cross. To contend for a life, single or corporate, which has no fixed general external type as the expression of a fixed internal germ, is the oddest and most fatal fallacy conceivable. And to deny the church the authority to restrain his membership in the adoption and exemplification of views antagonistic to the essential nature of the Christian life, is like forbidding God to rule the Universe by inescapable law, which is the only liberty God knows, and the only liberty He intends for all atoms and all creatures, rational and irrational, on earth and in heaven. Arbitrary enactments and compulsions are foreign to the nature and function of the church. The assumption of unwarranted authority is the precursor of confusion, disintegration and dissolution. But coercion under the sway of the essential "law of life," is a right, a privilege, and a blessing. This principle threads the Universe, and every moment we acknowledge its sovereignty, its benignity, and the gracious quality of its discipline.

All finite rational life is meant for indefinite progress. All the mundane dispensations are too short for the full development of the inclusions of faith. The church has to break her shell and shed her fathers' often, and strip off her external and material concepts as she grows and enlarges in the power and grandeur of the Life of the Infinite. The unchangeable life in finite conditions, will retain general, external identity, without the least restraint on the noblest liberty and eternal advancement.

#### BY WAY OF CAUTION.

I MUST say something, by way of caution, to brethren and sisters who write about each other. Do not use unkind and insinuating language; speak and write to them kindly, and if trouble is on hand, privately, and not make a public matter of their errors or misunderstandings, as the case may be.

O for more of that true Christian spirit of love and forbearance toward each other, that we may keep in view our solemn baptismal vows which we made before God and man. It causes me to feel very sad when I read such abusive articles written by brethren—more especially by those who should be exemplars to the flock—for they do not know the beneficial influence it may have on the minds of those who make no profession, yet are strong advocates of right and justice. M. C. L.

Franklin Grove, Ill.

It is sad of Stephen Girard, by Parson, that although he did sometimes act the part of a benefactor to a community it is said of him; "He never had a friend. He died without issue in 1831, leaving property to the amount of \$9,600,000, which \$2,000,000 to found a college for orphan boys." With all his wealth, Girard did not seem to be happy.

#### THE HIGHWAYS AND HEDGES

LECTURE II.

BY ALICE M. THROTTLE.

"Go out on the highways and hedges,"  
I have them all to come in—  
The church is ready and waiting—  
The invited few there are seen.  
From the streets and lanes of the city,  
"Bring hither the poor and the blind."  
How many, would come if invited,  
But no one invites—how absurd!  
We should come at the first invitation,  
But the Master is angry with us:  
"None hideth shall taste of my supper!"  
Then in sorrow we turn away.  
Come! for all things are now ready;  
The church is waiting for you.  
An excuse will not be accepted—  
The invited that come are so few.  
Are you a servant, dear reader?  
Consider thy duty next door.  
Go to the highways and hedges,  
Invite and entreat them to come.  
Mt. Morris, Ill.

#### SOME UNBEOOMING HABITS.

BY JAS. EVANS.

IT is usual for correspondents to write about all the good things they know and suppress the evil. This may be wise sometimes, but we ought to be truthful in our reports, and doubtless all intend to be such; but we fear that our reports are sometimes too flattering to those of whom we write. Paul would not flatter the church at Corinth, neither would we if any wrong exists among us. We are living in a section of country embracing about thirty members, who are very kind, courteous people. We saw here about two months ago, and found the brethren in peace and union, and anxious to see the cause prosper. We have extended our acquaintance to adjoining counties, and find the brethren pious, humble, and we trust, God-fearing men and women. We think forbearance is cultivated more among the Brethren than any other people. As a proof of this we would refer to an incident in our District Meeting in Ray County. We were discussing the question of sending an elder to accompany the brother chosen to be an evangelist in this district the coming Winter. A brother present objected to an elder being present, inasmuch as so many elders were ignoramus and spoiled the beautiful doctrine of the Brethren. No one seemed to resent the seeming insult. He was permitted to talk in that style, and no offence was taken.

Now we are glad to see our brethren so sensible to personal injuries, but alive to the interests of the church and the best means of promoting the truth as it is in Jesus. We best serve the cause of truth by a meek and forgiving spirit.

But we have noticed some faults in our brethren and sisters and ministers, and we desire to call their attention to them.

1. We notice that some brethren speak far too loud in our council meetings. A brother need not speak or scream at the top of his voice when speaking on a question of business, etc. There may be occasions when it is right to speak with a loud voice. Jesus spoke with a loud voice when he said, "Lazarus come forth," and when about to expire. We mention this to call the attention of our young ministers to it. Brethren, be always meek and lowly.

2. We see some of our sisters come to meeting without their caps; in fact some have never worn them. We have seen sisters sit with uncovered heads

during the whole services. How can we preach to others the necessity of conforming to apostolic order when our own members refuse or neglect to do it? We must have reformation among us. Unless the order of the church is unimpaired no impression can be made on those without. We exhort our sisters to help us in our efforts to preach a whole gospel.

3. The almost universal use of tobacco by members and ministers. We have been in a room where there were three ministers, one deacon, two private members, and three of the world, making nine in all, and all had a pipe or a quid in their mouths. The stench of the room was intolerable; we left the scene. We have a brother who has a pipe in his mouth nearly all the time. We saluted a brother lately who is an old preacher and an excellent brother. But oh his breath! it was almost suffocating. He took his pipe out of his mouth in order to salute us, but we doubt if it was a holy kiss. We held a few meetings lately in a Methodist community. We had the use of their church, and they all treated us courteously. But two things pained us at our last meeting; one sister sat with her head uncovered, and another sister came in and walked up to the stand, drew a match, and lit her old pipe, sat down and smoked a while, and when meeting closed, walked up to the stand, and did as at first, and walked out burning incense to her idol.

Brethren, we are in earnest for primitive practice. We believe that our *hobbies* are a living sacrifice acceptable to God, and all we do is for the glory of his name. We are bought with a price.

#### NEEDS OF THE CHURCH.

BY A. S. CHAMBERLAIN.

THE church needs more of Christ and less of self; more spirituality and less carnality. More self sacrifice; more zeal according to knowledge in Christ's cause and less in politics and other worldly affairs. More faith and firmness and less doubts and murmuring. More God power and less man power; more work and less grumbling. More wholly converted and less partly converted to man; more charity and less partiality. Oh that the Lord would take all this carnal nature away and give us the mind of Christ.

Croton, N. J.

#### WHERE THE APOSTLES REST.

CHURCH authorities state that the remains of the apostles of Christ are now in the following places: Seven are in Rome—namely, Peter, Philip, James, the Lesser, Jude, Bartholomew, Matthias, and Simon. Three are in the Kingdom of Naples, Matthew at Salerno, Andrew at Amalfi, and Thomas at Oranto. One is in Spain, James the greater, whose remains are at St. Jago de Compostella. Of the body of St. John the evangelist, the remaining one of the twelve there is no knowledge. The evangelists Mark and Luke are also in Italy—the former at Venice and the latter at Paulus. St. Paul's remains are also believed to be in Italy. Peter's are, of course, in the church at Rome, which was called after him. Mark's are in the Santa Maria Maggiore, under the great altar of the renowned Basilica.















# Religious Essays.

FOR THE BROTHERS IN WORK.

## IN MEMORY.

BY M. F. LORTZ.

[In memory of Sister Christiana Beachy, (now deceased) late wife of Brother A. E. Beachy, Elk Lick, Pa.]

Other friends do mourn for thee,  
Thou thy husband, children dear.  
Other friends, quite far away,  
Hid thee too both dear and near.

O, how kind thou'lt always been,  
To the stranger at thine door;  
Always showed the kindest care,  
A kind mother and a kind sister.

Has the church lost here below,  
Oh! how cruel of that monster,  
Causing thee so soon to go.

In the prime of life cut down,  
By grim death's resistless hand;  
But no rusty hatch be found,  
For thou'lt joined a heavenly band.

Glorious praise to Jesus thee,  
For the victory that hast won;  
Mourners loud and cry amen,  
For the Father's will is done.

Yes, may we yet remain,  
Strive to gain that heaven, too,  
Where thy weary soul's at rest,  
Nor to feel more pain or we.

others, utterly opposed to humility, is self-examination. This is a duty which is enjoined upon us in the Word of God, and which is too frequently neglected among us. There is nothing that will have a more salutary influence upon us in predisposing us to exercise charity, forbearance and forgiveness towards others than to try ourselves by the same standard by which we try others. We should not try to excuse our faults, but be as strict and severe towards ourselves as we are towards others, and we should do it in the light of God's Word, for that is a discerner of the thoughts and intents of the heart.

The liberty of the press has actually degenerated into licentiousness, which is an evil fraught with imminent danger to our beloved fraternity, and positive ly shows war against that spirit of love and forbearance which should ever characterize our intercourse as brethren, which we are but as sounding brass or tinkling cymbals. Dear brethren, such a course as this is entirely opposed to the whole Christian religion, which breathes peace on earth and good will among men, and is certainly injurious to the church and the spiritual relation we bear one to another as Christians.

The apostle Paul describes such workers of iniquity as men whose god is their belly, whose glory is in their shame, who mind worldly things, enemies of the cross of Christ. He solemnly and severely declares their doom, whose end is destruction. Dear brethren, we beseech you, in the name of our Lord Jesus Christ, if you have erred, to speedily come back again to the Lord, and submit yourselves in the fear of God to the counsels and advice of the entire brotherhood, and this you can and will do if you have the love of God shed abroad in your hearts, for love heareth all things. Just as long as there is no divine principle sacrificed, it is the duty of all lovers of truth to bow to the very line regardless of who it hits, and may it be done in love, and for the good of those that are going down to everlasting destruction.

It was a two-edged blade  
Of heavenly temper keen,  
And double were the wounds it made,  
Whence 't it smote between.  
"Wee death to sin," 'twas his  
To all that mourned for sin;  
It healed, and it slained strife  
Made war and peace within.

## ORDER—MISSIONARY VS UNION

BY ENOCH BRY.

WHILE some of our dear brethren strongly advocate the propriety of delaying our missionary work until morceurion exists among us, I ask, would it not be better to proceed with the work as introduced by last A. M., and at the same time inquire into the causes of disunion, and then seek for the remedy? The cause may be found under these heads:

1. *The Elders*, because of laying hands on brethren who do not possess the qualifications set forth in the Scriptures, and are not in sympathy with the general order of the church.

2. *The Press*, in publishing through the different periodicals matter antagonistic to each other and to the Scriptures as understood and interpreted by the church.

3. *The Ministers*, in travelling around through the Brotherhood and teaching members that the order of the church was only the work of man, and hence of no account, and then backing up their conversion by being more

conformed to the world than to the order of the church.

We next inquire for the remedy. Or der, if adhered to will perfectly remedy the whole matter, and we can all come to order without delaying the missionary work, and where order is adhered to, we have union, and where there is union there is power. I hope the missionary board will agree not to send any out, in the name of the church, who will not faithfully teach and defend the general order and peculiarities of the church.

In the early history of my religious life, ministering brethren, old or young, seldom, if ever, went outside of their districts to fill appointments, or move to another, without the consent of the church, feeling they were the servants of the church, and for the servant to go when and where he pleased, without the consent of his master would be contrary to order; but these days too many ministers seem to think—at least they act that way—so though the church be longed to them instead of they being longed to the church. I sometimes fear that not a few elders are included in the number, hence it is the duty of the church to say who shall go, and if she refuses to do so, especially when calls are made, she is out of order. If she sends one into the field who does not preach the gospel in all its requirements, as interpreted by the general Brotherhood, she is also out of order. "How can they preach except they be sent." Rom. 10: 15.

If a minister should go on so important a mission, and is found to be out of order, the church has a right, yes it is her duty to stop him and try and get him in order. And should an individual church be thus out of order, the District Meeting should set things in order, and should she fail it is the duty of the Annual Meeting to use her authority and apply all gospel means to restore the church. If the A. M. cannot succeed—if said congregation will not hear the church, let them be as a heathen man and a publican. Matt. 18: 17. The inspired apostle Paul says: "I would they were even out off which trouble you." Gal. 5: 13.

Order is the remedy for all confusion; come to order and you will not see one running out here and another there, when, if you did not know we members, you would never once judge them to be such, and their wives less yet, they should be in order, because God is a God of order, and "not the author of confusion, but of peace, as in all the churches of the saints." 1 Cor. 14: 33.

If our editors all get in the general order they will publish nothing against the general order of the church, and thereby [wound the feelings of many brethren and sisters, but they would readily find matter that would be more edifying, and would build up in love and union, instead of tearing down and scattering, and causing divisions.

And last, but not least, let the elders always keep in order in their general department, and in their church government, and especially in performing the solemn functions of an ordination; look well to the qualifications set forth by the apostles, and let neither necessity nor out of which more branches of trouble grow, than perhaps any other, giving authority to brethren who have not the scriptural qualifications, and who are self-willed enough to oppose the whole

church, and especially when delegates with authority to Conference.

LEAS 11

## LAYING ON OF HANDS.

1. *Christ's witness to the Holy Spirit.* Gen. 4: 14, 15, 16. Matt. 10: 18, 14, 15. Rev. 1: 17.
2. *Working Miracles.* Mark 6: 5 and 16: 18. Luke 4: 40. Acts 6: 17, 18 and 28: 8.
3. *Referring to Office.* Num. 27: 22, 23. Acts 1: 2. 1 Tim. 4: 14 and 5: 22. 2 Tim. 1: 6.

FOR THE BROTHERS IN WORK.

## THE AGES PAST, PRESENT, AND FUTURE.

BY JAMES AVANA.

NO. II.

GOD is the builder of all things. He sees the end from the beginning and declares the end. Isa. 46: 10. His counsel shall stand, and he will do all his pleasure. All things were created for his pleasure. Rev. 4: 11. The earth was made to be a theatre for the manifestation of his glory. He made it not in vain; he made it to be inhabited. Isa. 45: 18. When the earth was first formed the morning stars sang together and the sons of God shouted for joy. Job. 38: 7. The eternal wisdom that Jehovah possessed in the beginning of his way, which was set up from everlasting, rejoiced in the habitable parts of the earth and her delights were with the sons of men, before the foundation of the earth was laid, before man was created, when as yet there was no created intelligence to wonder and adore.

Unless we have some knowledge of the end, how can we understand the steps leading to the end. Jehovah says, "he has declared this end." Let us then reverently study and learn it in order to be a light to our feet along the whole journey from Paradise lost to Paradise restored. There is system in what God has revealed to us and which belongs to us. Deut. 29: 29. The Bible is not a confused mass of texts to serve sermons from, but a systematic unfolding of the eternal purpose of God, Eph. 3: 11, or more literally after the Greek text, "plan of the ages," *Kata predesition atomou*, German "*Nach dem Vorsehen von der Welt*," French, "*sauvent le dessein, anctes des siecles*." Those various renderings support the plan on which the ages or aeons are arranged. This preordained plan is at last to make all things new, and to fill all things with God through Jesus whose name then will be manifest as Immanuel, God with us, the tabernacle of God with man.

Before the end can be attained, man must enter in the first phase of his existence—the natural or fleshy. He must first be tested, and for this purpose he must have freedom of choice. Sin finds its origin in this freedom of the will. We might write a volume on the origin of sin, but after all we would be no nearer its solution than we are when we define sin to be a transgression of law by a creature who has freedom of choice. With the entrance of a new will and operation come into existence, viz.: the will of the creature instead of the Creator. During the antediluvian age we notice the antagonistic workings of these two wills: sin developed enmity between two seeds, one of which was to be bruised in the heel, the other was to be bruised in the head, crushed to death, slain at last. The head of the one seed was Jesus, who

was bruised in the heel by Satan; and his mystical body—the church—fill up that which is heeded of the afflictions of Christ, Col. 1: 24, or as the German has it, "was noch manigst"—what still is wanting?"

The two seeds in the mystical manifestation are represented by Cain and Abel. Both of these offered sacrifice, but only one kind was acceptable to God. Abel's offering was sacrificed by faith. By faith he offered what was pleasing to God. But faith is the hearty and loving belief of God's testimony. God spoke in some way to Abel. He obeyed the will of God. His deeds were measured by the will of God. Cain brought such an offering as his own will dictated. The serpents' seed follow their own wills, which are earthly sensual and devilish. "The woman's seed obey the will of God. This serpent nature is still in active operation. It is the source of all corruption in the church. It causes all our troubles. Obedience to the divine will is ever peaceable, gentle and easy to be treated. Self-will is obstinate, unbending and corruptible. We see it exemplified in the beginning. No one from the beginning has a divine right to follow what he pleases. No one has ever been authorized to follow the dictates of his own conscience. He may have a political right to do so, but a divine right he has not. God has a way from the first. That way was made known to Adam after he sinned. A sinner must have on altar and a sacrifice. These were not needed before the birth of sin, and when sin ends the altar and the priest will end, too.

"All flesh corrupted God's way on earth" (Gen. 6: 12); not man's way, but the Creator's. But there were exceptions. Enoch walked with God. As Abel's faith was so effectual that he being dead, yet speaks, so Enoch's faith was so accompanied by walking with God. He walked in his commandments. He walked humbly with God. These holy men of God looked higher than the earth. They believed that the earth was cursed for man's sake. Gen. 3: 17; 5: 29. Their house was not here. Like Abraham, they longed for a city whose builder and maker is God. Heb. 11: 10. They were not discouraged when all flesh went astray. They knew that no universal conversion of men to God was accepted in their age. But a ray of light shone on their pathway. The serpent's head would one day be crushed. Truth would triumph at last. Much suffering might precede this final victory of the woman's seed, but the will of God would rule at last.

The lessons taught us in this age are, 1st, that without faith no act of the creature is pleasing to God; 2nd, that act must be appointed of God; 3rd, that faith alone was of no value then as well as now. God had a way on earth; that way was not accepted to the carnal mind, hence it corrupted that way. God suffered man to corrupt his way for a set time; but at last he arose in judgment, and all flesh but eight persons perished. When all flesh was hid in ruin in a universal apostasy, the Creator whose mercy endures forever saw fit to end this controversy between his own and man's way by destruction. But mercy rejoices against judgment, (James 2: 13) and above the waters of the deluge the bow of promise hovers; the race is preserved in the ark; those spirits in prison shall have the gospel preached to them, and God's purpose respecting man shall be accomplished in the ages to come.

The lessons of every age are the same, obedience is better than sacrifice, but it is an evil thing to depart from the living God. The way of transgression is hard.

**THE TRUE GREATNESS OF MAN**

BY ISAAC B. MILLER

WE are told that, after the creation, God looked upon all that he had made and, behold, it was very good. Man being the great master-piece of workmanship, God saw fit to intrust him with many duties, giving to him the dominion of all the earth to be used by him, and that he might rule over all other creatures. Yes more than this. He gave to man integrity of purpose, and a proper regard for principle; in short, all that is refining, elevating and divine—telling him to occupy until he comes.

Man thus favored is truly expected to do much. As his enlightenments are in advance of all other creatures, so also are his responsibilities; as the beginning of his existence is more superb, so also must be his career; and as his career is either illustrious or retrograding so also must be his ultimate destination. Thus the work of true greatness begun here must be continued until its executor is made replete in the effulgent splendor of the Divine Majesty, while the career of the reverse will surely be consecrated in the dark, obscure, heinous, excruciating recesses of Hades itself.

In what, then, does true greatness consist? When we, as it were, are made to stand in awe and amazement while contemplating the vastness of the deep, blue, main, and the immense expansions of this mundane sphere—a calm, considerate, reveals to us that, "Little drops of water, little grains of sand, form the mighty ocean and the fruitful land"; that, molecule is added to molecule, and that this is multiplied an innumerable number of times.

So it is with our lives. It is the little which we do that make the vast aggregate of a truly great life. Our lives may be daily fraught with some deed of kindness to our fellow man, a kind word spoken to the erring, a cheering expression given to the desolate, an inefficent response to undue reflections and insinuations that may be thoughtfully cast, in a word, a spirit of meekness and a deep sense of humiliation—are the characteristics of a truly great man.

Our highest aim should be to glorify God in our bodies and spirits which are his. This we may measurably do by offering little services ever and anon to his creatures. However small these may be even to the giving of a cup of cold water will meet his approbation and our untold blessings upon us. And in this doing we shall imitate the good Samaritan who went about doing good, and has left us examples worthy of imitation, visiting the hovels of poverty, looking upon the afflicted, ministering to the necessities of those with whom he came in contact—all were made the objects of his amazing sympathy and compassion. This we must also do if we would obtain a good name, which the Wise Man says, is "rather to be chosen than great riches," and is better than "precious ointment."

We should not despise the small things of to day waiting for the great ones of to morrow, lest our days should be numbered and all will have died from before us, and the small things we could have done aggregate no more than the great ones we could not do and our

lives thus spent will leave an aching void, while the reverse will win the respect of man, merit the blessings of non-being heaven, causing a deeper sense of humiliation, bringing us to a realization of our own littleness and inefficiency—confident though that we are unprofitable servants and have only done that which was our duty to do, also enjoinant of the fact that duty performed will bring the salaries of an approving God upon us, which is worth more than all the honor the world can give. Worthily honor is as the days of man—it is fast fleeing away, while the honor God bestows brings with it life and immortality beyond the evanescent things of time and space.

And if little deeds of kindness Only be scattered here and there, No one else will send remind us, As to their yield of fruits so rare. For, as the tree drops from the soil, Receive the best of nourishment, The little deeds in which we toil Obtain the end for which they're sent. These let us all, with one intent, Strive in honor our names to enroll; That we may set in life laurel With bright, career, mixed soil. But that we may, when life is o'er, When all our little deeds are done, All reach, at last, that blissful shore When all true laurels shall be won.

**WHAT DOST THOU WORK?**

BY JESSE B. REEF.

THIS question was propounded to our Savior (John 6: 30) by interested, yet doubting persons. Jesus had previously said unto them, "This is the work of God, that ye believe on him, whom he hath sent." But they said unto him, "What sign showest thou that we may see and believe thee? What dost thou work?" John 6: 30. This question was addressed to our Savior, but it is as applicable to us as his followers to day, as it was eighteen centuries ago. What dost thou work? We may make a loud profession, but those around us will not judge us by our profession, but by our actions, which speaking louder than words. They want something more tangible than a mere profession, and their inquiry is legitimate; what sign showest thou that we may see and believe thee? what dost thou work? Let us not try to evade the question by saying we are not justified by works; we are saved by grace. Remember the Savior also says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand." We all know the result; one stood firm, while the other was ruined. Who would not choose the former? Who wishes to meet the fate of the latter?

But we are placed here as free agents, free to think, decide, and act for ourselves. We all have a work to perform, and it is incumbent upon us to work faithfully in the sphere which has been allotted to us. What dost thou work? The character and work of Christ are the only true types after which to fashion our lives. His life upon earth was one long mission of love and mercy. He came to seek and save that which is lost. Let us remember this. It is by words of love that we can reclaim the

wayward wanderer, divert him from the downward way which he is hastening on, and bring him back to the feet of Jesus, and then what rejoicing! Sweet strains of music are wafted through the peerly gate, for there is joy in heaven over one sinner that repenteth. Let us not be weary in well doing, and then when eternity dawns, earth's seeds from our view, we can die in the blessed assurance of having finished the work which he gave us to do.

**RUNNING BACKWARD.**

A SINGULAR accident occurred at Leicester, England, lately. A train was stopped in a deep cut one dark night to see if there was anything the matter with the engine, and finding everything right, the engineer jumped on and pulled his throttle, and the train was under full speed again, but was running backward, and neither the engineer nor any one on the train knew it was going the wrong way till it ran full speed into another train which had been following it. Many lost their lives by the singular mistake. Probably the engineer reversed his engine when he stopped the train and forgot to replace his lever when he started up. It is infinitely important to be sure we are right, and then go ahead. It will be as sad, and thing indeed to wake up when too late, only to find that we have been going the wrong way. Many a man and woman who is very self-confident now, is so only because of the supposition that all is going right. But that careless engineer was bound to know that he was going ahead, so must each of us know that we are right.

**Religious Items.**

The power to do great things generally arises from the willingness to do small things.

A world without a Sabbath would be like a man without a smile, like a Summer without flowers, and like a home-stead without a garden.

A man should never have been ashamed to own he had been in the wrong, which is not saying in other words, that he is wiser to day than he was yesterday.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Living is a more fearful thing than dying. To die is to pass to a new life; to live is to struggle that we may be prepared to die. After the tolls are over and the victory has been won, there should be no fears in taking possession of the fruits of our labors. Heaven is rich unto every soul who fights the good fight of faith. We may not live right, but we are sure to die right if we have lived right.

A great painter had just finished a picture of the "Last Supper." He asked his brother artists to come and give their opinions. At last one spoke on whose judgment he most relied. He said, "The most beautiful thing in the picture is the cup." "Is it?" said the painter sadly, "Yes, I must have it out!" and with one sweep of his brush he rubbed it over, saying, "I will have nothing more beautiful or attractive than the face of my Master!"







Home and Family.

Husbands, love your wives. Wives, submit your lives to your own husbands. Children, obey your parents...

WE CAN MAKE HOME HAPPY.

Though we may not change the outside... Through a window blind or blind, Or exchange the little green-plant... We can make it homelier, happier, And their sweetest blessing when...

We can gather round the fire-side, When the evening hours are long... We can play our hearts and voices In a happy, social song...

Family religion is just what the world needs. If you have any hope of heaven, let your light shine at home.

Teach the children that true riches do not consist in possessions, but in character and the poverty of all papers are the idle, disolute, proud, arrogant, god-forgetting creatures...

Brooklyn is very much excited over a diphtheria epidemic, and the doctors are puzzled because it confers its death exclusively to the weaker class and those who live in the most luxurious homes.

DO WE WANT TO LIVE, OR LIVE TO EAT?

WHEN we observe the almost constant violation of this law of health so common everywhere, we are inclined to believe that many live to eat. Of course eating is a necessary and we must eat if we would live. A great change is constantly taking place in the human system; old particles of the body are incessantly passing off and these must be replaced by new ones.

THOUGHTS AT HOME.

THIS morning, you very cold but Della said we must go to meeting for she was only a little girl and could stand it, so we made our way through the bleak wintry blast, and carrying a sweet smile of sympathy...

health, the foundation pillar of happiness, in her home, instead of the pain and sickness we so often see; for nine times out of ten a case of suffering is caused by the stomach having too much or unsuitable food.

Again, what think you of the present condition of many of our fathers and sons? Men whose bodies were made for great and glorious purposes are lying down at the feet of a tyrant, demanding to be slaves to their stomachs...

A deviation from the laws of health not only makes a diseased body, but produces moral derangement which result in wicked acts. Hence we should cultivate, cheerfully, and reverently, give time, interest and talent to a course of study which will lead us on to an understanding of the stomach and whole body, and any man who allows his stomach to rule is so far from what God intended he should be that he is not half a man.

While we are pleasantly situated within, we can not be really well without, which causes us to think of those in the next world who will not have a home but will have the cold frowns of an offended God.

HUMOR IN THE FAMILY.

GOOD humor is rightly reckoned a most valuable aid to happy home life. An equally good and useful faculty is a sense of humor, or the capacity to have a little amusement along with the humdrum course of life.

I wonder if any one besides myself can gain a moral from this? I believe if there is any course the feet know that over, for the stomach check and her husband sleeps? The entire family are made miserable, and her husband who, with kind disposition, would have made an excellent man, is growing more and more reckless.

are dull, because they are allowed to become so deeply impressed with a sense of the cares and responsibilities of life so not to recognize its bright and especially its mythical side. Let us show a household, good but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day.

"I never could guess conundrums; I give it up." Then they both laughed, and she went and got his shirt, and he hid ashamed of his self, so what might have been an occasion for unkind feelings and hard words became just the contrary, all through the little vein of humor that cropped out on the surface.

THE MIDDLE YOUNG LADY.

HER life has unfolded by the long skirts of conventionality, she runs, she romps, she slides on the ice ponds, she rolls hoops, she climbs fences, she leaps, she kicks, she runs races, it is as fleet of foot as the boys. Her appetite is voracious, her cheeks rosy, and her movements unconsciously graceful.

A FRIEND who had spent a couple of months in the family of an acquaintance came one frosty day, and brought news of the widow during that time that the widid did not find fault with. The maun would not be too light or too coarse; the calico too plain or too large; big; brooms too heavy; shirting and tickers too narrow, and the too narrow, and too large or little, or cheap; or expensive; the floor was poor, or the sugar stand; the flower was too short or long, or fine or large; the walking wood did not polish the stove, and the soap would not clean the paint. It is strange that as years have passed he tired of constant fretting, and now allows his wife not only to order but to carry home the family provisions, while he scolds over the price? Of course the feet know that over, for the stomach check and her husband sleeps?

Fallen Asteep.

SIDOLEE—in the City Courts, Lod. Oct. 10, 1890, Mary, wife of Daniel Shultz, and daughter of George Oster, aged 55 years, 10 months and 21 days.

DEANES, consumption. She joined the Brethren Church in Green County, Indiana, in 1861. She bore 12 children, 10 of whom died. Last illness was mild, unaided convalescence up to the time of death. About four weeks before her death, she observed the Lord's Supper, and died on the morning of Nov. 12, at 10 A. M. Funeral services were conducted by brethren B. Goshorn and A. Hensel, from Tullahoma, 12-15-91.

THE POOR GIRL.

A young woman who served out a sentence of five years found means of education, and becoming thoroughly reformed and a Christian, left the prison in appearance a lady. She was employed by a dry goods firm in Portland, at a modest salary, to give relief to her sufferer as her employers, till one day a wealthy lady of the place entered the store and recognized her.

So the proprietor, rather than lose his customer, retained in the poor girl and discharged her. He ought to have discharged his cruel customer.

WARNING TO BOYS.

R. J. H. Wells, of Riverbank, L. I., and his wife went to church, leaving their two sons at home. About half an hour after the younger boy, having got hold of an old pistol that was thought to be unloaded, went out with his brother to the front of the house, where he was standing by the car-block, and pointing the pistol at his brother, said in a jocular manner, "Stand, villain, or I will shoot." He then snapped the trigger, as he did with the other before, and continued to do so several times successively, till he gave fire, the pistol exploded, and he saw his brother throw up his arms and fall to the ground. Realizing that he had done the boy dropped the smoking pistol, and then rushed into the front door of his brother, crying frantically. The older brother was shot through the breast. Those who were the first to arrive at the scene had the body carried into the house. The news of the tragedy was then conveyed to the parents in church. The boy who caused his brother's death is five years of age, and always showed a warm affection for his brother. The old pistol had been handled by the boys at different times, previously to Sunday night, and no one suspected that it was loaded.

We should think that an occurrence of this kind would be sufficient to convince parents that a pistol is something that should never be allowed about the house, let alone handled by children.

So the proprietor, rather than lose his customer, retained in the poor girl and discharged her. He ought to have discharged his cruel customer.

Fallen Asteep.

EMBERT—in the Rock River District, Law Center, Nov. 15, 1890, Mrs. Mary, wife of Ezra Emmer, aged 22 years, 4 months and 20 days. Funeral services by Rev. Lewis' reads from 1 Cor. 13: 1-13.

THE POOR GIRL.

DEANES, consumption. She joined the Brethren Church in Green County, Indiana, in 1861. She bore 12 children, 10 of whom died. Last illness was mild, unaided convalescence up to the time of death. About four weeks before her death, she observed the Lord's Supper, and died on the morning of Nov. 12, at 10 A. M. Funeral services were conducted by brethren B. Goshorn and A. Hensel, from Tullahoma, 12-15-91.

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YOUNG—in the Coon River congregation, In near Carroll City, Sept. 28, 1890, Little M. aged 9 years, 6 months and 22 days. Sept. 28. Children 25. Her mother died at 18 years of age, and her children of tried T. C. and sister Mary Young. Disease, diphtheria, of which the mother and only remaining children died at the same time. The children were buried in one grave. Funeral services by Bro. D. W. Strick from 1 Cor. 13: 1-13.

HOCK WALTER—in the Palestine congregation, Dover, Mo., Ohio, Oct. 25th, of consumption, sister Elizabeth W. Walter, aged 4 years, 7 months and 28 days. She was a faithful member of the church for 20 years. She had a good mother and a faithful wife. Funeral services by Bro. W. B. Black and others from the same congregation and the same family. Nov. 13. Day Book Walter, aged 4 years 6 months and 13 days. Funeral services by brethren Steinhilp and Walrick from Romans 6: 11. W. B.



FROM THE CHURCHES.

any that be who shall abide in the scriptures of the prophets... they that turn away to righteousness...

MARYLAND

Beverly. The Brethren are holding several meetings in our congregation... Bro. E. Keady of Virginia is with us and is laboring earnestly in the cause...

It is very unobtainable among us at present... many sick and dying... typical fever is raging in some portions of the community...

No. 292A.

Miss Gilbert.

Since my last I have been spending my time near and in Frederick in the mission cause. One was baptized yesterday and two more have determined to unite with the church...

No. 292A.

PENNSYLVANIA.

Waynesboro. Bro. D. P. Saylor paid a visit on the 26th, preached in the forenoon at the Antietam church, and is down in the evening to large and attentive audiences... He preached with the same power as always did.

No. 292A.

Indiana.

On Thursday evening of last week the State Sunday-school Convention held its first session in the chapel of the Brethren's Normal College... This meeting has been in contemplation for some time, and it being the first of the kind ever held by the Brethren...

After the organization on Thursday evening, Bro. H. B. Brumbaugh gave an Address of Welcome which was most ably and heartily received by all... The subject, "The True Spirit of Sunday-school work," was opened by Bro. Quinter...

Warricksburg. We are having a very cold snap here just now. On the night of the 17th, the mercury ran down to zero. This, for the present, has stopped work on our meeting-house...

school. Bro. W. J. Swigart thought the Sunday-school the proper place to teach the doctrine of the church, and if we fail to do so they are not the auxiliary to the church that they should be.

I will not ask space to notice any more of the questions discussed, although it might be interesting to some, as they will only say that we had a pleasant and I truly feel a profitable meeting. I think that it was quite an advantage to the Huntington Sunday-school to have the meeting here.

Before closing the Convention, it was decided to hold another State Convention in the eastern district of Pennsylvania, next year, and also a National Convention some time in the future... Bro. H. B. Brumbaugh presided over the evening. Bro. J. T. Myers preached.

No. 29.

INDIANA.

Elkhart Valley' Church. Nov. 20 was the day for our regular congregation. The attendance was small, especially on the brethren's side. It does not look well when but a few come out to these meetings...

No. 20.

ILLINOIS.

Merrisville. We are in the midst of a protracted meeting conducted by Bro. D. H. Gilston. The truths of the Gospel, presented by him, are being so fully felt. Saints are rejoicing while sinners are turning to God.

No. 23.

IOWA.

Osceola, Louisa Co. Brethren Editors: Send as preacher or come yourself. I have heard but three sermons by the Brethren within the past four years; we are growing cold.

No. 23.

NEBRASKA.

Henry, Buffalo Co. We arrived safely in this place Oct. 26th, for which we thank the Lord. Have been to work in Iowa since coming here; expect to move to our farm, five miles north-west of Henry, in a few days.

No. 23.

MISSOURI.

Warricksburg. We are having a very cold snap here just now. On the night of the 17th, the mercury ran down to zero. This, for the present, has stopped work on our meeting-house...

No. 23.

Brewsville. The returned home last night from a four day meeting in the east part of my county... One was baptized; two more applications, and closed with an awakening interest.

No. 83.

CALIFORNIA.

The Indian Church. At one campmeeting an Indian, a sailor and a German, confessed and were baptized. After the confession the sailor said, "When I am out on the high seas and men ask me about Christ the Nazarene, what shall I tell them?"

A LITERARY PRODIGY.

BY C. E. HARRINGTON.

I MEAN that wonderful, wonderful book by "Wilford," entitled "The Problem of Business Life, Here and Hereafter." It is unquestionably the most startling and revolutionary work published in this century... It is overwhelming power of analytical reasoning that is nothing extant to compare with it...

the latest edition. The book is enough to make the lobbyist in delirium tremens. The logic is not only clear and irresistible, but the "method of abstruseness" is non-enshrouing. The audacious, sneering, Bible-renouncing, God-denying, Christ-believing atheists are in a pitiable dilemma, and they feel it keenly.

Diagrams in front, looking and jabbering are the prevalent substitutes for arguments. Don't talk, tergiversate, shirk, assent, bar and flounder—anything but fair logic—is dealt out to the author by the would-be-leaders of mass progress under the staggering blunders he gives. Evolution, and unbelief, and spontaneous generation, are written like an ungodly and a death-struggle. Then, and it is the print of the Cross. This is the glory of the book; it is not only scientific, but eminently true. It is the work of a generation. It is the truth which will stand as long as Christ is preached.

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The leading points of the treaty negotiated between the United States and China have been transmitted to the State Department by the commission in China.

Seven young ladies have been sent out by the Presbyterian Home Mission society to labor in different parts of Utah territory as teachers. They will be about the first of thirty to a lot in the territory. The object of this is to free the Mormon from a plenary by proper teaching.

W. U. R. R. TIME TABLE.

Table with columns for Day, Time, and Station. Includes routes for Chicago, St. Louis, and other cities.



Religious Essays.

THE DRINKING-HOUSE OVER THE WAY.

The room was so cold, the cheerless and bare,  
With its rickety table and one broken chair,  
And its curtained windows, with hardly a pane

To keep out the snow, the wind and the rain.  
A candle stood—wax—pushed up to the wall,  
And somehow that seemed the salient of all;  
In the old rusty stove the fire was dead;  
There was ice on the floor at the foot of the bed.

And there all alone a pale woman was lying,  
No need to lock twice she was dying—  
Dying of want of hunger and cold,  
Should I tell you her story, the story she told?

"No, no, am I, I'm no better, my cough is so bad;  
It's wearing me out though, and that makes glad,  
For its weariness living when one's all alone,  
And heaven, they tell me is just like a home."

"Yes, my dear, I've a husband, he's somewhere about,  
I hoped he'd come in 'fore the fire was out;  
But I guess he has gone where he is likely to stay,  
I mean to the drinking-house over the way."

"It was not so always. I hope you won't think  
The hard of him; it's only the child.  
I know he's kind-hearted, for oh how he cried  
For me poor little lady the morning I died."  
"You see he tank sudden, and grow very bad,  
And we'd a no doctor—my poor little lad,  
For his father had gone—never meaning to stay  
I'm sure to the drinking-house over the way."

"And when he came back 'twas far in the night,  
And I was so tired and sick with the fright  
Of staying so long with my baby alone,  
And its cutting my heart with its pitiful moan."

"He was cross with the drink, poor fellow  
I know."

"It was that, not his baby that bothered him so;  
But he swore at the child as punting it lay,  
And went back to the drinking house over the way."

"I heard the gate slam, and my heart seemed to freeze  
Like ice in my bosom; and there on my knees  
By the side of the cradle, all shivering I stayed;  
I wanted my mother, I cried and I prayed,  
"Yes, it was only his dying; he just grew more white,  
And his eyes opened wider to look for the light  
As his father came in—'twas just break of day—"

"Came in from the drinking-house over the way,  
Yes, my dear, he was sober at least, mostly I think."

"He often stayed that way to wear off the drink;  
I knew he was sorry for what he had done  
For he sat a great stone by our first little son.  
"And straight did he go to the cradle-bed,  
Where  
Our baby lay dead, so pretty and fair;  
I wondered how I could have wished him to stay."

Where there was a drinking-house over the way."

"He stood quiet awhile, did not understand,  
You see, my dear, till he touched the little cold hand;  
Oh, then came the tears, and he shook like a leaf,  
And said "twas the drinking had made all the grief."

"Our neighbors were kind, and the minister came,  
And he talked of my seeing my holy again,  
And of the bright angels—I wondered if they  
Could see into the drinking-house over the way."

"And I thought when my baby was put in the ground,  
And the man with his spade was shaping his mound,  
If somehow only would help me to save  
My husband, who stood by my side at the grave."

'If only it were a live body, the drink!  
The man that met-a-han, me-um sure didn't think  
Of the hearts they would break, of the souls they would lay,  
When they heaved that wailing howl— over the way."

"I've been sick ever since. It cannot be long  
He pulled, I told to him when I'm gone;  
He wants to do right, but you never would think  
How weak a man grows when he's laid out in drink."

"And it's tempting him here, and it's tempting him there,  
Four places I've counted—in this very square  
Where a man can get whiskey by night and by day,  
Not to reckon the drinking-house over the way."

"There's a verse in the Bible the minister read;  
'No drunkard shall enter heaven,' it said,  
And he is my husband, and I loved him so,  
And where I am gone I want he should go.  
"Our baby and I will both walk him there;  
Don't you think the dear Jesus will hear my prayer?  
And please—when I'm gone—ask some one to pray  
For him—at the drinking-house over the way."

For the Brethren at Work

LOVE WITHOUT DISSIMULATION.

BY D. HOWLAND.

THE apostle Paul, when writing to the Romans gave them much good and wholesome instruction, which is very applicable to us at the present day. Probably none of his instructions are unneeded more at present than this: "Let love be without dissimulation."

Where is the brother or sister in the church of the living God, who does not, at some time or other, pretend to love those against whom they have a degree of hatred? How often, for the sake of politeness, we feign to love one, whom under any circumstance, we would denounce as our enemy! Was it the case with the great apostle Paul? How much useful instruction he penned to those churches which he found departing from that rule of faith he had implanted in them. How much he concerned himself about their spiritual welfare! He was willing to pass through almost any peril for the sake of establishing the doctrine of Christ more fully. He even hazarded his life that the good seed might be more abundantly developed. He loved his brethren with a true Christian love. We read of him instructing the Roman brethren to "be kindly affectionate one to another with brotherly love." Would we have need so to speak to us at the present time! Are we all kindly affectionate one to another? Do we not pretend to love those against whom we exercise a degree of enmity!—do it for the sake of politeness.

Are there not those who meet their brethren with that heavy shake of the head and welcome salutation, while in their bosoms dwelleth hatred, malice and envy? Oh! those hypocrites, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

Paul loved his brethren so much that he was willing to endanger his life for their sake. But we do not want to give even our reputation. We cannot come out boldly and say "My brother, I have fought against you for which I cannot sincerely love you;" but we dissimulate, and with that smiling countenance greet him as one we love. Let us love our brethren for Christ's sake,

Think how he loved us; how he suffered and died that we might share with him in that kingdom of eternal blessing; that we might be with him and the holy angels around the throne of God. Cannot we throw aside all malice and love with love that need not be unasked?

Let us remember the injunction of John the evangelist, "He that loveth God loveth his brother also." True "offenses must needs come," but must they always remain? That meek and humble spirit will answer, no. Tell the offender his fault, and if he hear thee forgive him, and love him too. Christ not only forgave the Jews when he said, "Father forgive them for they know not what they do." (Luke 23:34) but he loved them also. If one so great as the Son of God could love those who were taking his life, cannot we love our brother who chances to offend us? Brethren, let us have more love for Christ's sake. Our love is not called out alone to our brethren, but do we in reality love our own souls? Do we do the utmost that lies in our power to make our peace, calling and election sure?

Are we adding to our faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness charity? (2 Pet. 5: 6, 7). We learn if we lack these things we are "blind and cannot see afar off, and have forgotten that we were purged from our old sins." The same apostle tells us "if we do these things ye shall never fail." Let us examine ourselves and see if these are our characteristics. If they are we certainly love our own souls.

Then we are to love our neighbor as ourself. Let us see if our neighbors possess these characteristics. If not, let us strive by our walk and conversation to cast such a reflection upon him as shall cause him to draw near to the cross of Christ. We need not to place our light under a bushel, but let us place it upon our every day life, and if we "walk in the light as he is in the light," many others who are yet in nature's darkness will come to the light. May God help us to love without dissimulation.

March, 18

For the Brethren at Work.

EFFECTUAL DEATH.

BY A. F. DEFFER.

WHEN God kills he strikes at the heart as life; when man kills, he strikes at the heart, and when we exercise we ought to strike at the heart. When death commences its work inside, the sinner will die effectually to the outside, then he is dead, (dead to sin) and must be buried. Now his friend prepares him for the occasion; he is dead and can be handled with ease. He is stripped of his old deadly garments, and dressed in new, white, clean ones—a proper subject to be buried into the death of Christ; and when he is resurrected, he will never originate a fuss and quarrel with his friend who stripped him of his filthy, deadly rags, and dressed him with plain and clean ones. Let us be careful never to bury a subject with the old garments. If we do, it is to be feared we have buried one that was not dead. When we preach to the sinner, we should never try to kill him by trying to tear off his hack what he has on; he won't stand that—gets

mad and runs, and will stay out of clubbing distance. He looks upon it as being pounded to death, driving death from the outer to the inside. And indeed it would be a severe operation for a physician to administer his medicine in such a manner; but to the reverse. If the body is dissipated, the medicine applied internally; it begins its work there, and reaches every extremity of the body, and if it has been the good medicine, it produces the good effect.

So should our preaching be directed to the heart, with grace assuaged with salt, and when the spirit's power lays hold of the sinner, he becomes interested in his own death. Not yet will but they will be done.

BE CAUTIOUS, BROTHER, WHAT YOU DO, WHERE AND WHEN YOU GO.

BY JOHN L. SHAVELY.

"Be cautious, brethren. Pray without ceasing. In everything give thanks. Despite not prophesying. Prove all things; hold fast that which is good. Abstain from all appearance of evil." 1 Thes. 5: 17 - 22.

PAUL has given us here various rules or sundry precepts, which if we are not very cautious even in our zeal for God, we may overlook. To obey these will be a means of influence to go abroad that will tend to kindle the sacred flame of love in every heart; to dissuade them will bring misery, weakness, and sorrow.

The last duty named, "To abstain from all appearance of evil" runs up all the threat, and if obeyed puts us in a proper frame for all important duties and privileges. "Abstain from all appearance of evil," a duty said in few words, that requires a world of labor, and is a lifetime work. We are to curb and bring in subjection our bad and stubborn nature and will, and check our evil tempers, and the interests and cares of this world and keep "from forbidden indulgences, and in trifling away our time and means, which if not attended to, will quench these sacred influences, which otherwise would have been a great benefit to those around us. We are not only to abstain from that which the scripture directly or positively forbids, but it is expected that the Christian man and woman will exercise their reason and best judgment, and avoid or abstain from that which might appear suspicious; or the lawfulness of which appeared doubtful. Notice the importance of this precept, how reasonable, and there one must conclude that Paul knew that was good and profitable for man in this life, and in the world to come, when he gave the instruction to (those who were followers of him even as he was of Christ) abstain from all appearance of evil, and to "be careful to maintain good works." The importance and necessity of this work is seen in this; we are to "show ourselves a pattern in good works." Our speech is to be sound—speech that cannot be condemned, that those of the contrary party may be ashamed, having to say evil thing to say of us." It is not that we should only be a pattern to the world, but to our brethren and sisters. The world looks to us for a pattern, and it is expected that we have something in us and around us from the world. And if we have not this we need not conclude that "Christ is dwelling in our hearts by faith," and that we are rooted and grounded in love." We are to be a pattern to our

brethren in this fact: there are sometimes in this great building or body, some who are lagging behind, and not so willing to walk with us as is desirable, some who almost perish for spiritual food and drink, almost drowning from the cares and allurement of the world, and should such dissenting members witness in others a mistake, or anything inconsistent with our profession, as any "appearance of evil," they are ready to grasp it, pick it up, and if possible hide themselves or their faults behind it.

Herein is the saying true, "A drowning man will catch at straws." Of course Christ and the church are not the places for us to come to hide from our sins.

To illustrate, or make plain, how we can, to a great degree or in one direction, abstain from an "appearance of evil" or a matter that might appear suspicious to the world around us, and so create prejudice in them against us and the Gospel, we give an incident, the kind of which is liable to happen if we are inexperienced and not so watchful as we might be. The case we give is our own—a case that we though very unthoughtfully and very unintentionally brought about ourselves, we give it that others may by its profit by it. My wife and self proposed to go, if all was well, on a certain day to market with some turkeys and produce we had, and it so happened that on the day we had set to go, there was to be a political gathering in our town. We went to that day, and attended to our business as well as we could, and as usual. We were seen there by those who came there to witness the disgusting affair and by those who participated in the parade. A few days later it was remarked by some that myself and wife were in town on the day of the rally, and it was supposed that we took our produce in on that day to hide behind, or as an excuse, to witness their performance; and thus they began to manufacture some untruths in regard to the matter.

We have no excuse to offer for giving an occasion for those on the "contrary part" to speak evil of us, only that we were not learned all yet, but we will learn a lesson here, and are willing to learn more. And now my advice would be to my brethren (and we will try and keep a good share for ourselves) to try if possible to learn such lessons without paying so dearly for them. So I hope my young brethren especially, will with us try to make greater efforts, and be a little more cautious to avoid things that will bring the world's suspicion on them. The world knows our profession and its principles we hold, and cherish as truths from the great I am.

The world can discover in us when there is "amalgamation" and when our tastes, like methods harmonize with the "lovers of pleasure and self-gratification." The danger in "these last days" is not the lack of persons who profess to have moral courage and faith in the Redeemer, but those who really have it. Constantly are men falling from eminence and power for good to shame and ruin, because they lack it; so brethren, let both the fall of some and the good example of others excite us to be strong in the grace of Christ, and avoid that which is entangling, or that which would interfere with us in pleasing Christ, who has chosen us to be his soldiers. Should we become negligent and lukewarm, and give way to a loose living, and not firmly heed the instruction to abstain from all appearance of

evil, we will get in trouble. It will dampen our ardor and seal and mar our comfort, and hinder our growth in the grace of Christ. Brethren let us imagine that this narrow trail has its joys; that it will abundantly compensate for its difficulties; admission to life greatly depends on us. So my beloved brethren, we will do well to make greater efforts to abstain from all appearance of evil, and to consecrate ourselves more thoroughly to individual holiness, that we will trust and obey him who knows what will be well for man in this life and in the life to come.

Hebrew, 10

**FOR THE BRETHREN AT WORK.  
WE MUST DO BETTER.**

BY D. F. STATION.

To the Brethren of the B. at W., greeting:

DEAR brethren, all readers of our church literature know that a petition signed by a number of brethren in the Miami valley, Ohio, was sent to last Annual Meeting through the Southern District of Ohio, not by unanimous consent. And it is further known that the action of A. M. on it did not render full satisfaction; hence the agitation is continued. I, as one, wanted the petition to have more attention given it than it received. But will you allow me to ask this question: What advantage is there in taking a question like this to A. M. and then not observe it afterwards? Will you answer? Witness the decision of A. M. on this Ohio petition is disregarded by the very frames of the language of the decision. It says, "Sabbath-schools, where held in the spirit of the gospel, may be made a means of 'bringing up our children in the nurture and admonition of the Lord'; but should have no picnics and celebrations or any vain things of the popular Sabbath-schools of the day connected with them."

Now this is just about as good and pretty as our smartest brethren can write. And I am sure if it were observed by those who have and advocate Sabbath-schools, those brethren who cannot and do not see the propriety in and the advantages claimed for them, would be perfectly satisfied. I feel that I would risk going security even for the Ohio Brethren, for their good behavior on the subject, if this decision were fully heeded. But how is it? Why the editors framing the language had scarcely gotten home from A. M., when the papers contained notice of District Sunday-school Conventions. The Sunday school State Conventions with programmes of proceedings published. And now the resolutions being over the papers will be full of proceedings, etc.; and all this in the face of the decision of the A. M. It is true the word convention is not named, but "in any vain things of the popular S. S. of the day connected with them." I have not heard of anything greater connected with the popular Sunday-school than a State Convention. I presume it will be claimed that a State Sunday-school Convention is no vain thing. Whether it is or not, I don't know, but I know it is the custom of the popular Sunday schools to do so. I further know that brethren who do not see the usefulness of Sunday schools are not educated to such fast movements in the matter. If brethren who feel a conscientious duty to hold Sunday schools would do as we do where we have them, viz.: have your school, teach your children all the good

you can and say nothing about it, no one in the brotherhood would find fault with it. Even so with what is called by some, "Series of meetings." I will go security for the peace of all the brethren, if we hold meetings as in our place of worship, and preach the pure Word of God every day and night in the week and baptisms all who are born of the Word of God which liveth and abideth forever and ever, and say nothing about it more than a regular meeting. It is the public agitation which brings in all our troubles.

If the decisions of A. M. are not to be respected and regarded any more than the decision in the Ohio petition in reference to Sunday-school was respected, I say, the sooner we stop A. M., and let each one exercise his own theory the better it will be for all.

**VOTING.**

MR. J. D. BROWN, of the Bible Banner, being asked his mind in regard to Christian voting, wrote the following:

"We have never sent a vote for political officers in our life, but the reason has not been, as some put it, because Christians are called to a higher work and should not engage in that, for this argument would stop all business. And we believe that a Christian can do any right business, anything of which the ways and means, and connections, and results are good.

I do not vote because I do not believe in nor participate in war, and the government is war-like, and every officer of the government, and especially the higher ones, are pledged under oath to maintain national life and peace, and observance of law by military force. I cannot vote to have other men do what I will not do. It does not answer the case to refer to David and Solomon, and Jephthah, and Joshua. I believe changes of dispensations change duties sometimes. And though I admit the right of God to use human beings to punish others by war, as I admit his right to punish at all, I am sure he does not intend to use Christians so.

**FOR THE BRETHREN AT WORK.  
STICK TO IT, AND CHRIST WILL  
STICK TO YOU**

BY C. B. BALDWIN.

To Brother M. M. Eckelmann:  
A NOBLE "Plus" is yours in No. 46. It is grounded in truth and will be supported by God if not by us. We want more and more of the evolution of Emmanuel for the settlement of all differences that spring from our partial and warped apprehensions. "God is of one mind, who can turn Him." Job 23:13. Here alone we can find unity of sentiment, and here it never fails. We cannot have "the mind of Christ" and be divided." We cannot see black and white where he sees only white, or vice versa. In relation to many things this unity is not attainable in this world, for obvious reasons. Countless influences tend to produce mental variations. But God has closed all questions essential to salvation. The fact of the incarnation is the great, standing argument for that central principle which determines all the details of life. Misapprehending Jesus is the key to all sectarianism, to all ecclesiastical divisions. No one can apprehend as he is apprehended, or be in the line of such apprehension, and live as though

the God-life and the flesh life were in compromise. If you are smitten in the face, or spit upon, my dear brother, for your noble Christian manifesto, do not forget Acts 8:32. Even devils can kick at and mock ineffectually, but only Christ and saints can cry and pray for the despisers of the cross. Ill intent is the foulest, most heinous, and vilest roaring fire in the church. He is easily recognized. He has seven heads and ten horns, and his glory is to hurt and hook and rend and slay. Revenge is to sweetly to forgo even if truth and common humanity must be sacrificed. Let the exorcism of this fiend be a special object in the work of editor and contributor. Christ imitating, God endorsed silence will do much. Replications to malicious personalities seldom accomplish good. Better weep and pray in silence, and lap the soul in the glory and luxury of I Pet. 2:23. We all have but one work assigned us, viz.: that our whole life shall Jesus, Emmanuel, God in us. It cannot spell world, flesh, self seeking, self idolatry, and we be Christians. God generates in his likeness, patterns all the after born in the mould of the First-borne. This is a distinct type of being.

**Religious Items.**

They that do nothing are in the readiest way to do that which is worse than nothing.

We must distinguish between the man who wishes to say something and he who has something to say.

God will always support his own just cause by means unknown to the wisest of his creatures; then why fret?

By the tongue of a patient, physicians find out the disease of the body, and philosophers the disease of the mind.

The wisdom of Whitefield was shown by the remark: "I think it best not to dispute where there is no probability of convincing."

The work that is to toll in heaven must be that which is done on purpose for heaven. The work that is done for earth goes down with us to our graves.

The world never harms a Christian so long as he keeps it out of his heart. Temptation is never dangerous until it has an inside accomplice. Sin within betrays the heart to the outside assault.

The churches of our Lord Jesus Christ educate the public sentiment of Christendom. Let them unite to create a public conscience against war, and arms will be disband, armaments will be pieces.

Watch and pray that ye may rest securely from your enemies. This is a condition of all success. We must first do a'le possibly can, and then we may look to God to still supply what we still lack.

An old clergyman said: "When I come to die I shall have my greatest grief and my greatest joy; my greatest grief that I have done so little for the Lord Jesus, and my greatest joy that the Lord Jesus has done so much for me."





"bear of the Gospel" but the Gospel itself. Your motto is to defend the foundation and not its "barn" or what may be "on" it. Are you aware how proscripive your motto is? It dispenses of defending any of the "elements"—"faith," "meritorious," "old order," or any other. It admits your motto because we believe it is absolutely true. All admit that a defense of the "elements" rather than they are composed of the Gospel is useless; and to defend them in that which is Gospel itself. Therefore we say, to be faithful and true to your mission will require studied, proffered and careful work; it will be cease and forever yours and from your pages all bickering and strife about the "elements," "A. M.," &c. We shall therefore beg and pray that you may keep the columns of the B. at W. filled with matter "for the defense of the Gospel," Phil. 1: 17.

(As we have on a personal financial interest in the B. at W., having transferred into Brother M. M. Reulman, who has made all of the present changes and improvements on his own responsibility, we want it distinctly understood, we are not trying to feather our pockets or praise our own work. Editotially we expect to do as much, if not more, in the future than we have in the past.)

Nov. 18. Let Mansfield, Ohio, for Cameron, W. Va. at 3:10 A. M. Arrive at C. 10:59 A. M. Gorgeed in between hills two or three hundred feet high is Cameron, a hard looking business center of about 700 inhabitants. The streets are crooked and have no pavements, and the buildings, with two or three exceptions are in a state of dilapidation. The only bank is one if they had been erected a century ago and had never been repaired; and they are as leaky, it would seem, as an smoke could make them. At 4 p. m., we found ourselves in a spring wagon with Brother Henry Wise, V. D. M., going "chug, cluch," "chug" us and down the dizzy heights of the West Virginia hills. These are packed together as closely as in a town to room for any other kind of country. The houses in the country look nice and clean. (The ones in Sisters living there. None live in C.)

We arrived at Brother W.'s house at dusk, where we were kindly received and entertained by Brother W. and his consensual wife.

Although the hills are really all hills here, the people seemed as contented as if they lived in the Garden of Eden. If any one leaves these hills for the hold W.—Tand returns in health to visit the friends whose hearts kindred feelings are still cherished, it is regarded by some as a clear case of Special Providence. How strange are some of the things that good people do, and things we never at all would wonder how any one can live any where else but in their own immediate vicinity. In traveling from place to place it seems to me to be a general rule, that people who live in the roughs and most broken country are more attached to it than those who live in a nice and comfortable country are. It seems who have the best homes, adorned and embellished with all that heart could wish, are siled with the most discontented and unhappy. Truly "contentment with godliness is great gain."

A brother had in contemplation the sale of his property to move West. His wife did not feel quite willing to leave the old homestead. She said they lived comfortably where they were, and that if they could expect any more, it was, "proffering to let well enough alone," the wife was reluctant to leave the hills. The brother, a kind headed husband, respected his wife's logic and preferences, and we believe lives as happy as though he were in the Garden spot of America.

We had but one meeting in W. Va., but, proemier, if circumstances would permit, to stop there again for a longer time on our return home.

Nov. 18 arrive in Baltimore at 5: a. m. This is a long, deep and pleasant city. With the exception of the most important cab-drivers we never saw an "old" man as thick as one on any other city," the people seemed more than ordinarily courteous.

After taking a look at different parts of the city from the streets, we wended our way to the capitals of the City Hall. This is about 300 steps above the streets. From this point we took a "hilly" ride up the city. Besides a view of the entire city, one can look out

for miles on the bay (Chesapeake), and see ships coming from and leaving for almost every port of the world.

Left Baltimore at noon and reached the Capital at Washington at ten and a half hours. As our hotel has already grown lengthy, we must reserve what we may see in our few days' sojourn here to report in our next. S. J. B.

OUR MAIL.

—Almanacs ten cents each, or \$1.00 per dozen. Orders filled promptly.

—It is not necessary to register letters containing small amounts in stamps.

—I heartily endorse your position on the dress question, and pray God that he may enable you to stand an influencing advocate for practical honesty, and visible distinction from the world, not only in dress, but also in conduct and conversation.—J. M. E.

—Milnford, Nw. 30th, 1880, we are having severe winter weather with about six inches of snow on the ground. We had no snow in rain since July and the people are very much out of winter clothing.

—In our last work we needed every dollar for the "Problem of Human Life." The demand for the book is still interesting.

—The new form of the Womans is hand. It is good. Now give us a clean sheet clear of proscriptions, and that is obiding; allow nothing that is nasty or shaky.—J. A. Traskler.

—Three years subscribers to the B. at W. do not mean three subscriptions for one year. Only in settling with agents do we allow one subscription for three years to count for their labor, but none as three subscriptions each for one year.

—I prefer your periodical in the form of No. 40. May God give you a good Winter for body and soul.—C. B. Balsbaugh.

—Five evangelists in Houston, Texas have renounced the Darwinian theory after reading "Problem of Human Life." We are glad that it is fulfilling its mission so well.

—I think the specimen of your improved paper for 1881 is a decided improvement. It must come forth to the support of the brethren.—D. C. Moanaw.

SHEPHERDS THAT CANNOT UNDERSTAND. ISAIAH 56: 11.

**W**HEREVER we publish an article from our beloved Balsbaugh, addressed to us personally. We are grateful to our brother for his heart of sympathy, and accept it with a desire that it may enable us to hide more and more behind the scenes, so that from that point we may not only see the glory of the saints, but participate in it.

If God and Christ and the Holy Spirit and the angels—the whole family in heaven be of one mind, why should it thought to be beneath the dignity and honor of Christians to be of one mind? Omnescia in principle is attainable where every soul is "born of the spirit," and earnest in the application of those principles to actually nearer-by attainable, so much so, at least that each may enjoy the peace of Jesus if at will.

For years Brother B. with number of others has been calling the attention of the brethren to the great fundamental truth that without holiness there can be no true manifestation of world-service. He has, as proposed to communicate his views on this subject of heart, and where this is not, no order is attainable. There can't be any figs. It is amazing how dull some shepherds are! Though their attention has been repeatedly called to the foundation PRINCIPLES and their APPLICATION, and through the difference between principle and practice has been explained so fully and again, there has been one constant shifting around these God-given positions. The reader need not be told that in every effort to review and overthrow the position of the Brethren on these holy principles, failure has only been the result. So well informed are the mass of Bible students that they can readily observe the difference between a religion which is based on the fear of personal bitterness and jealousy. Why do not the opponents of the present method of applying divine principles on the part of the Brethren church come up like men of understanding and show a better way? Why are these issues so continuously raised? Why is there such a strong tendency to apologise for the present

order of God's house? Why such hesitancy? Why this better personalism from those who claim to march pro reasoning and more divine wisdom?

If principle enters without out leaves no visible result, then let us abandon all manner of teaching forthwith, and join the African bands which know not God, nor any of his righteous ways.

A brother who has long stood up in public and private, in pulpit and press, defending the true principles of religion and their application, remarkably during our time together last summer, that those who are fighting the church's manner of applying the principles of non-connection and church government, fall in all of their efforts to bring forward argument against the church. I believe this is pretty generally conceded; for it only requires a few hours conversation between those who steadfastly adhere to the church, and those who like the world oppose, to see the difference between the two. Some of our God brethren may feel that we should not urge our plea for the church and its order so strongly; but knowing that the attack on fundamental principles is only a stepping stone to pulling down other distinctive features of the church, we cannot remain quiet.

Please observe, dear reader: If principles are divine and eternal God is not only a God of order, but a very embodiment of principle. God being an unoriginated Being, his principles were necessarily unoriginated, accurate his conduct was before he existed. And these principles are real and true, and so far as revealed, show us what God is. We accept or refuse them, then, they apply them—work them out. So, if no rules be given to work them out, those to whom the principles are given, must prepare the rules. When principles have been applied, certain results follow. These results are manifestations of principles. M. M. E.

BIBLE EDUCATION.

**E**VERY effort, within the bounds of reason, should be put forth to elevate our people in the faith and practice of the church, for it is to them that we must look for a large percentage of the material that is to compose the church when this generation shall have passed from the stage of this life. Christian parents should be as much concerned about the religious training of their children as any other part of their education; in fact they should be more concerned, for the religious part is intended for the soul—designed to prepare it for all the future bliss promised to believers.

In our judgment every family should be so instructed in the best of instruction is given. Parents should study the Scriptures with a view of teaching their children the way of life. I do not mean that they should be compelled to embrace religion; yet, but their religious education should be carefully sought; they should be made familiar with both the Old and New Testament as early in life as possible, that its moral principles may find a firm lodgment in their hearts. In two many instances parents have never prepared themselves for this part of a Christian's work. They know how to work, how to make a living; some of them are splendid business workers, and some of them are good teachers when it comes to teaching school on the days of the Sabbath and the week. Parents should not be so negligent to instruct a child in regard to its religious duties. Their children are permitted to grow up uneducated for the higher duties of life, and are thus thrown out upon the world exposed to all the evils of corrupt society.

For the want of proper religious training the church has lost some of the brilliant minds that are now to be seen in other churches. We do not seek to lose any of our children, we need them, and hence the importance of giving them a Bible education. I long for the day when our children can take a school course in the Bible with the same care that they are required to study other branches of learning. We have a knowledge of God left as it has been taught in our schools, let us have Bible schools. Bible classes where pupils can take a Bible course and thus become familiar with the divine word. J. M. M.

The Advocate, at Waynesboro, Pa., has moved into a new building recently erected by Bro. J. F. Oiler near the Diamond.

A FINAL SETTLEMENT.

**T**HIS is to certify that the misunderstanding between us in reference to the sale and purchase of the Children of Work has been amicably adjusted between ourselves. We further confirm that the notices given in the C. of W. and B. at W. were not to be taken to the remarks made, and mutually agree to recall the same, and in the future will endeavor to be more cautious. S. Z. SHARP, J. H. MOORE.

THE CHILDREN AT WORK.

**W**ITH pleasure we announce that we have purchased the Children of Work of Bro. S. Z. Sharp, and it will hereafter be edited and published by us. We always loved the little Womans and are happy in being able to assume control of it again. The Youth's Address will be consolidated with the Children of Work, and those who have subscribed for the Advance will receive the Children of Work instead. The price of the Children of Work will be 50 cents per annum, six copies (6th to agent) for \$2.50. Subscriptions taken before December 7, 1880 to be taken at the rate of 25 cents, and all subscriptions taken on and after Dec. 7, 1880 to be at the rate of 50 cents, as usual.

We need make the readers of the C. at W. no promise with regard to the future. The past is sufficient guarantee as to the character of the paper.

We have arranged to begin the publication of a series of lessons commencing with the Acts of the Apostles, to be prepared by a brother of ability. We shall have more to say about these lessons in the future, as we think they will meet the needs and feelings of our Brethren generally. Address all communications to us at Leasick, Ill. M. M. REULMAN.

YOUTH'S ADVANCE.

**W**HEN the number of copies of this paper was issued it had not yet been determined who should edit it, hence no name appeared as its editor. We had about arranged for a leader of the paper who we purchased the Children of Work, as you will observe in another place in this issue, hence all those who have subscribed to Youth's Advance will receive the Children of Work instead, which will be in character the same as the Advance would have been. Agents will please observe that the price of C. at W. is 50 cents, hence will take subscriptions at this price and discontinue receiving subscriptions for Advance. M. M. E.

Orders for "Problem of Human Life" are coming in so fast that they are not able to keep enough on hand to fill them promptly. A few days ago we received several orders but they are all gone already, and we have ordered another large supply, but have just received a card from the publishers stating that they can get all our order for about ten days. Parties, however, can send in their orders and we will enter their names on our order book and send them the book as soon as received. This book is the one that should be read. It is interesting it is introduced it meets public favor. It is highly appreciated by all who have read it, and we are very desirous listing them recommending it.

- Boarding Harper will hold meetings in Northern Illinois as follows:
- Arnolds Grove ..... Dec. 8-12
  - Hickory ..... " 13-16
  - St. Charles ..... " 17-20
  - Midgville ..... " 21-23
  - Shannon ..... " 24-26
  - Yellow Creek ..... " 27-29
  - West Haven ..... " 30 Dec. - 1
  - West Haven ..... " Jan. 5-7
  - Sliver Creek ..... " 8-12
  - Pine Creek ..... " 13-15
  - Rock River ..... " 16

To-day at 3 P. M. we led two young sisters into the cold water that they might be buried with Christ in baptism. Considering the extreme cold weather they stood it quite well.

We are two days into this week standing up our meetings on the subject of God led. We are taking great attention, hence some error may have been overlooked.

To-day in the day set for Bro. Bashor to commence his debate in Indiana.

—BRETHREN at Work and Children of Work to same address, R. D. 2.



Our Bible Class.

Will your pleasure ripen how long Noah was in building his ark...

How our plans explain Prov. 9. 1. Wisdom hath built her house...

Let no man seek his own, but every man seek another's wealth...

Who did not Christ begin his ministry before he was thirty years of age...

POOR PREACHING.

BY JOHN REBERBER.

There are many applications at this age as to what may be properly termed poor preaching...

It may be said that the good, humble Brethren will do more good than...

hold in check those who by our own fault... with pride, lest such take church government...

Correspondence.

THE MACEDONIAN CRY.

Come over to Macedonia and help us. Acts 17:9.

UPPER Missouri is a healthy country. The climate here has been a grand stimulus...

Society here, as a general rule, is good-looking and well-clothed. The people are intelligent, moral, civil...

Here, then, is a vast country filled with people yearning for the Bread of Life!

ple yearning for the Bread of Life! The fields are truly waiting to be harvested...

Will you "come over and help us" being the chief tidings of the gospel...

Brethren, study the character of Paul and imitate his example. Be followers of Christ...

It is the wisest thing that does the work out here. Missouri is western in the full sense of the term.

FROM THE SPRING CREEK CHURCH, IND.

This Church is situated in Kosciusko and Whitley counties, Ind. It was formerly contained in Sol River congregation...

FROM ANOTHER BROTHER.

THE CONCLUSIVE ARGUMENT.

I HAVE read that Benjamin Franklin tried to convince the farmers of his day that agriculture failed to convince them...

Grant me ever to esteem the wise man as the alone wealthy man; and as for gold, may I possess as much of it as a man of moderate desires may know how to use wisely.

It is as hard to satirize well a man of distinguished talents as to reach well a man of distinguished virtues.





GENERAL AGENTS FOR THE BROTHERS AT WORK AND TRACT SOCIETY.

W. T. BARNES, District Office, No. Belmont, Johnston, Pa. ... J. P. FRY, Longport, Pa. ...

TABLE OF CONTENTS.

FRONT PAGE.—Truth. A Yoke from Sinai and Calvary. Cues for the sick. Church Fair. I'll Master You If I Die for It. ... SEVENTH PAGE.—Wisdom House. Nuth and the Ark. The Last Social Meeting at Johnsville. ...

CURRENT TOPICS.

An English clergyman, who has traveled 800 miles on the bicycle, strongly recommends it to his brother ministers. ... President Hayes recommends that Congress take active and prompt steps against polygamy among the Mormons. ...

The great volcano of the Sandwich Islands, Mauna Loa, is active. The eruption broke out on the 4th of November, and is one of the greatest ever witnessed. ... Rev. C. H. Spurgeon, recently said: "Happy will be the day when every year shall be made a pruning-hook, and every year shall be made to till the soil which is once sown with blood!"

The immediate future of Russia is gloomy if the view taken by the St. Petersburg Gleaner is correct. The crops throughout the country are very generally a failure, and instead of exporting 60,000,000 quarters the Russians will be obliged to import grain from abroad. ...

TRUTH.

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."—Heb. 10: 38. We learn here from the apostle that the life of a Christian depends upon the perseverance of his faith. ...

A VOICE FROM SINAI AND CALVARY.

HEARKEN, all Israel from Dan to Beersheba. The "King of saints" is also "King of kings." Not only is Jesus the "Head of the church," but the Governor of the nations. ...

Our government is benighted. It has shown favor to the Brotherhood in the hour of peril and agony. It has been as the hours of the Battle Field, the camp, and the hospital. It is still bent on doing as good. ...

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6: 16. Faith is the substance of our vitality; it is the life blood of the Christian. We should be found faithful; for as soon as we begin to lose a little of that the outstanding faith, we become weaker and weaker, and if we are not ever on our guard we will die. ...

Dear brethren and sisters, in order that we may not lose faith in Christ, there is another peculiarity which should characterize the Christian and that is patience. We should not expect to receive a recompense for every good work that we perform here, neither should we wish first; for we could not realize and enjoy it here in this earthly prison ground of sin. ...

CARE FOR THE SICK.

IN Lanark, Ill., recently during the sickness of some of their members, the Trustees founded the Christian characteristic, visiting the sick, to a system. A brother was appointed to see that there was sufficient help and nursing all the time. In one case a brother was hired to be a member of the church, and was engaged in exercising charity and complying with the conditions upon which men shall be judged faithful in the last day, to be admitted. ...

the present census for the future of the church. Let every member and member know that prompt compliance with Brother Howard Miller's official requirements may save untold sorrows to our posterity in many ways. Let the rebuke be prompt and universal. God bids, and He will require. Let an one "despise discussion and speak evil of dignities." Jude 8: 8.

I'LL MASTER YOU IF I DIE FOR IT.

IN the course of a recent address, Mr. J. B. Gough said: "I know a man in America who undertook to give up the habit of chewing tobacco. He put his hand in his pocket, took out his plug of tobacco and threw it away, saying as he did so, 'That's the end of it.' But that was the beginning of it. Oh, how he did want it! He would lick his lips; he would chew chawmuck; he would chew his toothpicks, quills—anything to keep the jaws going. No—no—he suffered intensely. After enduring the craving for thirty or forty-eight hours, he made up his mind to stop. He said to himself, 'I will give up tobacco—I'll go and get some.' So at last he bought another plug and put it in his pocket. Now," he said, "when I said it awfully 'I'll take some.' Well, he did wait it awfully, and he said he believed it was God's good spirit who was striving with him as he held that tobacco to his hand. Looking at it, he said, 'I love you as my own master, or am I not? You are a word and I am a man. I'll master you if I die for it!' Every time he wanted it he would take it out and talk it to it. It was six or eight weeks before he could throw it away and live easy, but he said the glory of the victory repaid him for his trouble."

CHURCH FAIRS.

If a church is really in debt, would you favor a fair? No. I am a sworn enemy to them. I never knew of one yet but what the devil got in a notion we got through. Just conceive for a moment Paul going down to Corinth to open his eyes. God's people have money enough; they do not want to go into the world to get it. There was a time when the church was trying to get out of the world, but now the world has come into the church. A young lady is put behind a table to draw young people to her husband. I do not know when I was more mortified than by an advertisement of a church-fair in the West, where it was said that every young man could come in and take a kiss from the handsome woman in the room for twenty-five cents. I hope the time has come when we shall be rid of these abominations. It would be a great deal better to preach in the streets than to get a church put on in that way.—J. L. Moody.

CARE FOR THE SICK.

IN Lanark, Ill., recently during the sickness of some of their members, the Trustees founded the Christian characteristic, visiting the sick, to a system. A brother was appointed to see that there was sufficient help and nursing all the time. In one case a brother was hired to be a member of the church, and was engaged in exercising charity and complying with the conditions upon which men shall be judged faithful in the last day, to be admitted. ...

## Religious Essays.

NEAVER. Chicago, Ill.

## THE OLD METHODIST'S TESTIMONY.

Praise the Lord, my Christian friends,  
That I am with you still,  
Though standing like an old log house,  
Upon a woe-ridden hill;  
The music has gone out, you know;  
The timbers have decayed;  
But sin-chine on me's just as warm  
As when they first were laid;  
Almost a hundred years have passed  
Since I was born, and then  
'Twas only fifteen years further on,  
And I was here again.  
I've seen the forest melt away;  
Now oceans have been reared;  
The world has quite outstripped the church,  
I'm very much altered.

They used to tell a Methodist  
As far as eye could scan;  
No gossaws on a woman then,  
No decency on a man;  
But now our congregations sit  
So much by fashion led,  
They look just like a rainbow  
Wrecked upon a pony bed.

The circuit riders of them days  
Were not so fine and grand;  
They took decess in hauling logs,  
And clearing up the land;  
But when one of 'em rose to preach,  
I tell you we could smell  
The fragrant flowers of heaven  
And the stinging snow of hell.

We had an "amen corner," too,  
Beside the pulpit chair,  
And wild he raised his sermon-belts,  
We lifted up our prayers;  
We throve in many a loud "Thank God!"  
And were not obliged to go,  
To give the Lord the glory,  
To a glad-room down below.

The pious old quarterly meetings  
Were to all the brethren, dear,  
Just like four green ones.  
In the desert of the year;  
The people looked for a miracle amount;  
My wife would take a scare,  
And after supper they would pray,  
And sleep upon the floor.

I know the world's morning on,  
As Galileo said,  
For now I rent a stationed pew  
To listen an easy road;  
But when through windowed glass windows  
The sun throws blue and gold,  
I cannot help a thinking how  
The glory shone of old.

They call me an "old fossil,"  
And "a relic of the past,"  
A "fogy," and a "breaker," too;  
But this won't always last;  
I tread a trembling isthmus  
Where two seas of glory roll,  
And soon the past and future tides  
Will swallow up the soul.

And when I reach for Cassian,  
The Lord will doubtless see  
That manions in the city will  
Not do much for such as me;  
So I will let us go to some  
Of the old-fashioned saints, I think,  
And praise him with the trees of life  
Upon the river's brink.

For the Brethren at Work.

## PRIDE.

BY HERCPO WEAVER.

[Selected by E. D. P. Saylor, from the *Brethren's Tidings*.]

AND now abideth pride, fashion,  
Extravagance, these three; but  
the greatest of these is pride—simply  
because it is the root of the whole mat-  
ter. Destroy the root and the tree will  
die. It is hardly worth while to waste  
ammunition in shooting at fashion and  
extravagance as long as the root is alive.  
Most people say that it does not matter  
how people dress, pride is in the heart.  
Very true, but straw shows which way  
the wind blows. Plain exterior may  
cover up a proud heart; but depend upon  
it, a fashionable exterior seldom, if

ever, covers up a plain heart. Some  
rulers work two ways, but some will not.  
A lady once asked a minister whether a  
person might not be fond of dress and  
ornaments without being proud? He  
replied, "When you see the fox's tail  
peeping out of the hole you may be  
sure the fox is within." Jewelry, and  
costly and fashionable clothing may be  
all innocent things in their places, but  
when hung on a human form they give  
most conclusive evidence of a proud  
heart.

But is it possible that a man can be  
found at this advanced age of refine-  
ment that dares to write or speak a  
word against pride and its consequences?

The large majority of that class of  
meed did and were haphazardly buried  
some time ago. Now the pulpits have  
nearly all shut down on that style of  
preaching. The fact is, we have passed  
that age, and are living in better times.  
Our fathers and mothers were far be-  
hind the times. They were good en-  
ough in their way, but dear me, they  
would not do now. They wore plain  
clothes, washed in plain churches,  
and sang old-fashioned hymns. They  
talked and acted like some old pilgrims  
that were looking for a better country;  
and when they left the world they stuck  
to it, to the very last, that they were  
going to a city where there is no night.  
And it is my deliberate opinion that  
the vast majority of them went just  
where they said they were going.

"But they are nearly all out of the  
way now, and the people have a mind  
to try a different route. We can be  
Christians now and do as we like. Yes,  
indeed,—we can have fine churches,  
cushioned seats, costly carpets, a fash-  
ionable preacher, and have all our fid-  
ding and singing done to order. Why,  
in some of our modern churches the  
majority of the choir are not even mem-  
bers of the church; and they do sing so  
sweetly,—perfectly delightful! The  
music rolls over the heads of the congre-  
gation like the sound of many waters.  
Not a word can be heard; but the sound  
is glorious. Sometimes one sings all  
alone for a little while, then two, and  
pretty soon the whole choir will chime  
in, until the whole house is filled with  
the most transporting sound. Now if  
this is not singing with the spirit, and  
with the understanding also, then what  
is that's the question. I know it is a  
little risky to speak out against pride  
at this day, because the church is full  
of it. It is of no use to deny it. And  
hundreds who occupy the pulpit, whose  
duty it is to point out these evils plain-  
ly are like dumb dogs; they don't even  
bark at it. They just let it go, and go  
it does, with a vengeance. And in pro-  
portion as pride gains in church, spiri-  
tual power dies out. They will not, can  
not, dwell together, for they are eternal  
opposites.

It is a sad and a shame for mee  
and women professing Christianity to spend  
money the way they do to gratify a  
proud heart, when less out of every  
twelve of the human race are yet saved,  
and eight out of twelve have not so  
much as heard the gospel of Christ.  
There are many evils in the land and  
in the church, but I doubt if any one  
evil is doing more harm than pride. It  
has stolen into the church by degrees,  
and now rules with a rod of iron.  
Churches that were once noted for  
plainness, and whose law still stands  
against pride and fashion, are practical-  
ly powerless on the subject. It seems  
that nearly all creation is kept busy in

furnishing fashions enough to satisfy  
the cravings of the depraved heart. An  
old Scotch preacher is reported to have  
said to a sermon at Aberdeen, "Ye peo-  
ple of Aberdeen, get your fashions from  
Glasgow, and Glasgow from Edinburgh,  
and Edinburgh from London, and Lon-  
don from Paris, and Paris from the  
devil." Now I cannot say that we get  
our fashions by that route, but I am  
tolerably certain that they originate  
from the same head quarters.

The religion of Christ is pure, peace-  
ful, gentle, easy to be entertained, and  
full of mercy. All Christians are bap-  
tized with one spirit, into one body.  
They mind not high things, but conde-  
scend to men of low estate. Their high-  
est ambition is to honor God with all  
they have and are. They are not puffed  
up, not conformed to the world, but  
transformed to the renewing of their  
minds. There is no such thing as heav-  
en or earth as a proud Christian; there  
never was, nor ever can be. Pride is  
of the devil—it originated with him,  
and he is using it to ruin successively  
his destroying souls. But who is to  
blame for this state of things in the  
church? First, and mostly, the pulpit  
is to blame. Those who profess to be  
called of God to lead the people to  
heaven have ceased to rebuke this soul-  
destroying, heaven-robbing spirit.  
But why? First for a living, then for  
popularity.

Sean sold his birth right for a dinner  
of greens. That was a costly morsel for  
cash or produce. Churches that  
were once powerful for good are now  
well oiled log in forms and fashions.  
We may shut our eyes, and wink and  
white, and cry old fogey, and grand-  
father, and Moses and Aaron, and all  
that, but the fact is before us—pride,  
fashion, and extravagance are capturing  
the very life out of many of the hereto-  
fore best congregations in the land.  
The world is running crazy. The rich lead  
the way, because they can, while the  
poor strain every nerve to keep in sight,  
and the devil laughs to see them work  
so. Pride thrives. Nebuchadnezzar out  
of mee's society. Saul out of his king-  
dom, Adam out of paradise, and Lucifer  
out of heaven, who are now promi-  
nent in the church. Neither death nor  
the grave will change the moral charac-  
ter of any one. The same spirit that  
controlled in life will cling to the soul  
in death, and enter with it into eter-  
nity. The angels of God would shrink  
from the society of many a fashionable  
Christian of this day. A few such  
souls in heaven would ruin everything.  
About the first thing they would pro-  
pose would be a change of fashion.  
These pure white robes that the saints  
wear would not suit their taste at all,  
for life they care but little about Christ  
and spiritual things, and they would  
care no more for them in heaven than  
they do on earth. If there were two  
heavens, one where Jesus is all in all,  
and the other with a Paris in it, I pre-  
sume the road to the Paris heaven would  
be crowded with fashionable Christians.

"Ma," said a little girl, "if I should  
die and go to heaven, should I wear my  
voice antique dress?" "No, my love,  
we can scarcely suppose we shall wear  
the same attire of it here world in the  
next." "Then tell me, ma, how the  
angels would know I belonged to the  
best society?"

In the views of that little girl we  
have illustrated many a would-be  
Christian. "If ye bea bea with Christ,  
seek these things which are

above, where Christ sitteth on the right  
hand of God." "Set your affections on  
things above, not on things of the earth,  
for ye are dead, and your life is hid  
with Christ in God."

For the Brethren at Work.

NOAH AN EXAMPLE OF HOLI-  
NESS.

BY S. C. MILLER.

OUR mind is often made to reflect upon  
the heritage of the autelin-  
vina world, when the wickedness of  
Noah became so great that "It repeated  
the Lord that he had made man in the  
earth." The earth also was corrupt be-  
fore God, and the earth was filled with  
violence. Only one man amidst this  
corruption was found worthy of the ap-  
probation of God. This was Noah;  
he stands as a monument amidst a  
world of iniquity. We see him as a  
small, though brilliant, light far back  
yonder in that great darkness. God  
could not suffer the wickedness to con-  
tinue and was about to bring his just  
judgment upon the world. He com-  
manded Noah to build an ark by which  
he and his family might be saved from  
the terrible deluge, which he was about  
to bring upon the world. God gave  
him a description of the kind of ves-  
sel he should build, and of the kind of ma-  
terial it was to be constructed.

Noah obeyed in every particular, and  
constructed the ark after the pattern  
given him by the Lord. Not all the  
souls of the wicked around him could  
discourage him in the work he was  
commanded to perform. The great, the  
noble, the rich, all might point the  
finger of scorn at him, yet he went on  
with his work, undaunted by the  
proach of all. He must have done a  
great deal of preaching, also, warning  
his sinful neighbors of the approaching  
judgment, but they seemed heedless  
and unbelieving.

The long suffering of God finally  
came to an end. Noah was commanded  
to enter the ark, which he did with all  
who were commanded to take with him,  
including his own family. God shut  
him in, and thus closed the door of  
mercy; so it was now too late to enter,  
however willing one might be.

Now comes a scene that words can-  
not describe. The fountains of the  
great deep were broken up, and the  
windows of heaven were opened. Many  
would now have entered, but it was too  
late.

Jesus tells us, "As the days of Noah  
were so shall also the coming of the  
Son of man be; for as in the days that  
were before the flood, so they are eating  
and drinking, marrying and giving in  
marriage, until the day that Noah entered  
into the ark, and knew not until the  
flood came and took them all away."  
Matt. 24: 37, 38, 39.

There is a time coming when God  
will again wipe out the wickedness of  
the world. Jesus has built an ark  
which we may enter and be saved.  
Will we be found faithful like Noah, or  
will we be spotted with the world, and  
lose the inheritance of the righteous? O  
let us not be discouraged but follow the  
example of Noah.

For the Brethren at Work.

## DIALOGUE

"FRIEND D, I think you Teachers  
are too strenuous in the three  
dips in baptism. I believe you are honest  
in dipping in the name of each per-  
son is the trinity."

"Friend B, I agree with you in the latter part of your statement; we are honest, and we read it so in Matt. 28: 19."

B. "Yes I know you Thinkers read it that way. But I John 5:7 decides that matter with me. John says, 'these three are one.'"

D. "I agree with you on that question; understand that we are one in the same sense that man and wife are one."

B. "I can endorse that; I think it is a good explanation. When the man and woman are joined together by the authority of the Lord they form a perfect union in simplicity and action, and whatever business the man transacts, the wife is satisfied without having a second understanding with the party the husband is dealing with, and this shows a oneness."

D. "I confess I am well pleased with your remarks on the unity and oneness of man and wife. Was you ever baptized?"

B. "Yes, indeed I was, and by niggle immersion; the one dip brought me into the three persons in the trinity. Because they are one, just as you remarked man and wife are one. Now, Brother D, don't you see the point? One dip is sufficient, and I think you are about to give up the other two."

D. "Before I can accept of the one dip you will have to solve another question."

B. "What is it?"

D. "Your wife was baptized some time ago. Please explain the necessity of her baptism."

B. "That is very clear to my mind. We read, Rom. 6: 4, 'Buried with him by baptism into death.' So you see it is necessary for the woman to be baptized as well as the man."

D. "We agree on Paul's language. But you remarked you believed the trinity to be one, as man and wife are one, and by one dip you entered the three, Father, Son, and Holy Spirit. If this idea is correct, there is no need of your wife being baptized. You and your wife are one, and your baptism will answer also for your wife, and your ministers sought to have used it in that sense without taking the woman down into the water. But if you and your wife are one (the Lord said you are) and your ministers cannot work your wife into the trinity by your baptism, and must baptize her, then it proves that you cannot enter the three persons in the trinity by one dip. Therefore, friend B, I think you prove the necessity of our strenuousness, and my advice is, let Matt. 28: 19 settle that matter, and your ministers will press and baptize by true immersion."

B. "I have no time for talking any longer this evening."

D. "Call again."

A. F. DEXTER.

For the Brother at Work.

TRUSTING THE LORD.

BY J. S. SNEFFER.

"I O I am with you always." What encouraging language, especially when we consider the source from whence it comes! How apt are we to put our trust in the promises of our friends, in whom we have confidence that they will and can perform that which they promise, and yet they are as liable to fail through some unlooked for cause as well as ourselves. "Thus saith the Lord: cursed be the man that trusted in man, and maketh flesh his

arm, and whose heart departed from the Lord." I believe the same language is as applied to us now as it was in that day. How many there are who put more trust in the puny strength of man than they do in the protection of the "All Powerful," who is able to create and destroy, and able to replenish again and none can hinder. These who enter into the legalized (by the world) gambling scheme of insuring property and life against fire and wind and storm! I said gambling because it is a game of chance in which either one or the other must lose. Is it not a departure from the Lord, and putting more trust in the moneyed man of the world? What benefit would it have been to Noah to have had his property insured by the wicked men of the world? It may be said that he had it revealed unto him that the world should be destroyed, and there is no analogy between his case and ours.

Let us examine the Scriptures a little. "For as the days of Noah were so shall also be the coming of the Son of Man." We also have it revealed that the future destiny of the wicked is, in a strong language as Noah had: "For heaven and earth shall pass away, but my words shall not pass away." "To day, if ye hear his voice harden not your hearts." Then why take thought for the morrow or "make flesh our arm?" "But," says one, "why did you plow this fall to raise a crop next year?" Because I put my trust in God, and have a command that I should provide for my own household, backed up by the promise of God, that "as long as the world stands seedtime and harvest shall not cease." But where have we the command to provide by insuring, and that with sinners who have no regard for God's Word, and have no promise short of destruction, no more strength in themselves than the antelope, and like them their doom is plainly written in the divine record that "unless they repent they shall all likewise perish!" Then why put your trust in man or make flesh your arm? We wait something more steadfast to lean upon. Let us insure in the Lord, some way, which will never leave us our forsworn.

There may not be any insurance companies in older times, but we infer from the reading of the Scriptures that there were some that put more trust in man than they did in God. Isaiah says, "Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horses, because they are very strong; but they look not unto the holy one of Israel, neither seek the Lord!" Isa. 31: 1. Again, 3rd verse, same chapter, "Now the Egyptians are men and not God; and their horses are flesh and not spirit, when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall together."

Look at the integrity of Job when God gave Satan the power to destroy all his property and his children, what does he say? "The Lord gave and the Lord taketh away, blessed be the name of the Lord." We read in the last chapter of Job that his substance was just double to what it was. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12: 6. "Now no chastisement for the present seemeth to be joyful, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are ex-

ercised thereby." (11th verse same chapter.) But we are not always properly exercised thereby, hence it does not yield that possible fruit of righteousness that it should.

James says, "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord has promised to them that love him; for he hath said, I will never leave thee nor forsake thee." He did not forsake those that trusted in him in older times, even in the lion's den, and in the fiery furnace. And he has also promised to be with us, if we trust in him. Paul says to the Corinthians, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Then with all these great and precious promises to encourage us on in the work of the Lord, why are we so faithless and unbelieving? Remember that it was through unbelief that the children of Israel were not permitted to enter into the promised land, and those things were written for our good. Then let us run with patience the race that is set before us, looking unto Jesus, who is the Author and Finisher of our faith, and let us double our diligence to make our calling and election sure, and not put our trust in those things that perish by their usage, "for where your treasure is there will be your heart also."

For the Brother at Work.

LET YOUR LIGHT SHINE.

BY SARAH M. SANDERS.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

UPON this Scripture there seems to be some diversity of opinion as to what the Savior meant. We all know who he was talking to, but just what he intended they should understand is what we want to know. Some say that they (or we) should be very zealous in preaching to others, that "Repeat and be baptized" is letting our light shine, or that obeying the other ordinances of the Lord's house is all that is required. And a few tell us that conforming to the order of the church in dress is letting our light shine. We believe that it is all right so far as it goes, but then we think there are various other ways of shedding our light on the world. We heartily endorse "be order of the brethren in regard to dress, but then the Savior don't say, "that they may see your sisterly looks," but your "good works."

Visiting the sick is one way of letting our light shine, or performing good works. I don't mean the way it is generally done—a whole household going in, on Sunday to get their dinner and talk gossip, but go in through the week and don't stay too long, but endeavor to cheer them up, or take something to them that may please the eye or appetite. Another way is, if you know of any widows and fatherless orphans, to help them. It may be but little you can do, but it may lighten the burden of life considerably to give them a sack of flour, or a bushel of potatoes; or if it is only a cup of cold water in the name of a disciple, it will not lose its reward.

Another way of letting our light shine is by doing unto others as we would have them do unto us; and another is, "Provide things honestly in the sight of all men." Another, "let your

communications be yea, yea, nay, nay, only, for whatsoever is more than this cometh of evil. Avoid all fittleness, foolish talking and jesting which are not edifying."

For the Brother at Work.

RULES FOR MANAGEMENT.

BY A TEACHER.

THE following quotations are my rules for school management, and I believe will be appropriately applied to home management.

(1) "In the multitude of words there wasteth out sin; but he that refraineth his lips is wise." Avoid correcting a child as much as possible, but teach all you can.

(2) "A soft answer turneth away wrath, but grievous words stir up anger." Always speak and deal kindly with an angry child unless he or she is some feelings cannot be reached, save through the skin. (Such are few.)

(3) "There is that speaketh like the piercing of a sword, but the tongue of the wise is health." Never use sarcastic language when correcting a child who expresses himself unconcerning or fails entirely; for you may sink him in mire from which he can never emerge.

(4) "Reprove not a scoffer, lest he hate thee." Some children expect to be children, but by all means try to disappoint them.

(5) "The discretion of a man defileth his anger; and it is his glory to pass over a transgression." Be noble, yet see everything. Do not take immediate action on every misdemeanor, for they are not always as ridiculous as imagination would like to make them.

(6) "Ret not thyself because of evils." Do not worry because this or that one occasionally shows his evil. Evil exists in every one, and if you would keep children out of mischief you must keep them busy employed.

(7) "If thou faint in the day of adversity thy strength is small." Never become discouraged. Even if there are serious difficulties to contend with, never let children see that you are discouraged. Work with high spirits.

(8) "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Who, if not the parents and teachers, can do good for the children? Is it not the duty of parents and teachers to discipline and plant ruling principles in their minds? Certainly; to parents and teachers, in connection with pastors, is given the evangelizing of the world.

M. J. S.

Religious Items.

Lies go by telegraph; truth comes by mail, three hours late.

People's intentions can only be decided by their conduct.

A man can not do good or evil to others without doing good or evil to himself.

Satan says: "You are no worse than your neighbor, and if you are lost many will run a bad chance."

It is easy to pick holes in other people's work, but far more profitable to do better work yourself.

The inconsistent lives of professed Christians, are the great stumbling-blocks over which the unbelieving world falls.

## The Brethren at Work.

PUBLISHED WEEKLY.

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OFFICE EDITOR.

The Brethren will be acceptable only for the general line of the paper, and the insertion of an article does not imply that the editor approves of the views.  
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Lansark, Carroll Co., Ill.

LANARK, ILL., \* \* \* DECEMBER 14, 1880.

Bro J. Mutter and family are visiting in Ohio.  
Brother Harper closed his meetings in Mt. Carroll Sat. Sunday evening.

Brother Edward Mason is clerking in the Prescher office.

Brother Daniel Vanaman, of Vinton, Ill., is in Ohio, preaching the word.

Brother Baldenough says "truth is sharp, but it cuts to the heart and not to kill."

The churches in North Eastern Ohio are having some good meetings this Winter.

A number of members lately moved from North Eastern Ohio to the South Western part of Missouri.

Let us have a few good articles on the peace question. Now is the time to educate people to dispute war.

Do not worry over things that cannot be helped. Resolve to do what is right and make the best of events.

PARADENT J. W. Stein has been quite indisposed several weeks, but is now regaining his health.—Mt. Morris Democrat.

Last Saturday morning Brother Martin Meyer left for McComb, Ill., to hold a series of meetings for the Brethren all that place.

Week before last Brother Samuel Buckner held a series of meetings at the Pike creek church, Penn., with eight additions.

We learn that Brother George D. Zollers commenced a series of meetings at John's Corner, Whiteville county, last Sunday evening.

Jesse Calvert's tract, "His preaching in cities as we cannot sustain. That effect in Frederick city, Ind., resulted in a good work."

When sending papers, containing articles you would like us to read, mark the parts to which you wish to call our attention.

It takes a cold hammer to beat hot iron; if you wish to accomplish good, keep cool, but do not get so cold as to freeze everybody around you.

Deceased the late, Bro. D. B. Gibson was preaching a high grade of congregations in the Bachelor Run church, Indiana. He reports good meetings.

The Foreign and Domestic Mission Board contemplated a meeting in Ohio last week. We hope much good may result from their consultation.

We notice that those who write about "go to heaven parents" are very modest when they speak of "go to the other place garments." Strava tell which way the wind blows.

Yesterday at two o'clock Brother D. M. Miller left for McComb, Ill., to assist in a meeting at that place. He expects to point out in a few lessons and then go to the Northern Mission field.

Bro Michael Kimmel and wife started to Iowa last Saturday morning. Brother Kimmel expects to spend some time holding meetings in Johnson Co., among the Germans.

Brother Basher returned to Ashland the 23d of December, having been absent several months. He has now traveled from one end of the Brotherhood to the other.

I saw some of those who talk and write so much against "clothes religion" had more of that kind of religion in their hearts we would see less ornaments in their bodies. A fresh fountain does not send forth salt water.

BROTHER R. H. Miller spent some weeks preaching in the Miami Valley. He thinks a good minister ought to locate in Dayton, as his labor would be appreciated by the members here.

ANDREW Fuller says, "The Scriptures give five names to Christians from the four cardinal directions: Saints for holiness; Believers for their faith; Brethren for their love; Disciples for holiness."

A man who is not a good listener is not generally very well informed. This item will not disturb the feelings of a wise man, but may sting some one who thinks what he does not know is not worth knowing.

A ride of twenty miles through the cold to preach a funeral proved too much for Eld. H. H. Miller, hence he has to suffer from a severe cold. It would be well if fresh ministers could in some way avoid trips of that kind.

HAD Center ordered a review of the non-combatant, as early as A. D. 70, now would the Christians have been favored? Would they have been set down as idolaters to war? Here is a hint for some of our modern divines to crack.

BROTHER Howard Miller's communication, on another page of this issue, will be read with profit by those who are interested in the census he is required to take. His explanation is quite satisfactory to us, and we hope he will be able to accomplish his work without any embarrassing.

In justice to those who felt interested in the Kansas sufferers, and helped to fill the car of provisions sent out a few weeks ago, we wish to say that the churches at Cherry Grove, Shannon, Arnold's Grove, Mitchellville, and others, all took part in the good act, and we are glad that the brethren in the Maple Grove Colony are pleased with what was sent them.

MEMBERS who are constantly preaching and writing about corruption of the church should turn to Revelations and read what the Spirit says to the seven churches of Asia. These churches were told of their good quality, and also told how to correct that which was out of order. If the same policy were practiced now we would see better results than what we sometimes hear.

On a private matter to sleep in meeting halls had enough, but when a minister sits in front of congregation and sleeps while he can be seen by all present it looks too bad; it is nothing very becoming, example before the other members, leads to a cold chill over the whole meeting. People think that if ministers can sleep under earnest preaching surely there is not much reality in religion.

We are in receipt of a letter from Anson Berkeley's file of Delta, Ohio, also card from Anson M. Shaw, of McComb, Ohio, exposing one who calls himself Dr. John Alexander, another time Statesman, and claims to be a brother, but has been guilty of deception. He is heavy of dark complexion, and has his right thumb off at the first joint. He is traveling from place to place, offering favors on the ground that he is a brother. Look out for him. Keep a close watch on that thumb.

How different some preachers are. Some of them are continually referring to what they did forty years ago, and are talking of the things of the past, but no further back than the time they commenced work. Then, there are those who have turned their backs to the past, and are steadily looking to the future—and are gladly talking to the future—and laying plans for future usefulness; this is the class of men the world stands so much in need of. It is well enough to remember the past, to occasionally draw useful lessons from it, but to continually parade that before the people is detrimental to true Christian progress.

There is a class of ministers who have but one sermon which they fit to any text they may chance to select. That sermon consists in telling the people how corrupt the church is now also has led, but not less and departed from the gospel order. While listening to such discourses we have wondered what is the use of parading such things before the public. If the church is corrupt, and has departed from former principles, it does not go to be constantly telling her of it. It would be far better to spend the time teaching her the gospel that she thereby may be restored to her original purity. Preach the gospel and ask the people to accept it; that is the way to bring about a reform.

We need an earthquake to shake down some of our walls. As a body we seek well furnished places, when the churches are large; and the destruction is established wherever there is little danger of opposition and then we feel secure, thinking to take the world easy. Many of our brethren are resting for the want of the kind of opposition that is required to make good soldiers. Unless we get out of our walled cities and open battle on the enemy's works we may soon become so weak that we will fall an easy prey to others.

Men who write against what they call "clothes religion" could apply their logic with equal force against baptism by calling it "water religion." Unless we get out of "falling religions," or the communion "usual and wise religions?" There is some reason for us as for the other. It is unfair as well as illogical to try to weaken the force of a Scriptural requirement by applying to it a term that sounds ridiculous. Call Bible things by Bible names, and treat religious subjects with becoming reverence.

A brother writes that we should say more against the sin of tobacco, for he thinks the health is on the increase in the church, and that even young members in places are falling into the practice. We wish to do all we can against this growing evil that first found its way into the world, and then into the church, but just how to reach the minds of people who know to do good yet neglect it is very difficult to determine. We wish to set the proper example; for we do not use it, nor will we employ a hand in this evil who use it. This is as far as our power goes in regard to that which concerns others.

We are in receipt of a copy of the *Friedrich's Monthly*, *Daily Times*, of Dec. 3rd, containing an interesting account of the baptismal services performed by the Brethren at that place. We are glad to learn that the same is progressing in Frederick. The article referred to closes with the following remark:

Elder Culver's manner of presenting the duties of his charge is plain, concise and logical, and appeals to the least interested hearers. There is no doubt, that in the sea future, as a result of this special effort, a large congregation of German Baptists will be organized. Among the leading doctrines of the denomination may be mentioned: Trine immersion, the mode of baptism; the practice of the ordinance of feet-washing; and opposition to litigation. The membership of the church in the Confederation is very numerous, in the middle and western States, and is composed mainly of the most substantial and reliable members.

## SOUND INSTRUCTION.

ONCE while at Mt. Morris, we visited the class in Piquette which is being taught by Brother Stein, and we think it did the brethren to know what was being learned by the class. First, let us say that Psychology treats of the "powers and functions of the human soul so far as they are known by consciousness."

The class was made up wholly of members of the church, and each one seemed deeply interested in "spiritual work." The subject was "Will and Desire," and the Scripture, "Not my will but thine be done," was introduced. Will means election or choice, and the Savior is using the expression, "Not my will, meant rather," "Not my desire, but thy will be done." God made all men to be saved. We will now read the text. But, the election does not save men—it only opens the way for men to be saved. The people elected James Garfield, President, but that alone does not make him President. It only opens the way for him to be President, which he can be by complying with certain conditions. God elects—calls or chooses men to be saved, but men must comply with conditions which are adapted to their spiritual needs.

"He doth not afflict willingly." Lam. 3: 33. God doth not elect—does not choose to afflict "nor grieve the children of men."  
"Yet desired they Pilate that he should be slain." Acts 18: 19. Here the act of desiring is not the will, but the desire prevailing. We will now read the text. "Jesus to be slain, then will it be, we beseeching Pilate to execute their will."The heart is the seat of spiritual susceptibility, and a desire may be followed by a violation, but as there is always an alternative where there is a will, we can choose or refuse, and thus become responsible for our willings. We are therefore responsible for our settlements, but not for our animal appetites. We are responsible for our choosing—not for what is implanted in our nature by our Creator. But we are responsible for our appetites such as the use of tobacco and strong drinks, for God does not implant a nature within us to crave tobacco and whiskey, but by hard work we give ourselves appetites for these—thus perverting what God made.  
Of course there is a natural propensity in some from birth for whiskey, but we are not to be carried away by this, but do not prove that God put it there.Our spiritual power is subject to command, for we are commanded to love God and our neighbor. Love, however, is not an act of the will; neither is knowing and feeling. A good rule is this: Where there is no alternate—no power of choice, there we are not responsible, but where we can choose between two courses of action, it cannot be chosen or will to feel. I must first have something to stir up or arouse my feelings; hence if you suffer pain, I can have no feeling over it until I know it, and I cannot know it until in some way it communicates to me. First in order, you must have pain, secondly, you must know it, thirdly, to act to ward it, I must believe it; fourth, it affects my feelings. The same conclusion applies to feeling. A thing must first be, by seeing, feeling, tasting, smelling, or hearing, I learn of it. I cannot will to know it.  
He who is in deep sympathy with true knowledge cannot sit indifferently and hear how Scripture is discussed by the friends of sin and his clan. And we would be pleased to see this study made a leading feature of the school, introducing it into the regular course. It certainly would awaken the soul of each one to a sense of duty and responsibility and produce such results as would be of lasting benefit. That kind of work we heartily endorse, and if properly conducted will do for our young people just what every good man and woman desires. That our recreation was many seasons to us. We feel our spiritual nature full of joy and gladness while listening to the recitation.  
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M. M. E.

"ONE OF OUR BEST MEN."

[RECENTLY we hear, "He is a leading man—one of our best men." This saying comes up when a question is in dispute, and when its advocate runs out of argument he avers, "John E. does and he is a leading man—one of our best men." This is the battery—"the big gun" which is intended to silence the man who is faced on his back, and wants General authority for the position.]

A practical man who is in a position to select, and the members of his society find it out. Some are inflicting punishment for the unfaithfulness of the "leading man," but some one cries out, "Leave him alone; he is one of our best men." And he goes free!

When you see a man stand on the line of battle where the bullets are flying the ball, and not flinch you say, "He is a practical man." Well, Christian, meet fortune, too, and this is what Peter meant when he said, "Add unto you false sinners." So when bad practices are coming up—when men's hearts begin to fail, and the love of money is cold, it requires moral fortitude to withstand the evil. And though some of us "best men" may be tempted to stand in the midst of the evil, not one of us should receive them because they chance to be a leader. That a man as a leader is no evidence that he is right upon all questions.

Some one lies up a "grand hotel" and puts it in a "bad" place, and then a preacher or several teachers, or an editor of a religious paper through the house, shows him every post of it, the tasteful and attractive as well as the useful. The hotel-keeper feels some compunctions of conscience and others. "I presume you would hardly approve of this part," referring to the villain part, or perhaps the five hundred dollars profit on the wall. The preacher or the editor answers, "I suppose you aimed to fit up a first class hotel." Moral courage is out of the tongue! Thus the thing is blinched over by an evasive preacher, and instead of demoralizing his power to save, he becomes an apostle of sin.

If a man is in a line of a stock. He works his way up until he becomes president of a Fair Association. He feels something



gaining at his conscience occasionally, goes to his minister and says, "Do you think it any harm for Christians to raise fine horses; fat lambs for sale? Do you think it any harm for us to get a good one of the money?" The first impression of the preacher is that a Christian should not do that, but his fortitude goes down. He hesitates and avails the question by saying, "You raising and training of fat horses has become the order of the day, and some of our best men are engaged in the business. It is quite profitable, and as they get more and more of their money from the horse and one can object to the business." "Yes," answers the querist, "there is money in it, and if I don't engage in that business some one else will; and I might as well make some money as not. You know I give freely, and the Lord loves a cheerful giver." "That is true," answers the preacher, "but you would not let us on the trotting?" "Oh, no," responds the querist, "that I might put some money into the hands of some worldly man who does not let that would be any harm to us?" "No, that would be no harm," says the preacher, "that would be no harm, for there is no harm, one of our best men, and is a professor of the law, and is doing good and training some horses and trotting them. You know he is a leading man."

Thus the preacher slays away his moral fortitude and the sin of the people go unrebuked. He does not meet certain follies and evils with a *square front*, but either avoids them or keeps silent. It is afraid of the rich people and of the poor generally. The "little things" which set up the pure and good, and is in his sight honorable. But is little puerilities, but it sets up the iron. So the evading baneful things is taking up the zeal and integrity of God's house.

The ministry should be sound, not only on *first principles*, but on *all others* which enter into pure living. We have no desire to represent any one as nominal, for such a man makes his conversion in this matter, and if he will not be sound, but a mere outward, we can not help it. We cannot put fortune in any one. We see only one way for such, and whenever they begin to waver they have started on that way. It is the way of Infidels, Universalists, Spiritualists, Materialists, Romanists, with all other *isms* which lead away from God.

Thus comes to build a wide course on the plea that one of your "best men" is in it. If he is in the wrong he is not the best, and no amount of apology can make him right. Unless he repent he "shall likewise perish."

M. M. X.

**PROGRESSION VS. DIGRESSION.**

(JERUJEL Progression) is the title of an article that contains a few good points, but the line of thought introduced is not carefully guarded. The Christian religion is not progressive in the sense that the world is changing. The world may move, and things change, yet the religion of Jesus Christ remains the same and will produce the same results. The world is progressive, but never turns into a walnut tree; it is governed by laws and principles that never change. Just so with the church; her progression is not the kind that makes her more like the world, but it is that claim that develops in her a resemblance of her founder, who established a system of religion that requires a propitiation and separation from the world. To become more like the world is not progression but digression. If to-day I should see a beautiful grove of thrifty walnut trees I would be sure to expect good results from that timber. And if in twenty years I pass the same place, find the walnut trees all gone and black locust instead, I would not think to call that progression, for we know that the walnut will never progress to locust, but the locust may take its place.

Alexander Mack should rise from the dead, visit a fully finished church, and there see members that he could not distinguish from the members of that church, and then say, "I would think that to call that progression, for we know that the walnut will never progress to locust, but the locust may take its place." Alexander Mack should rise from the dead, visit a fully finished church, and there see members that he could not distinguish from the members of that church, and then say, "I would think that to call that progression, for we know that the walnut will never progress to locust, but the locust may take its place." Alexander Mack should rise from the dead, visit a fully finished church, and there see members that he could not distinguish from the members of that church, and then say, "I would think that to call that progression, for we know that the walnut will never progress to locust, but the locust may take its place."

gression, but when we depart from the grand principles they advocated then we are digressing—our course is downward instead of upward. It is the same with the world. May God help us to keep ourselves unspotted from the world.

**OF ONE HEART.**

THE following from the New York Sun shows how nearly alike are Beecher and Ingersoll. Ingersoll spoke in the Academy of Music in New York on the political issue, and Beecher being present took occasion to commend Ingersoll's in very strong terms.

Abner Daggart was called upon to preside, but he gave way to Henry Ward Beecher, who said: "The man who is to speak to you tonight is not to speak in a convention of church, but he is one who has done valuable things for the right without variances or stowder of tarring. In the name of common humanity and true faith and true liberty I give him the right hand of fellowship."

Mr. Beecher turned to Mr. Ingersoll, took his hand, and both bowed, while the audience applauded the fashion. Then Mr. Beecher said to Mr. Ingersoll: "You are a native speaker of the English tongue in any land on the globe. An unwearied brilliancy of the tongue were solid ground for you, so underneath the lambent fire of wit, there were imperishable living coils of soundest truth."

Mr. Ingersoll turned to Mr. Beecher, apparently at such a glowing stream of praise from the Plymouth pulpit, and as he arose he seemed to hesitate or waver. He worked up the wind coils of perspiration off his brow, and began to speak to the reporters, saying: "The world was divided twenty years ago for Henry Ward Beecher, and the world will wait a long time to see him." Then Mr. Ingersoll dashed out to a speech.

Later on Mr. Ingersoll, turning to Mr. Beecher, said: "I want to thank you that your tolerant and liberal views are so broad enough, and steady with the stars enough to enable you to grasp the hand of a man in the entire world without stooping down to him." Upon that there was another hail and great cheering. At the close of the forenoon Mr. Beecher uttered a note of thanks for Ingersoll, and Ingersoll got three cheers for Mr. Beecher.

After such a manifestation of instability, we wonder if ministers will study Beecher's ideas and preach them. We wonder, too, whether people have very great respect for the Bible while still clinging to Beecher, and the men who cling to him? And lastly, we wonder whether the nation is not rapidly tending to unchristian spiritual wickedness. Brethren, let us watch and pray that we may not swallow up by the same great monster.

**THE LORD'S SUPPER**

THAT this institution should be ignored or corrupted from its original simplicity may not seem very strange to you when you nearly every thing in God's arrangement for man's salvation has been turned into something else or into nothing. That the Lord's Supper originally consisted of a fall meal—a real supper seems clear enough from the holy Scriptures. It was eaten in their own wisdom before turning the institution into a little saintly farce.

Like deacons that "likewise" eat their supper—that is as he took bread and gave thanks after supper so he took the cup, if, my dear friends, the cup is a part of that supper, and in order to observe the institution the cup must be taken, how can it be taken after supper? How can a man eat an apple after he has eaten bread? Do not you say you are eating your grapes? Do you see your own axe cutting away the roots? Your children and your children's children may not look back on that kind of argument (!) with very much pleasure.

Subsequently the disciples of many families

came together and held a festival in common—a practice in which originated the *agape* or love feast in the course of which the brethren saluted each other with a holy kiss.

The absence of such a feast could not have been secretly brought by St. Paul in the first epistle of the Corinthians led to a separation of the two institutions; and the commemorative observance has since been celebrated with a solemnity in harmony with its character by itself—Johnson's *Cyclopedia*, vol. 1, p. 263.

This author does not state facts could not fail to notice that the original order was "a regular meal," and in connection with this meal "the cup of blessing" was observed. And he fails not in mentioning that the "brethren saluted each other with a holy kiss." How is it, friends? Where is your supper? Where is the holy kiss? Why should you regard us as fanciful for clinging to the apostolic order? All the testimony obtainable shows that the first Christians when observing the Lord's Supper, practiced the holy kiss; now why do we snuff your displeasure for doing as they did? Would you not look upon them as you do on us if they were to arise from their graves and do as we do? We get the main question to you that you may stop and consider your ways, for we verily believe you have gone away from the apostolic order in some things. Come let us learn "all things" of Jesus.

**FASTING.**

JOHN'S disciples came to Christ enquiring why they and the Pharisee's disciples used to fast and his disciples fasted not. Our Savior came then to understand why it was, and he further says—"But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. As much as you eat they shall fast in those days. And now since our Redeemer has said we should fast, would it not be well for us as his children to have a certain day to fast so that we do not lose sight of this positive command? Could not the church select one day in each year to be held sacred to a day of fasting? If the brethren deem it prudent we will be glad to see some resolutions in the B. at W. weekly.

**D. C. HYMNS.**

REMARKS: We are not in favor of setting apart any day for fasting, for there is nothing in the Scriptures to warrant anything of the kind; but we are in favor of fasting, believing it not only Scriptural but beneficial. For years we have made it a rule to fast before entering a great mental task and have always found it beneficial to the mind. If an important discourse is to be delivered, or an article to be prepared that requiring a special effort, we find fasting a great help. If members would fast before attending meetings they would find themselves less disposed to sleep during services. We favor the idea of nothing fasting a practical work—beneficial to both body and spirit.

**THE NEW REVISION.**

THE interest in the Revision of the English New Testament is quite general. This justifies us in referring to it more frequently than we should otherwise deem it advisable. Our readers will want not only to get the new version, but to know how they are standing, and by the right one. To them, therefore, the following paragraph from a circular letter received by Dr. Schaff and George E. Day, President and Secretary respectively of the American Bible Revision Committee will prove of interest:

"The American Committee of Bible Revision have forwarded to the American public those early editions of the New Revision, including the marginal readings, which are published or approved by the University Presses of England, will be recognized by us as the authorized editions."

We are requested to say that a warm friend of Health Reform has made arrangements with Dr. Robert Walter, of Wernersville, Pa., and paid for the "Laws of Health," for six months, to be sent to every ministering brother in the brotherhood as given in *Bethesda's Almanac for 1880*, and that said ministers need not be asked to take the little paper out of the office and read it as it is paid for. This request is from Dr. Walter himself, who is the editor of the paper.

**OUR MAIL.**

—Moses Y. Snavely's address is Kearny, Buffalo Co., Kansas, instead of Henry as published.

—Bro. Brubaker's article, "Selling *John's Coat*," has been copied into *Zion's Watchman*, a paper having a weekly circulation of 7,500.

—Korin, Ill., Dec. 3rd. "Last night we enjoyed a pleasant communion at the house of brother J. M. Strickler. I am here enroute for home.—John Wray.

—Bro. J. H. has just received two boxes of the *Book of Remembrance*, and the orders now will be filled to order.

—S. M. Saunders of Independence, Kansas, writes: "Yesterday and to-day, Nov. 18, 17, we are having a snow storm, and quite cold weather, awaiting very unusual for this climate. Health good."

—"In traveling I learn that the brethren are very solicitous about our papers, seeing in some an inclination to insinuate on other editors. Continue to keep the B. at W. a clean sheet. Now is the time to be as wise as serpents and harmless as doves."—Thos. D. Lynn.

—Bro. Peter Brower, of South English, Iowa, is meeting with great success in his work for the B. at W. He commenced canvassing Dec. 4th, going from house to house collecting subscribers. He has added many new names to his list.

—Pure *Intoxication*. This article contains a good line of thought, but would have to be rewritten before it would do to publish. The writer makes some good points in regard to the spirit of the world, and alludes to *Intoxication*. He refers to the unbecoming habit of doing before the world, and promising to do things and then fail to come up to what was agreed upon. He says: "We are born of God we cannot be of the world." It is good to see our children will notice our conduct—our every day life—and see if we are in possession of pure religion."

—D. S. Morgan & Co., Manufacturer of Triumph *Rockets and Movers*, have presented us with a beautiful map, representing a Birney-eye view of Chicago. It is the most satisfactory map of the place we have yet seen. Address D. S. Morgan & Co., Chicago, Ill.

—Send to C. C. Climes & Co., 92 West Jefferson St. Louisville, Ky., for agents outfit to sell Prof. McGarvey's book of lessons in Palestine. The book will contain nearly 600 pages, and 125 illustrations, and promises to be the most interesting work of the kind published.

—Some one writes that: "I will send you queries that I sent you last September. I would like to get some information by some one, but it seems almost useless for me to ask it from the B. at W. Either they do not know, or don't want to give it." The writer of the above sends an article and a query, but gives neither his name, nor post office, hence we have to lay his matter to one side, for we cannot respond to anonymous letters.

—Written from Ed. Daniel Wolf's, Washington Co., Md., Dec. 10th, Bro. S. F. Harrison says: "We had preaching in the Manor church last evening. Good attendance and attention. We try it again to-night and to-morrow evening." Bro. John Clark is expected to be here to labor for them. In traveling lately I have had no opportunity to write up "Sejourning." The Brethren here have good horses but they are all plain.

—The Miami Valley meeting, after a two and a half day's session, closed last Friday noon. Bro. Behlman was in attendance, and will give our readers a report of the meeting in next issue. We look for him home to-morrow. Tonight he is to preach in Plymouth, Indiana.

—When we went to press last week the third number of *Intoxication* was below cover. To-day it looks like Spring; the snow has melted and the ground is thawing. Thus one extreme follows another in nature sometimes as well as in other things.

—Brothers Oliver L. Cover, son of Bro. J. I. Cover, New Geneva, Pa., is now in the B. at W. office, having come here to take a printer's course.

—Bro. Daniel Holinger and wife, of Marion, Lima Co., Iowa, reached Wagnersboro, Pa., one week ago to-day.

—We learn that Brother John Flory, of Bridgewater, Va., is traveling and preaching in Pennsylvania.

Home and Family.

Remember love your wife. When admitted they are your wife...

LEAVING THE HOMESTEAD.

You're going to leave the homestead, John. You're twenty-one today. And very merry I am John.

Yet something of your feelings, John. You've said I'd ought to know. Though many say has passed away...

The years they come and go, my boy. The years they come and go. And even looks and tresses brown...

But one thing let me tell you, John. Before you make your start. There's more to be seen, John.

Don't think too much of money, John. And dig and delve and plow. And take and wear your wife's shawl...

There's shorter bits to fortune, John. We see them every day. But those who serve their self-respect...

Don't meddle with your neighbor, John. Their sorrow or their care. You'll find enough to do my boy.

And if amid the race for fame You win a shining prize, The herald word of heaven men...

Be good, be pure, be noble, John. Be honest, brave and true. And do to others as you would...

Good-bye! May Heaven guard and bless Your four footstep as they tread. The old house will be lone, John...

For the Brethren at Work. LIFE. BY LOTTIE KETTERING. "Life is but a winter's day. A journey to the tomb."

This is the second which the Post gives of Emma's life, and you will wonder if you will find a vast amount of truth contained in these two lines. It is very natural for young persons to think of long life; they look forward with bright anticipations to a long and happy life, but as the years pass away, and they be-

come older they find that life is not as pleasant they thought it would be when first starting forward into the world.

Youth is the gathering time it is the time to be lustily engaged in laying up useful knowledge for time to come.

Yet the gathering time it is the time to be lustily engaged in laying up useful knowledge for time to come. Youth is the time to be lustily engaged in laying up useful knowledge for time to come.

SHAKING OFF THE VIPER.

THAT SPEAKS Paul was a busy man. Thus he kept out of mischief, but frequently got into trouble. Wherever he was, whether preaching Christians, haranguing mobs, pleading his cause before kings or emperors, journeying by land or sea, writing epistles, or directing good work, he was ever active, manly, earnest and efficient.

When Paul had gathered a bundle of sticks, and laid them on the fire, there came a roar out of the hearth, and it stung on his hand.

There are men to-day who have a wonderful faculty for starting vipers. So long as they are cold, wet, and drizzly, there is no danger of snakes. But let a man build a fire, gather the fagots, and feed the flames, and ten to one some viper, or slanderer, or enemy of some kind will fasten upon him.

and by dividing vice a co. They did not understand that vipers generally fasten on the one who disturbs the night and they are quite as likely to fasten on good men as on bad men.

A good many people expect the same position. They see the vipers fastening upon some man who has built a fire and made their position warm for comfort, and they wish to see whether they can fasten on him as on bad men.

We would not advise anybody to cease to work for fear of vipers. If God has touched their hearts and filled their souls with light and blessing let them keep at work, build fire, and feed the flames, and if the vipers come shake them off. Do not be afraid. No man can serve God actively and efficiently without having somewhat of trouble with the devil.

HEELS.

FASHION TO-day says, get a big-legged foot, as tight as you can bear. Get it with a very high heel forced out of its proper place nearly beneath the center of the foot and the bottom of the heel about as large as a woman's piston.

Common sense says that the heel should be low and large, so that the weight of the body will rest firmly on the whole foot. There is an unnatural strain upon all the nerves of the body in the present style, and a jar to the brain which need be harmful.

Common sense will hear the voice of experience and of the medical profession, saying that small, high forward heels induce many bodily troubles, among them weak eyes and nervous prostration.

This matter of heels is a small matter, but one of great importance. And I should be glad if the secular and religious press would both read and speak of this matter of heels among other things.

Why will not sensible ladies insist upon seeing to it that they preserve their pretty feet into such a state as to be able to stamp the style. If you insist, let light skirts, light corsets, tight and hinged hair, and with the eily shoes. And we will hold up both hands to have the tight boots and the lobbiness of the feet which it forces more than all the follies of the ladies' gown.

I go for pretty things and I think a lady's pretty foot is perhaps next to a pretty face, but a foot in a shoe which gives you an idea of unnatural and harmful constraint is a painful sight.

WHAT DO PEOPLE GO TO CHURCH FOR?

If you go to church for the good of your soul, why do you make such a fuss about new bonnets to wear? Why do you tell your papa that you cannot positively wear that old silk to church another Sunday, or the old cloak although it is most likely but a few weeks since the desired garment was paid for, well selected and extremely becoming, and grandly to be worn when pressed to go to church to get good, when they really mean to get a good glance at the clothes of the rest of the congregation. Till wages are paid, give of gloves and what you can church-going man that his wife knows just how many new dresses every one of her acquaintances has worn to church during the season, and all the world knows that no woman ever went to church without taking an

inventory of the bonnets before she said a pleasant prayer.

From the little girls send the hats of their playmates, and toss their little heads at every new one less than their own. Why can't your woman worship God in a dress that "has been worn four Sundays already?" Why can't she pray just as well under an old bonnet as a new one? I am afraid that some progress went no higher than the head of the person who offered them, and I know that some women's prayers go no higher than their new bonnets.

Now I thank the men are more worthy than I am to be heard that come, progress went no higher than the head of the person who offered them, and I know that some women's prayers go no higher than their new bonnets.

Now I thank the men are more worthy than I am to be heard that come, progress went no higher than the head of the person who offered them, and I know that some women's prayers go no higher than their new bonnets.

Mr. Moody tells of a blind beggar sitting at a sidewalk on a dark night with a bright lantern by his side. When asked a passer-by for no reason that he had returned home with "Ward" in the middle of your career a lantern burning for you. You can't see? "So folks won't stumble over me," was the reply. We should keep our lights bright to get at home, and not to shine as an example for the good of being "in the light" ourselves.

Heart thee, my son, and be wise, and guide thine heart to the way.

Matrimonial.

SWORD-BYD.-By J. H. Moore, at his residence in Lenox, Ill. Dec. 13, 1890, George W. Sewell and Emma Boyd, both of Chicago, Ill., Illinois.

FRANCE-YATE.-Dec. 4, 1890, by H. Gibson, Bro. Michael Ferris, of Plain Co., Ill., and sister Jennie Wyatt, of Flora, Ill.

Fallen Asleep.

DEATHS.-In the Owl Creek church, near Co. Ohio, sister Sarah Dehaven, age 26, 1890, aged 78 years, 5 months and 14 days. Funeral services by brethren H. Keiser and W. Murray.

WAGNER.-Mr. W. H. Wagner, of Union Grove, near Mattice, Ill. Co., Mo. Rachel E. daughter of W. H. Wagner, of Union Grove, Mo., died 6 months and 21 days. Funeral services by the writer from Luke 10: 13.

DAVIDSON.-In the Mercer church, Ohio, Nov. 27th, 1890, sister A. J. wife of Bro. Jacob Davidson, aged 47 years. Funeral discourse by the S. H. Hollenberger from Rev. 14: 13.

SNIDER.-In the Brooklyn church, Potosi, Mo. Iowa, Dec. 2, 1890, Maria, wife of Ed. J. Snider, aged 77 years. Funeral services by the writer from Rev. 14: 13.

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## Our Bible Class.

"Let us make sick our own, but every man seek another's wealth."—1 Cor. 10: 24. Bro. Stein pleases answer.

1. Why did not Christ begin his ministry before he was thirty years of age? 2. Was it required of a man to be thirty years of age before he could be ordained in order to officiate in the High Priest's office? ISAAC ABBOTT.

## WISDOM'S HOUSE.

Some one please explain Prov. 9: 1. "Wisdom hath builded her house, she hath brown out her seven pillars." PLACIDON RAY.

Q. Christ, Christ himself is the wisdom of God; he is the foundation of the house or church of Christ. His ministers are the pillars. This chapter can be filled by comparing with Matt. 23: 9-14.

## NOAH AND THE ARK.

Will you please explain how long Noah was in building the ark—at what age he was when he commenced building. Also where it can be found. A. B. KNOX.

(I) NOAH made known to Noah the building of the ark in the year (of the world) 1550; or 2468 B. C. and the flood commenced 1656, A. M. or 2348, B. C. Noah was 480 years old when he commenced building the ark, and 600 when he finished it. He was 129 years building it. This information can be found in any Chronological index of the Bible.

W. S. KEYSER.

## Correspondence.

### THE LAST SERIAL MEETING AT JOHNSVILLE.

At the above and primitive meeting-house known to the Brethren of the Montrose congregation by the suggestive name of "Breakfast" situated at the eastern base of Parn Mountain on the 24th Sunday in October, a few of the faithful loved ones for the ordinary services of our monthly spiritual communion for the commencement thereof the question of holding our annual series of meetings at Johnsville was discussed, and it was soon ascertained that the spirit sanctified and Animated the Brethren at was signed upon as the day for the commencement thereof and all the brethren were exhorted to prepare for the work by diligent prayer for an outpouring of the Pentecostal spirit upon the church and the people.

A considerable number of earnest hearers responded to the first appointment, and were addressed by our indefatigable co-laborer, Bro. J. Gris-o. We had expected Bro. J. Eller of the Rome congregation to be present according to his promise, but he failed to put in an appearance. Bro B. F. Moore came to us on Saturday and assisted in some church business during the day, and at the conclusion thereof administered the ordinance of baptism to a dozen of sensation years.

At night the congregation was addressed by Bro. B. F. M. and an earnest feeling seemed to manifest itself. On the following day the Brethren were united in the use of fraternal prayer. At 6 P. M. the services were conducted by the brethren. Good order and much solemnity prevailed. At night the house was nearly filled and was addressed by Father. The interest evidently expressed by the hearers, both lay and workers' numbers gave attentive audience to the word spoken. Monday night the congregation was up in the hundreds and gave prayerful attention to the word preached. An earnest exhortation followed the regular discourse. At the conclusion of the exhortation by means of invitation was sung, and all those who had resolved to forsake their sins and to cast their lot with the people of God were added to make it happy by joining for real and taking a real designation. At the first there was no response through the feelings and hearts of many were evidently powerfully stirred. Presently a youth was seen to leave his seat and quickly went his way through the congregation in haste unattended sent. He was soon followed by another.— At this juncture the deep, pent-up feelings and emotions of present sinners irresistibly bore forth and a scene of the most intense solemnity ensued, such as make unnumbered impressions on our hearts and minds. A young woman arose and came forward, followed by another and yet another, and they were quickly followed by a youthful man just twelve years old,

Weeping and lamentation were heard over the house, and for while it appeared heaven and earth were brought together, so mightily were the people's hearts turned to the Lord. It was worth a great sacrifice for the Lord to be a witness and participant in such a glorious scene. Three sisters in the flesh from seventeen to twenty-two, were now sealed on the covenant bench with a sign of their beloved brother John John, aged twenty-four, who is gifted of the Lord, a son of our faithful Bro. Tucker, and little Samuel, eldest son of Bro. John German. O, glorious achievement! Let all the angels rejoice in this meeting, which was without special effort. On Wednesday evening six little girls of twelve summers came forward for membership. Thursday and Friday evenings were unimportant save in a confined interest in, and attendance on the ministry of the Word. Saturday was spent by Bro. B. F. M. in visiting enquirers and doing other pastoral work. The result of the day's work was three additions to the list of converts, making in all eleven during the meeting.

The attendance was fully kept up Saturday night, and on Sunday, though the temperature was in unpleasant proximity to zero, our spiritual house was nearly filled with as deeply interested auditors as ever assembled within its sacred walls. After the usual services the candidate for baptism, six in number, the others are expected to be baptized in the early future according to the solemn usage of the church, and to take on them the sacred obligations of peace and brotherly love toward the people of God. The congregation then repaired to the water side, the place where the seal of baptism is set upon the holy covenant, and here, under the auspices of the Lord, the water was in a freezing condition yet the possible candidates bore the chilly bath with that fortitude and heroic characteristic of those who give up all to follow Christ. The continued contact with the cold water was rewarded by a piercing wind, made a bitter experience for the administrators, whose feeble frame was scarcely adequate to the prolonged exposure. Much solemnity prevailed, and several converts were pronounced. I am persuaded are not far from the Father's kingdom.

Father did most of the ministerial work, and the dear brethren held up his hands by words of cheer and by earnest prayer, and by talking with and encouraging the neighbors desiring to do so, and the Holy Spirit worked unimpeded work and the results are such that all who love the Lord can rejoice. Wee to him who cannot rejoice over the returning sinner.

The spiritual congregation is steadily and sleepily growing, and an excellent spirit prevails. The members are plain and neat in their apparel, and preserve those marks of distinction from the world that has always characterized the church of God. Although the much abused term, "revival" is never mentioned in our congregation, and although we are much respected by those who see praying for the success of Ebenezer, yet we invite confidence and an excellent spirit prevails. The members are plain and neat in their apparel, and preserve those marks of distinction from the world that has always characterized the church of God. Although the much abused term, "revival" is never mentioned in our congregation, and although we are much respected by those who see praying for the success of Ebenezer, yet we invite confidence and an excellent spirit prevails.

The Lord is evidently with us, and with His strength to support us we feel like the lions for boldness, and see a glorious victory dawning upon us in the near future.

D. C. MOONAN.

points make any difference, but they are great when viewed from the proper attitude. Like-wise non-professors, and too many would be content to leave the acceptance of their faith to the observance of the various duties enjoined in the Scriptures. To such it might be well to keep the injunction unto the church of the "Lazareans," to avert the eyes with exercise that they might see." Certainly a valuable remedy. You want the recipients here it is. "Take equal parts of unboiled confide, implicit reliance and sincerity, sinners together over the furnace of love, sense will be the instrument of process, and sufficient resolution to cause the whole to result in faith which worketh by love."

J. F. EBERSOLE.

### MY FIRST VISIT TO IOWA.

I WAS kindly invited by sister Elmira Armstrong, of Delaware county, Iowa, to pay them a visit, and accordingly on the evening of the 11th of November I took the train at Hudson, Ill. Via Illinois Central Railroad, found myself next morning at Delaware Centre, Iowa, and was met by friend John Armstrong, who took me to the home of his mother, Sister Alice and her family, the only Brethren in this place. My first visit to the Brethren in Lincoln county, where Daniel Holzinger and Alvan Stacy have the oversight.

After holding one meeting and others as enjoying myself with my kind family, on the 24th was conveyed to Linn county, where I made many acquaintances, among whom were D. Holzinger, S. Stacy, Thomas Sulzer, D. Miller, and A. Stacy, all ministers; and brethren Harrison, Boushert, Mitchell, Steger and a host of others, and led not the least, our noble Rachel Stacy, formerly Creager. For twenty years I had greatly desired to see sister Rachel. Had a very pleasant interview with her; heard her read her remarkable dream of the future, and her heart was drawn out to me also gave us a description of the last movements of a auto sister. In this last it seemed to me I was brought nearer to the golden gate than I had been before. Well, to say the least, Christ's acquaintance made a green spot in the history of my life. We found also Mary and Martha, and Duranee, and sisters who had hearts and hands, and so much to cheer them in our midst, and to help us that had the opportunity set in mother's heart, whose love was not forgotten on the part of beloved mother, neither are we indifferent to the history of those departed ones.

Met eight times with the brethren to worship—congregation large and attentive to the word preached—was favorably impressed with the people of Linn county. In company with Bro. S. Stacy, visited Cedar Rapids, quite an extensive city, and saw the places of interest and thrill, is the slaughter house where it is said they dispatch 4000 hogs per day.

On the first day of December took the parting word of the kind brethren of Linn county, Pined Clinton Armstrong, (who ought to be a brother) took me in his conveyance to his mother's Delaware county, where we spent the time very pleasantly. On the evening of the 2nd, I bid farewell to Iowa and all the kind friends.

T. D. LYON.

church, then ten schedules will be sent out, one to each address. Upon receipt of them the ministers are to fill them up properly and return them at once to the free-willery which will fill up the schedules. It will not do for one to report the Laarak church and the others to neglect it. Each and every minister will fill up his and return it. It is the only way to save both the churches and the people. Bro. E. Schinman to say that Bro. Moore attended to it. Bro. E. Schinman and Bro. Moore's schedules are both wanted and now it is evident that it is highly important that all the ministers of the churches should be diligent. Hence a urgent consultation, prompt and definite. In regard to the name I urge unanimity. The schedules are safe to come back signed and striped in regard to name: German Baptist, Brethren, Dunker, Dunker, or Trunker. I know all about it, but will be historical, in the year 2000 know all about it when he consults the minute records of the census office? Therefore I emphatically urge unanimity and uniformity in name.

It does not matter to me in the least what name is agreed upon; nor, I suppose, to the government, but I implore you in the name of common sense to leave only one name for the church and avoid all errors save to follow directions. Many names will be just like giving a child the name of Jones, Smith, Brown, Williams and Thomas and turning it adrift.

After the ministers of a separate church district their respective support. Each minister, by contemplation to prepare a list of the churches reported and submit it to two brethren who will inspect it and report if every church is accounted for. If correct, all right. If not, then the minister will be looked after again. Thus the whole circle will be gone over. As the whole of the (Quaker, Shaker, Menonites, United, Separates, etc, etc, and if there is a church or churches or religious body having a name and say sort of organization, either church, congregation, or Episcopal, will be counted, grouped, and reported, separate and apart from all others, this being the unanimous wish of parent and child everywhere.

If any church is imperpetratorly invited it will get the fault of this office or the law. It will be because the ministers mix things. I advise you to learn nothing to be guesed at, to leave no loopholes for conjecture. Use black ink, be prompt, uniform and write your letter in the schedule, but so as to have suggestions from any source and co-operation from all.

HOWARD MILLER.

Lucasburg, Union Co., Pa., Dec. 7.

### A LLOU W. AS, A STRANGER BUT FRIEND, TO SAY A WORD TO THE USERS OF THE "WED," TOBACCO.

While traveling in the interest of the German Insurance Co., of Freeport, Illinois, through one of the German settlements of Brown Co., Kansas, I came to a small but neat residence by the roadside, and met several a door palps, of course my business there was to sell. On entering the residence I found the owner sitting with intense pain, and in conversation with him in regard to the cause, I was surprised to hear him say, "Tobacco did it." It was my business to get him up, and he has been free from the disease. He then told me that "Two years ago I bought some tobacco of Sabetha, and used it all I always had done, but before I had used all I began to feel pain in the left side of my face, and after a long time, and before two weeks had elapsed, I found that my jaw bone was being eaten away, and to-day that part of the bone is almost gone." This poor man could not support his mouth but he could not rest at night. He said further that he did not expect to live any longer, as there were not five minutes in a day that he did not suffer intense pain, and that the poor man was sick, expecting every day to go to his grave. I then gave him the medicine which he had said, and before two weeks had elapsed, my heart and when I came to promise him that I would do all that I could to induce others not to use tobacco. With tears in his eyes he said, "I will not use any more of my life, but I will be young." So by the poor man's request I write this, hoping that it will benefit some and cause them to quit that vile and filthy habit of using tobacco.

G. W. MYERS.

Selskie, Kan.

### PUNCTUALITY—EXACTNESS.

RECIPE FOR HYPS-CRISIS.

PUNCTUALITY is the Christian's passport to distinction; it is what puts him into vogue by according to advertisement. Brother do you are a debt that you are fearful you cannot meet when due? Go and tell your creditor. If he cannot wait for you, borrow and pay it by the next day, even if you are obliged to borrow again to meet his new obligation. We have known persons to borrow three times within a week to make good their word, and lose no money by it, to gain the confidence and respect of those with whom they have dealings. Another nice element for the Christian character is exactness.

Be exact in all your engagements. Do you borrow a tool from your neighbor for a day and change it to suit your convenience? Be sure to return it within the specified time exactly as you found it; it will mark you in his estimation as a man who can be relied on. Too often the reverse is the case; the day lengthens into a week, and neighbor B. is obliged to go after the borrowed article, or else he may find it lying in the front yard sometime.

Some people cannot see that these little

### NON COMBATANT CENSUS.

Dear Bro:

I AM in receipt of your letter of inquiry as to the grouping of denominations in the pending census of ecclesiastical bodies holding property. It is a question to the church embraced in this list. For nearly a year I have been engaged in the work of the census, having familiarized myself with its practical workings by the official supervision of the census of population over a large part of Pennsylvania. Through this has been somewhat closure in stating to others what is perfectly clear to me, at least I have not made myself understood to the majority of those I have addressed upon the subject. I do not pretend to tell something about the work. The government wants to know the numerical strength and geographical distribution of all the churches in the United States, year in and year out. The work is systematic and simplified by giving it out to these supposed to be competent to attend to it properly. I have been assigned to all the non-combatant and non-litigant churches in the United States, and I have had to do with them, at this writing, the details of the information sought, but I know enough to say that number is of prime importance. The schedules when received, will be sent one to each minister on the list. If there are preachers in the Laarak

FROM THE CHURCHES.

How may they that to wise shall make as the brightness of the firmament; and that their light enlighten them, as the stars forever.

MARYLAND.

Frederick City. This city has nine thousand inhabitants. A few members were living in the city, and by their request a house was rented and a meeting held every ten weeks for a year or so.

20th ult. and three were added to our number. Others felt the Savior knocking at the door of their hearts but did not get him come in that way.

Dec. 4. WELLS A. LAYTON.

ILLINOIS.

Widow. I had come on the 1st of December for Leaville, Adams Co., and arrived at H. W. Strickler's the next day.

Dec. 5. WELLS A. LAYTON.

Dec. 6. JESSE CALVERT.

PENNSYLVANIA.

Curryville. We held our Love-feast in October. Elder John Knapp, from Indiana, was with us; also Bro. Mohler, J. W. Brumbaugh, and others.

Dec. 3.

OHIO.

Wandott Co. We had a thanksgiving meeting Nov. 25th, and at this meeting a song was added to the church by hymn.

Dec. 6.

INDIANA.

Marion. We have just closed a series of meetings, and the result the members feel and God knows.

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elder, and our esteemed young brother Asa Eilingworth was called. We appointed another council for the following Saturday night by which the constitution was reviewed, and was accomplished and the church is now in a good condition. The clouds that have hung over them for a long time are now dispelled and they are enjoying the sunshine of prosperity again. We concluded there were nine, and closed our meeting with increased interest; learned next morning that three young sisters had decided to unite with the church. Have reason to believe that others near the field are doing so. We assisted in presching the funeral discourse of Bro. John Lair who died on the 7th of November. He was fifty-nine years old; had been a member for almost forty years, and an Elder for a number of years, and was faithful to his duties.

This church was visited early last Fall by J. Flansburg, but he was not called there by the church, as set forth by John Calp in the *Providence*. I harshly first wrote to them and asked permission to come, as they have letters to show, and they granted it but not knowing at the time that he was not a member. Now these members here are well represented in a public meeting, but I wish to assure our general Brotherhood that they are not at all sentimental, but true brethren, sound in the faith and affectionate toward the general Brotherhood; in fact they are a sound body of numbers and stand obdurate allied to the good cause, and any one that will visit that church will learn to love them and admire their faithfulness. May they enjoy peace and prosperity for they deserve it.

D. L. WILLIAMS.

MAPLE GROVE COLONY.

Report of money received by the Maple Grove Aid Society from parties receiving a report:

Table listing contributions from various churches and individuals, including the Indian Creek church and friends, near Green Valley, Jasper Co., Iowa.

IOWA.

South English. Our Love-feast was truly a refreshing for the members. A number of ministers from other churches were present and we had good preaching.

Dec. 6.

MISSOURI.

Granham. I want to stamp an amen upon Bro. Enoch Ely's article in B. AT W. of No. 30. I want the faithful in northern Missouri to get that paper down and read that article again, and being excited by a divine impulse think they will have prepared the way for their missionaries.

Dec. 6. G. A. SHEARMAN.

Bush Creek Church, St. Clair county, Mo. I just returned home from the Bush Creek Church. On my way down I attended a council meeting with the members of Mineral and Montgomery.

Dec. 6.

ALASKA.

Sir L. H. Leroy, who has been investigating for some time announces that the ground is permanently frozen to a depth of forty-five feet on the Mackenzie River, in British North America, at York Factory, on Hudson Bay.

Dec. 6.

ALASKA.

Dec. 6.

ALASKA.

Dec. 6.

ALASKA.

Dec. 6.

ALASKA.

Dec. 6.

A MISTAKE. N. W. number 40 of W. P. page 12, Brother J. Jesse Calvert says: 'My first meeting was October 18th, in Hagerstown. This was the first sermon preached in this city by the Brethren.'

Dec. 6.

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## Religious Essays.

For the Brothers at Work.

## DARK DAYS.

BY JAS. Y. BUCKLER.

We speak of the days that are dark,  
The gloom that comes over the soul  
When seasons of sorrow intrude,  
Life declines over us roll.

We feel such a weight on our mind,  
A burden that presses us down,  
As if we were guilty of sin,  
Or heaven upon us did frown.

How often adversity comes,  
Affliction and sorrow and pain,  
Like tempest that darkens the sky  
Till sunlight appears again.

How sadly we feel in the dark  
When sitting or standing alone;  
The gloom that surrounds us is felt  
When no one is near that is known.  
Misfortune that comes, like a cloud,  
To darken our days for awhile,  
Will leave us in poverty low,  
When summer is come with a smile.

But he that has anchored in Christ,  
Is firm on the rock of his faith;  
When tempest and thunder burst forth  
It moves not away from the path.  
How many dark days there have been  
Since Adam was tempted to eat!  
How earth has been darkened by sin  
No mortal can fairly relate.

From the Bible Doctor.

## AN INFIDEL LECTURE.

BY E. A. PHIPPS.

ONE year ago, on our return from Texas, we preached a few times in Little Rock, Arkansas. During our stay in that city, B. F. Underwood made his appearance and began a course of lectures in the interest of Infidelity. Mr. Underwood is an essentially the same track with Robert G. Ingersoll. He is a man of fine abilities and pleasing address, saying many good things which are well calculated to conceal the poison that lurks in his system. This effect is still further secured by the charm of pleasant and sallies of wit with which his periods are frequently pointed. It is often the case that a smiling sophism, in a promiscuous crowd, outweighs the most solid argument.

We heard his first lecture. The meeting was not opened by singing, prayer, or reading of the Scriptures, but by an opera band, whose music was applauded by clapping hands and stamping feet. He announced as his subject, the following question: "What his liberalism to offer in the place of Christianity?"

His first effort was to exhibit the false principles and absurdities of the Bible. Some of his statements were such as to suggest the thought that he was not so familiar with that Book as a man ought to be who attempts to criticize it. Take a few sample statements: "The Bible teaches that wealth is a crime and poverty is a virtue."

We have no such teaching. It does, indeed, point out the great danger connected with riches. And is not this in harmony with human experience? Is it not the inevitable tendency of wealth to paralyze the moral sensibilities—to enervate the heart—to make men promiscuous, avaricious, domineering and heartless? Who can deny it? It requires little watchfulness and prayer to counteract this tendency and prevent these withering effects. Very few are able to stand the strain caused by extensive riches. And yet there are those who gloriously succeed. They lay

their wreath at Jesus' feet, and regard themselves simply as the Lord's stewards. With consecrated hearts, and concentrated property, they have a double power of carefulness. When occasionally, we see such noble examples—where greenbacks abound—but where grace much more abounds—we feel that it is an added argument in favor of the divinity of Christianity. Nor are such cases confined to the present age. Some of the most eminent saints that adorned the old dispensation were possessors of ample wealth. But they were all more noticeable on account of the difficulty of properly using that power which is so apt to "draw men into destruction and perdition."

2. "The Bible teaches the inferiority of woman."

This is not true in any sense of degrading servility. The Bible teaches on this subject according to the facts, as they exist in nature. It teaches that woman was created to be his "help"; that she was the first to yield to the tempter; that in consequence of this she was subjected to a special sorrow in child bearing; that, being taken from man's side, she was intended to be his counsellor and companion; that man is to be regarded as her leader, protector, and "head"; that woman is recognized as the "weaker vessel," dependent upon the stronger sex; that wives are to be in "subjection" to their husbands, while husbands are to "love" their wives; that they are to be the joint head of the family, exercising due authority over their children. In the absence of Christianity, woman has been treated as a slave, and reduced to the greatest degradation. The application of Bible principles always exalts woman and gives her all the liberty she can reasonably desire.

3. "The Bible teaches the doctrine of non-resistance."

Here we are agreed. But so far from framing this into an indictment against the Bible, we regard it as a high tribute in its favor. Jesus Christ and his apostles threw the whole weight of their influence and authority against revenge, retaliation, strife and carnal warfare; while they enjoined peace, forgiveness, and long suffering. War is barbarian. It is the result of base passions kindled into flame. In the early ages God sometimes allowed people to make use of this cruel lash with which to scourge each other, when they were so crude and carnal that no higher appeal could be made. But the New Testament gives no countenance to such vengeful carnality. Does Mr. Underwood believe in duels and wars, as the proper method for settling disputes? Has he not yet waked up to the possibility of a higher type of civilization? If nations ever graduate from brutality, and come to breathe an atmosphere of fraternity and good will, they will stack their arms and settle all difficulties and doubtful questions by arbitration. This would be Bible-nonresistance—civilization founded upon common sense.

For the Brothers at Work.

## ARISTOCRATIC HILL.

BY E. F. DEBRAEKE.

DECEMBER 13th is one of those lovely days so welcome in Winter after a long cold snap.

Our little party of three, Bro. T. G. Sawyer, Bro. John Zuck, and the writer, after making a tour of "sight seeing" through the principal part of the city of Muscatine, concluded we would ascend the elevated bluffs, south of the

city, that border the margin of the great "father of waters." We had gone but a little way up, following the splendid sidewalks and steps, when the eye could readily take-in at a glance what gives insignificance and name to those grand bluffs. One grand mansion after another, that almost dazzles the eye with splendor, is passed as we get higher. Each owner seems to have had but one aim when building his costly home and beautifying surroundings. That aim was to excel his neighbor. Those merchant princes up there enjoy an emittance above their fellow townsmen as lofty in locality as in social position.

While gazing upon these stately mansions, my silent meditations were picturing out the wonderful advantages that fortune and wealth give to man in this life. Then my mind was carried over into that "glorious world" where upon "Zion's Hill" (not upon some "Aristocratic Hill") is pictured out in the Bible the "Many mansions." What a thrill of joy touches the soul as the endearing language of Jesus comes to mind: "I go to prepare a place for you;" and how it enlightens the joy to know that a mansion in the "beloved city" will not depend upon our amassed fortunes.

We are now standing upon the summit, a point that gives a commanding view for miles and miles up and down and on either side of the grand old Mississippi. The eye could trace the course of the river far away down the valley until like a little silver cord it was lost in the far distance. Like a great unrolled map spread out at our feet lays the city with its many points of interest, manufactories, etc. I read a wishful eye "over to the Illinois side, looked in the direction of Lanark, Mt. Morris, and other points. But although the eye could not catch any glimpse of those endearing spots, yet imagination came to our relief, and by so eye of faith, visited the editorial sanctum of the B. at W. and the Brethren School "on the hill among the trees."

I find some of the Master's children here in the city, and have shared their hospitality and Christian fellowship and words of good cheer. As Brother Zuck will furnish you a few items relative to our meetings, I will conclude and turn to my Bible to read and meditate upon the "Law of the Lord."

For the Brothers at Work.

## LET YOUR LIGHT SHINE.

BY WM. T. SMITH.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Mat. 5: 16.

A SHORT time ago I was made to rejoice, when a friend told me how those outside of the church had been taking notice of the daily conduct of a young brother. I will relate a conversation which took place in regard to the case:

D. Is not that young man a member of the church?  
B. Yes, he is.  
D. Well, is he not a minister also?  
B. No, he is no minister.  
D. Well, I thought he was, for he talks just like a preacher.

Thus you see that the world is paying close attention to our daily walk and conduct. And as a Christian body we should let our light shine in a becoming manner, that others may see our good works.

In conversation with an unbeliever, a few days ago, in regard to some who

had united with the church, he said: "If the Brethren will keep a certain course for these sober for one year, I will then believe there is some reality in Christianity." Now, brethren, let us show to such men, by living up to our profession, that there is some virtue in the religion that we teach and aim to practice.

This further reminds me of Brother Jas. Evans' article, on "Some Unbecoming Habits" in No. 47 of the B. at W. I think that article should be read and heeded by every young brother and sister in the Brethrenhood, and by some of the older ones, too. As a word of caution let me warn the young not to commence the use of tobacco, but abstain from that which certainly is filthy.

For the Brothers at Work.

## FORGIVENESS.

BY WEAVER A. CLARK.

"How beautifully fast"

From human lips that blessed word forgive! Forgiveness—'tis the tribute of gods; The sound which opens heaven; renews again

Our earth's lost Eden's faded bloom, and sings

Hope's halcyon halo o'er the waste of life. Twice happy he who's heart has been so schooled

In the sweet lesson of humility, That he can give it utterance. It imparts Celestial grandeur to the human soul, And maketh man an angel."

ONE of the most beautiful lessons taught by our blessed Master was that of forgiveness. He not only gave us precepts, but numerous examples.

While He was enduring excruciating pain caused by the cruelty of His enemies he raised His eyes to heaven and exclaimed, "Father forgive them; they know not what they do." On almost every page of the New Testament forgiveness stands out prominently, and in the prayer of all prayers, He emphatically declares that if we are unwilling to forgive our debtors, neither will our heavenly Father forgive us. An important thought, and one that claims our attention.

It is a heavenly virtue—it is God-like, and adds lustre to the character of any individual, but those who are revengeful and spiteful incur the divine displeasure and fail to exert a good influence in the world. All along the journey of life we find occasions to exercise this heaven born gift—forgiveness.

Not a day passes but some one crosses our path and perhaps suffers our feelings, and then, in these little things, is the time to cultivate a spirit of forgiveness. "To err is human to forgive, divine." It is a suggestive thought. We are at best weak creatures; often do things that we should not, and yet we expect to be forgiven, and hence we should endeavor to bear with others and forgive them for the wrongs they do us.

It requires self-sacrifice in order to freely forgive, but we need not expect to "fight the good fight" successfully and never sacrifice our own pleasure. The struggle will be a great one, but it must be overcome if we would come off as conquerors. We all have enemies and perhaps it is well for us that we do have them, for they often are a means of helping us along on our Christian warfare, and develop our characters more fully. Our heavenly Father, although without sin, had cruel enemies—those who were ever watching him that they might accuse him, but he did not abuse them. When they reviled him he reviled not again, but patiently endured it all and then prayed for them.

He also teaches us that we shall pray for enemies and do good unto those who despitefully use us. This is sometimes hard to do, yet if we desire to do what is right God will give the needed strength to overcome. We only know what we can endure after being severely tried, and these enemies that we may have are often real blessings, for they help us to cultivate patience, forbearance, and charity. True, we do not love them as we do our friends, nor are we required to do so, but we can love them so far as to treat them with Christian courtesy, and do them no harm. We can do them good by exercising forbearance and showing by our actions that we are actuated by higher and purer motives than they.—We need something to try us and to all is given a "thorn in the flesh," but these we must expect while in this life although they may be unpleasant, yet we can learn profitable lessons, and by them we are better equipped for life's battles.

We are in a world of misery—caused by sin—and are required to show compassion for the unfortunate and erring. We must have forgiving dispositions if we wish to be Christ-like, and if we profess to be his children, and then by our daily actions deny him, we do his name an injustice, and our profession is in vain.—his service. God looks to the heart, and He knows just how much we are willing to forgive, and will forgive accordingly. The more we are willing to bear for his sake, the more real sliding-pace we enjoy, and that calmness of mind will be manifested outwardly and characterize our actions through life. May we all learn to forgive and thus be more like Him who placed the profound lesson on record for our instruction.

"Forget and forgive" tho' the friends that you hurt

May give no return for the love that you bring.

And trample each delicate flower in the dust.

And give back your heart like a half-worn ring.

What needs of kindness can ever restore,

Who wants to the heart that lies crushed on your feet.

For flowers that are withered with blossoms no more,

And cheer us again with fragrance so sweet.

"Forget and forgive," tho' a word harshly said.

Will suffice for days with a vengeance said,

'T were better, far better, to suffer instead,

Than give the reply that will rise from the dead.

The hand you extend may be met by a frown,

Your smile by a look that is cold and severe,

The trust you have offered crushed hopelessly down,

To his as the flow'rs when the autumn is o'er.

But cherish 'till tho' when injuries rise.

And "evil for evil" returns not again.

For better reproofs and provoking replies,

Are remedies tried too often in vain.

Keep this as your watchword, "forgive and forget."

For 'tis in the midst of his sufferings died,

Forgiving the ones who had cruelly sinned.

The thorns on his brow, and the sword in his side."

of so much importance that he was willing to frustrate the designs of his Master for thirty pieces of silver. His course has had many parallels in the conduct of individuals who have "joined the church," as it is termed, and themselves called upon to get up some such needed reform, which generally has its origin in the desire to become more popular. One would change the cut of the Brethren's coat, another pitches into the sister's head dress, a third prays the Lord to open the eyes of the old brethren, that they may see how they are hindering the church. If the fact could be kept in view: that the church is set for the conversion of the world, it might so change the course of some persons as to cause them to cease leading their influence to convert the church to the order of the world, while the cause of Satan, (which is largely in the hands of some who think they are hewing his head) would be shorn of great strength. He who said, "Thou shalt not kill" also commanded to love one another, for love is the fulfilling of the law. If we do not love the principle upon which the law is founded well enough to become subject to the law, but hold it up to ridicule, we virtually help to strengthen the strongholds of infidelity.

By principle we mean the point to be gained—the design. The command, "Thou shalt not kill" is founded upon the principle of peace and good will; likewise the injunction to "be non-conformed to this world" is founded upon the principle of unity and humility. If the importance of these points is so little in our estimation as to lead us to disregard the law, we have mistaken the mission of the church. If the house in which our fathers lived is not good enough for us to live in, let us move out and leave it intact for those who yet love to dwell therein.

**FOR THE BROTHERS AT WORK.**  
**PREACH THE WORD.**

BY JOHN HANSENBAEGER.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."—2 Tim. 4:2.

**T**HIS command was given by an inspired apostle, as well as by the Lord himself. So far as going to preach is concerned, the command is pretty well complied with among the American people; but the things to be taught in this preaching are greatly misrepresented and much prevented. There are principles contained in this message to be delivered, without which it is altogether a worthless thing, and an unmeaning ceremony; these are only made available and accessible by the teaching of a full Gospel. "For he whom God hath sent speaketh the words of God."—John 3:34. The words of God include all the principles and items of the gospel, which is the New Testament, and it is admitted on all hands that the New Testament is the book that contains all the things that are to be taught; and with great readiness it must be admitted that there is nothing contained in it—not principles that are not to be taught, and teach all nations." \* \* \* Matt. 28: 19. Again he says: "Go ye into all the world and preach the Gospel to every creature." Mark 16: 15. Now when we come to examine the contexts to these passages we find that being made disciples or learners, conversion and baptism are the results of this teaching, and that the gospel is the only source of conver-

sion, and contains the whole principle by which persons are made Christians; and there is no other principle or power outside of it that can effect this great work of reformation.

Now, in the point of order we name conformity to the world, a submissiveness to the body, a child-like disposition to depend upon the parent for instruction, not to return evil for evil, or railing for railing; but contrivance blessing, and in all meekness and humility to turn away from the lusts of the flesh. In all these there are principles to be taught, and without which none are made Christians. Then as we are only made members of the body of Christ through gospel repentance, conversion, and baptism, after having been taught and having accepted in the heart all these items and principles, I ask, in all candor, how any one, after having been brought into the church through baptism, can deny the principles that brought them there! This cannot be; it would imply self-contradiction.

There are no conflicting theories in the gospel. Such would either have fallen from grace, or they were born of flesh or of blood, or of the will of man, or, perhaps, not born at all.

Religions converts must generally resemble the mold over which they have been molded. Hence the great importance of a proper teaching, and this, of course, requires the right kind of brethren for the church to send as teachers, such as are in order and have a submissive and child like disposition, and are willing to sacrifice all man-made principles and accept gospel principles—such as will not shrink from duty, or dodge when the poisoned arrows are sent by those persecutors—but to do the work of an evangelist, make full proof of thy ministry, (as Paul directly) fearless and independent of the worldly ways and fashionable Christians.

There is a great responsibility resting upon the church in sending men to teach and maintain the great truths of heaven; he ought not to send such as are out of order, have not that child-like disposition, are not submissive to the body or the A. M. will not be governed by the decisions of the general Brotherhood, and who take issue with the church on some of those gospel principles above mentioned. If a man of the warning given by such teachers would be so much modified, and so much governed by the spirit of pride, honor, popularity and leniency that they would fear to expose error, and tell the people what pride consists in, but wish to be well spoken of by all, to have the praise of everybody. If such persecution should come as was eighteen centuries ago, such a one would not be stoned to death, or be burned at the stake; his popularity being too great—too many friends in the kingdom of the world. "Ye all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. When we come to examine the Bible, in connection with other history, we find that the people of God were most always persecuted by those who were religious and once claimed to be their brethren. So when we come to look at the present state of things in the church, we must conclude that if ever there was a time to arouse an interest among the faithful it is now, and send brethren who are not ashamed to lift the warning voice against all pride, false worship and spiritual idolatry that is going on in the church, as well as in the

world; brethren who will not seek the honor of men, but the honor of God, to whom all honor is due. May the grace and wisdom of God be with all such, to make them successful in saving the church from everlasting destruction. Amen.

For the Brethren at Work.  
**REST.**  
BY LEWIS H. DEER.

**C**OME unto me all ye that are weary, and heavy laden, and I will give you rest, a blessed invitation and precious promise for the soul that is weary of wandering away from God. "Look unto me and be ye saved, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool. Come unto me the fountain of living waters, forsake the broken cisterns, which can hold no water and you shall have rest to your soul, that sweet rest which Jesus alone can give you the power, which passeth all understanding, for Jesus says, My peace I leave with you, not as the world gives give I unto you.

Rest, O weary one, weary of life's menial, weary through a vale of constant sin and sorrow, weary of this daily warfare, weary of pursuing and not achieving, weary of being met with discouragement, how often is the sentiment of thy heart expressed by the Psalmist O that I had wings like a dove, for then would I fly away and be at rest, at rest from dust that can continually harass and distress me, at rest from the fear lest a promise being left us of entering into his rest, we should seem to come short of it, at rest from all earthly fear and sorrow; but

"Why should thy fainting heart grow chill and weary?  
Can't thou rest with such as me case little heart?"

And when upon the seas of life storms and tempests arise, we should ever listen to the voice of Jesus saying, be of good cheer, as when upon the lake of Galilee, the winds were hoisterous, and the ship was covered with waves, but Jesus spake, and there was a great calm; with a word he stilled the tempest, and it is his word that can still the storm of sorrow and temptation. And the aged pilgrim, whose steps are bordering on eternity, with what a sweet placid faith he is resting from his labors. Calm bright and radiant points to a home far beyond the fiftal waters of this life, to the haven of rest, for there remaineth a rest for the people of God, and it is the anticipations of this rest which renews the true Christian to endure hardness as a good soldier, to cling to the cross.

We know he has left us here for a little season, and then we shall enter those heavenly mansions prepared for us. And at the mansion of the Lord shall we return, and come to Zion with songs and everlasting joy upon their hearts, and we shall sing the new song before the throne in that—  
"Home of the pure and blest,  
How often and the wild billows,  
I dream of thy rest—sweet rest."

It is wonderful how silent a man can be when he knows his cause is just, and how hoisterous he becomes when he knows he is in the wrong.

Life is a book of which we have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world read.

FOR THE BROTHERS AT WORK.  
**PRINCIPLE VS. THEORY.**  
BY J. J. EBERSOLE.

**I**T has always been a mystery to me why persons should continue to identify themselves with a body or organization whose views are so contrary to their own. In looking over the history of the church since its first organization we find men who have had their own of their own. Judas was no exception; he may justly be considered the first person who thought his purposes

The Brethren at Work.

PUBLISHED WEEKLY

M. M. EISENHARTM, Editor. J. J. HARRISON, Editor. S. W. STEIN, Editor.

J. H. MOORE, Office Editor.

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Address all communications to BRETHREN AT WORK, Lanark, Carroll Co., Ill.

SANABO, ILL., NOVEMBER 22, 1918.

There are 203 students at the Mount Morris College.

Our men recently baptised in Denmark.

Elora Isaac Price has returned to Dr. Walter's House for further medical treatment.

Annual Meeting next year will begin June 7th. A large attendance is anticipated.

Bro. Harper is to commence meeting at Shannon on Friday evening of this week.

We learn that the Mission Board intends to send a minister to fill the call based from Minnesota.

The Advocate reports much sickness in Wayne county, Pa., mostly among children and young people.

The 10th of December Bro. Silas Hoover is preaching at the Fairview congregation, Fayette county, Ohio.

You are invited to send your friend a New Year's gift, order a good and useful book sent to them from this office.

Read over our Book Circular as sent to you last week, and see if you cannot find a good book for yourself or friend.

Find the Wolf Creek meeting, Ohio. Bro. Eber's Day went to Napoleon, Michigan, where he is now holding meetings.

A sound bulletin from London, Indiana, informs us that M. H. Hess, a very worthy member of the church, died Dec. 7th.

Bro. Isaac Rowland and wife returned this morning from a two weeks visit in Dallas County, Iowa.

Nearly one-fifth of the population of Minnesota is of Scandinavian origin. The Northwestern has a Seminary at Minneapolis.

Bro. S. J. Harrison, who he last wrote, was at Milford, Ind. He says our prospects are excellent at all points he has visited.

A BROTHER of the Cleveland Library has been shipped and is expected at Mt. Morris soon. The remainder is to follow in a few days.

Our next issue will be the sixteen-page form, neatly stitched and trimmed. It will be sent to all the subscribers, both day and new.

The charges against Henry Davy have been withdrawn, thus leaving him where he stood before the charges were preferred against him.

The new line of R. R. is completed to this point. By leaving Chicago at 9 A. M. Lanark can be reached by 2 P. M. Cause to men us.

Last week the type made a new start. Bro. Jesse Calvert was preacher in Frederick City, Md. It should have been Frederick City, Md.

Taxen seems to be a general good feeling about the Children at Work coming back to Lanark. We hope it has come home to stay.

Bro. Eberhart did not preach at Plymouth last week; the train was too late to permit him to reach the meeting in time, so he did not stop.

We are receiving many new subscribers, and hope all the old ones will return in good time, for we do not wish to see one of them missing from the list.

An old ministering brother, widely known in the West for his ability as a minister, being asked whether he believed in a salaried minister, replied, "No, I do not, but I would advise that you never have a minister worse of than you find him."

We want all the church news we can get, but please do not send your troubles for publication; they are not edifying; and then they grieve their.

By our visits from place to place many order books and papers through us, and if these orders should fail to be honored, a favor would be conferred by writing us.

A letter which is to be paid who concludes that a salaried article, properly accredited, is written by an editor. Very few people are determined to be blind.

ROBERT DICK of Earlville, Mo., says my minister during to locate in the West will for me to take a look at that part of Missouri, as the lead is good, and there it is not subject to the drought.

The Gospel Herald has moved into new quarters—a two story building with books, quessaw and groceries below, and the Brother's office above, all belonging to one firm we understand.

Some of our religious exchanges are nearly half filled with worldly advertisements. Of course that gives room for less religious reading. But that is the way it is with many in this—the world first and give religion what it left.

Bro. D. J. Kupper, of Waterloo, Iowa, says: "Four were added to the church at Crane Creek since the Annual Meeting. One of them was a Free-will Baptist. Brother Adams preached at my every six weeks during the Summer."

We are daily receiving subscriptions for two and three years, but last week our brother subseribed one year for the paper for ten years, so his subscription will not end till January 1, 1892. That is a good deal better than we had any reason to expect.

Bro. John Fiery, of Virginia, whose arrival here we announced in our last issue, has been preaching a number of telling sermons in our church in town as well as in different places in the country. He will remain with us several days yet.—The Advocate.

The Mission Board met at Wolf Creek, Ohio, week before last and decided to send Eld. John Van to Canada, and Eld. Jas. R. Gidd to Arkansas. We hope these brethren will accept the charges committed to them, and be able to accomplish a good work among the people where they may preach.

SEVERAL YEARS ago, John Leasley started a religious paper called the Golden Crown. It was large, well filled with good religious reading, but not a single advertisement found its way into the sheet; its circulation ran up to nearly twenty thousand, yet editors think they can not print a religious paper without advertisements.

It has been decided to continue the name of the children's paper, Youth's Advocate, and the price at 40 cents per year. Those who have sent 50 cents will receive the paper fifteen months. Now let every family subscribe for the Advocate. It is cheap, and filled with good wholesome instruction. Orders received at this office.

BRETHREN, when you stand before the people to preach, please do not tell the congregation that you are going to say whatever the Lord may see proper to put in your mouth. These days the Lord does not work in that way. He has placed in the Book what he wants you to say, and it is your duty to study that Book and then preach the Word.

"The Lord Jesus did not shut himself up to a study" in Jerusalem, or open an office in Caesarea, where he might be called upon at stated hours, but with timely activity he went about. And what is wanted here great cities, in country places, everywhere, in pastors, superintendent, teachers, Christian evangelists, who visit as forists and all other kind of workers, and constrains them to come."

One of the best writers of the B. A. with us in a private letter to the editor of the Advocate says: "Preaching is comparatively a new business to me—still I find that it is only thinking on one's lips. When I first began I thought I would use notes in the way of four or six books, but as divisions of the subject came, I soon found they were more of a bother than a help, and I then threw them away. When I preach I read the text, shut the book, and just give them what's in—and there's the end of it."

A. D. 1890.

It is sad to say farewell. With the world expresses a view of happiness it teaches us the idea of parting, which, with friends most intimate, is painful. The hallowed pleasures and associations of the sweet parting took such and we are full-time with such love that our very souls instinctively and hopefully long to receive another blessing.

How many farewells were given during the year now closing! The young men and young women said farewell to father and mother as they closed their eyes in death. The tender mother and devoted father said farewell to children, brothers and sisters, and then passed away. The minister said farewell to wide and children just as he started to tell the old story of Jesus! Altho' many farewells were uttered for the last time; and the voices which have been hushed until the glorious resurrection. The best form of a faithful father over a wayward son, heard the last farewell as he went over the weakness of his "preud boy." The sympathizer and tender-hearted mother heard her daughter say farewell as she closed her eyes in death. Or the better part of grief that comes stealing into the hearts of kind parents, and their children have gone out from them with bad hearts and unaccountable passions. Proud, haughty, disobedient children never forget.

"Inevitable self! Vile illusion"

Of our natural glory.

Within their hearts a dreadful usurpation Of God's exclusive right."

But the keen cutting sword of death made all closes and conditions half the last heart-breaking farewell! It is enough: they are gone, and God will judge justly.

The year just closing has been prosperous one to the people of the United States. Labor has been in demand; and those who were working to either "hold or drive," were rewarded for their industry. God has shown his beneficence in giving us abundant crops of all kinds. And to give a few were not so richly favored, there is plenty and harvest. As a nation we should be profoundly grateful for the great prosperity of the year; and as believers in Christ we have cause to give praise to his holy name for what we have enjoyed.

As a church we can truly say, God has been good to us. Not one has been driven into worldly for a party of life and allegiance to God. Persecution has not taken hold of us, and under our own flag tree each one could worship the God he loves. And while all these blessings have been lavished upon us by our kind Father, many of us were, perhaps, not slow in murmuring, thus manifesting the frailty of the human heart.

Considered by the members in various parts of the Brotherhood to instruct the people in the right ways of the Lord. And while the increase in membership may not be so great as desired, we believe the gains are of a substantial character. True some work may have been done in strict harmony with Israel, but of this God knows best. Still each day new lives are given, and new places in their sweeps, some "trees" have been blown down because not deep-rooted, but on the whole the soil has been left richer and the surface better than before.

In art, science, and literature, no doubt we have advanced; but in piety and righteousness we are not our fathers in any way so well. We would not awaken despair, for having the dark side view, but we think we are not so much to boast of in the way of self-denial and righteousness. Surely a body there is room for greater holiness, and purity of thought and speech. We measure progress in literature by examining our books and papers. We are not our fathers in any way so well in the measure and acres of those whom they possess. We measure our progress in godliness by giving attention to the acts of the members of Christ's body. Is it visible?

The blessings for bread have not been an need. O' Godly leaders, respond to the call for help in Kansas, and do not let the soul those who have obtained like precious faith, but many who walk not with us in the Lord.

If all the pity and love unshaken, could neither abound in ounce of gold. There would not be, on the whole round earth, One hungry heart, nor one wretched heart."

Such a spirit of charity would move hundreds to acknowledge that the Lord is Christ. Or more love, more self sacrifice, more thinking upward and less going downward!

We might say much about our progress in spreading the gospel, teaching the young, organizing churches and aiding the needy, but think it best preferable to the soul.

Now do not wait for say "good-bye" to a single reader of the B. A. W. We want you all to fare well, but we thank you to have this blessing and continue to read the paper. We feel that we have become acquainted with you all, and while we wish you to fare exceedingly well in all things to come, we are slow to give you up entirely.

Some may look back over the year and weep because they did so little to honor their Master, and recompile their life. Weep not for the past, but turn your faces to the future and resolve to strive harder for purity and charity. Look into coming days and remember you have

"Only one heart to give; Only one voice to use; Only one little life to live. And only one to love."

You cannot love another's life, nor yet live it; but you may love your own. Then let us cling to the old gospel; stay by the true watchmen, and speak nobly for the only Captain and Leader in the great voyage of life. God bless all our readers! m. s. s.

MIAMI VALLEY MEETING.

WE reached the place of meeting (about twelve miles west of Dayton) on Wednesday the 20th inst., just as the Brethren were entering into business. There was a large attendance, and so we spared ourselves at the time to warm ourselves, we had Bro. D. P. Snyder, James Quinter, R. H. Miller, John Metzger, H. L. Hamilton, S. T. Bowman, Daniel Vaniman, Jacob Rice, Daniel Brewer, C. G. Lind and many others from different parts of the country. Brother George Ely arrived about 2 P. M.

No moderator was chosen, as it was considered, we presume, that each one know how to behave, and would take no liberties beyond Christian courtesy. No secretary was appointed until the second day when it was found necessary to put the petitions in form for presentation to A. M. Brother Samuel Kinsley was chosen to keep the record.

The day was spent in talking over the cause of troubles, prominent of which was the various ways of obeying John 13: 14, and in preparing a petition to A. M. on Feb-ward. The petition asks A. M. to readopt Art. 17 of 1872 and repeal all decisions made since then on that subject.

It might be proper to state here that the meeting did not assume to decide any point of order; but its sole object was to get some things before next A. M. that are not satisfactory to many Brethren in various parts of the Brotherhood. Not a few have become alarmed at the seemingly rapid stride made by A. M. the past few years in Mission work, eight-monthly meetings, and the many Sunday meetings they call a halt, much of the simplicity of the Brethren church will be swallowed up by hasty measures and unwise haste.

SECOND DAY.

Met at 9 A. M. and after thanks to God in His providence, discussion was opened on Col. 3: 12. The day was a strong feeling against college assuming the name "Brethren," it being regarded as not being for the best interests of the church. From this question, the deliberation took a wide range, and while the one side strove to show the inability of colleges, Sunday Schools, and Missionary Boards, the other endeavored to hold up their stalwarts. Bro. Snyder argued that colleges were the only ones to be retained, hence A. M. had no power to stop them so long as they do not violate any gospel principle. The day was thus spent, and when the hour of dismissal came, not a few went away feeling that it would be impossible to arrive at an acceptable understanding. But that feeling was dispelled when the speakers, through the dark mist, went up to God and His mercy was found to be bright with hope for harmony.

THIRD DAY.

Came together at 9 A. M. and after prayer proceeded to business. The first thing in order



was the consolidation of "High Schools," and the decision of A. M. relating to them. The petitioners under Art. 10 of 1852 redempted with the amendment. "It is conforming to the world," and repeal all decisions on "High Schools" that have put a cloud upon them.

The brethren agreed on the Sunday-school question, to take up and after some discussion passed to A. M., with the other queries.

A slight change in last year's decision on series of meetings was asked for and granted. In place of the word "cautious" the words "not allowed" were substituted and in this form sent to A. M.

Consent was asked concerning Elders going into Miami Valley from other Districts and ordaining Brethren to eldership without consulting adjoining elders. Members of the Standing Committee who were at this meeting said to the young elders were not bound to recognize such ordinations since they were not constituted as to propriety of the choice.

The question arose, "What shall these do who were expelled for holding the views of the Miami Valley Petition?" The following advice was unanimously given by the meeting: "We advise that those who have been expelled for holding the said petition... Petition shall be held as members of the church and shall not be held to acknowledge anything involving these views."

It was resolved that this advice is, that no one should be denominated for simply holding the views of this opinion.

The meeting urged that members should bear more with each other, and that superiority should deal kindly and gently with inferiority giving no occasion for hard feelings. Love, the great bond of union should be deeper and rise higher in our feelings, preceeding every word that we speak, and thus many of these troubles would take wings and fly away.

The meeting closed about noon with a general good. Many who had taken an active part in the meeting arose and asked forgiveness if they had been rash or spoken unkindly. This did much to bring about unity of spirit and success of heart.

One thing we thought was made too prominent, and that was the letters which the elders in the Valley had received from various sources. Brethren, it is possible to be deceived; and when people write you that they are opposed for holding to the order of the church it might be well to show in accepting the whole of it correct. We desire to know where a member wrote that he was presented for defending the rules of the church, when the fact was he had written a plain Scriptural injunction and was dealt with for that. True, sons, so do with, are cast down on account of being true to Gospel order and principles, but it would be well to know that it is for the better giving their credit to the audience. Our advice is, place not too much stress on letters. Where there is difficulty, wisdom would say, know all the facts before tendering sympathy.

We left place of meeting, Wolf Creek church, Friday afternoon and reached Covington by 7 P. M. Bro. S. T. Bossman preached in town to an appreciative audience. On the next morning he had farwell and left for home, while we remained Saturday night, tried to tell the people that we do not die here for the Lord. On Sunday at 10 A. M., meeting at Sugar Grove two miles from Covington and in the evening again in town. The Covington church is under the care of Elder Samuel Mohler, a veteran in God's service. We spent a pleasant half day with his service and we were much refreshed by his good counsel and cheerful conduct. May the Lord give us many such father's in Israel. They are very helps to us who are younger in years. Brother Mohler has for assistants, Samuel Murray, Wm. Boggs and A. S. Roseberry—the last two both young men, active, zealous, willing workers. God will bless all who love him. We enjoyed this company of the members at this place.

We had not been to this place for seventeen years, but we recognized many faces which we had seen long ago; and our joy was full in meeting our old friends and neighbors once more. Here were those with whom we once chopped wood passed, and those that grained, and the recollection of old times was not less fresh on our hearts, and how little we do for enlightening dark and temple-tossed souls.

Reached Lima Monday noon, and was met by Brother Daniel Brower. Preaching in his congregation the same evening. We enjoyed

our time with these brethren. They are firm for Gospel simplicity; and while departures have torn and racked many other churches, this one has escaped the cruel snare in moving toward that path. A leader is needed, one who will be heard of us, and we hope that in the midst of the sea of troubles before us, moderation, wisdom and a true regard for each other's feelings will be kept in view.

On the 14th left for home. Expected to stop at Plymouth and talk to brethren and friends about them, but did not expect to be here at all, and I am, and being told we were compelled to ride twelve miles in private conveyance after leaving the train, we concluded it would be impossible to reach the place in time, so laid down in the car and took a rest in sleep, passing Plymouth we knew not when.

Hope the Brethren over there may find us at some other time. We would be pleased to be with them, and that so soon as we can.

On the whole we are glad we made the trip to Ohio. Think the meeting may do some good. Shall likely have considerable say on the points considered, between this and the next A. M. We want to keep the gospel of Jesus Christ right before us, and in its application we want to endorse the course pursued by those who inaugurated and carried out the grand reformatory work in the beginning of the 18th century. We think they had the apostolic idea; and this idea is good enough, broad enough, high enough, and deep enough for all practical purposes in the religion of Jesus Christ.

PEACEMAKERS

IN the beginning when God created man and placed him in his garden, an easy approach and success in his plan, we know he is the Creator. Do you now see him driven from the garden in disgrace? On the one side God is angry and displeased—on the other, man led and away from his Father. What new? Did God say, "let him be secured forever?" No, not that; but he pronounces him a Mediator—one who will come between man and God, and succeed in his task. Four thousand years afterward the Peacemaker—the Messiah came and atoned for the guilty, bringing present eternal life to the wanderer. That was a heavenly act; and we bless God now that our Mediator—our Advocate is even now at the right hand of God pleading with our Father for us.

The second peacemaker for whom we should bless God was Noah. There stood the world in wickedness—in filthy rage, away down deep in degradation and misery, while good old Noah, righteous servant of God stood between a justly indignant Father and the human family and saved the species to the earth. Now let us be men, doing that which we are able to do. The third mediator to whom we point with satisfaction is Moses. Hear the Record.

"And when the people complained, it displeased the Lord; and the Lord heard it; and his anger was kindled, and he stood in the midst of the people, and consumed them that were in the utmost part of the camp. And the people that he took away the serpents from us." And the Lord said, the fire was quenched.

Here the prayer of the peacemaker, Moses, prayed and the people were saved from utter destruction. Now take another look at Moses who stood up as a mediator between an angry God and Israel on another occasion.

"Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and if the child come to pass, that every one that is bitten, when he looketh upon it, shall live. Then made a brass serpent, and set it upon a pole; and it came to pass, that if a serpent had bit any man, when he looked upon the brass serpent, he lived. Num: 7, 8, 9.

These are some peacemakers mentioned in the New Testament which are worthy our special attention. We notice those spoken of in Matt. 5: 9. Hear what Jesus says of them.

good work and purity of government, and reality we do not see why they should be cast out of the church. Nay when peacemakers, who have been given quietness, order, simplicity, true progress in divine life, they should not be disgraced and abandoned because they are such. We admire the class of peacemakers mentioned in the words of the Lord; and by no means shall say; "Blessed are not the peacemakers." We all need them, perhaps, at times. They are blessed, and a constant constant work-labored heart can take away the blessing. Thus honor, glory, dominion and power be unto our audacious, immortal Mediator, Christ Jesus! Sweetest, eternal joy to be the peace-maker mentioned in Matt. 5, 15, and 16, as well as unto Noah, Moses, John, David, Daniel all the holy men of old who stood between the wicked people. We are more than ever for such men. M. E. E.

THE WOLF CREEK MINUTES.

ON another page of this issue will be found the Minutes of the Wolf Creek meeting, of which some mention was made last week. We give our readers an outline to know, however, that our readers are anxious to know what was done. It will be seen that the meeting was a very decided stand against colleges, Sunday-schools and series of meetings. But as the whole proceedings are to come before the next Annual Meeting it will not be prudent for us to say much at present.

We regret, however, that in certain parts of the Brethrenhood the confusion of affairs are such as to annoy the Miami Brethren. Some excuse for being opposed to some things mentioned in these minutes. They, with many others, have long held that the introduction of colleges would lead the churches still more and more into worldliness, and from some true reports presented to them they see already a tendency in that direction. If those who have the oversight of our colleges will conduct them so as to teach and inculcate religiously the principles of the church, they will in that way do much toward removing the existing feeling against them. We know one school where that is being done, and it is giving such general satisfaction that when visited by the opponents of education, they find at once that that is the way to conduct a school. Last spring an individual elder, who was opposed to colleges, visited one of our schools; he saw every thing quiet and in the best of order. When he entered the dining hall he saw every altar at the table with a seat, plain white top on. When he entered the chapel, where the worship is conducted in the best order in regard to the covering. He was astonished, and greatly pleased to see that true principle of the church was being inculcated. Bring your schools to that way they ought to be and the opposition will remove itself.

The feelings against Sunday-schools can no longer be removed by conducting said schools in a way that will be a credit to the church, and then try to get into denials, celebrations, &c., no wonder good brethren oppose them. They see how these things are going among our denominations, and are fearful that our schools will follow in the same course.

The same may be said of series of meetings—the abuse of them has given rise to a feeling that it is hard to remove. Some evangelists will be sure to take the evidence that many bold and faithful members become offended. Conduct those meetings in a proper way and there will be no ill feeling against them.

We think the Miami brethren need have no fears that the Mission Board will take improper steps. That Board is composed of sound men and they will guard the interest of the church with a careful and true eye.

On these points we would like to write considerable, but we think enough has been said already. We hope that our people will use proper forebearance toward each other, and endeavor to cultivate the things that will tend to the benefit of dividing us. "United we stand, divided we fall." D. W. M.

OUR MAIL.

—BROTHER Daniel D. Sillig, Plattsburg, Mo., says: "The church here is moving along quietly with some edification. It contains 119 members."

—GENUINE Minutes can be had by addressing the *Prattville Christian*, Hantington, Pa.

—Now is the time to send for sample copies of this paper in its new and improved form. Our next issue will be the 16 page paper.

—We have had a copy of *The Problem of Human Life*, for 1881 can be had by "Problem of Human Life," from Dr. A. B. Ar. W. Jan. 1-24 by remitting \$3.00.

—ROOMS, led.—I wish your paper great success. I think I had some reason why we should all be B. A. W.'s, it is because of its keeping secular advertisements from its columns. According to my judgment, it would be very important, before making services, for the minister to get up and read the audience where, and at what price they would get a good farm wagon, etc.—James H. Neff.

—\$3.00. Early in the canvassing season we made arrangements for handing the "The Problem of Human Life" with the B. A. W. for \$3.00, thus letting our subscribers have a \$2.00 book for \$1.00. Since then the proprietors of the *Prattville Christian* have offered their paper and the same book for less than we did. We once thought of coming down to meet our price, but thinking that would not look justly, we conclude to leave the price stand, and treat all alike. \$3.00 is as low as we dare come for the book and paper unless we get at what merchants call "cutting on prices," and that is a very unsafe business. We trust this explanation will be sufficient.

—We are in daily receipt of letters commending our non-advertisement position. We give the following from Ohio as a sample:

"I have read your paper with a sample copy of the BROTHERS AT WORK of No. one of 1881 for distribution, as we are putting forth our efforts in selling subscribers for it; and as the paper has come out in new form we think it a few copies from sending samples to our friends, but thinking that would not look justly, we conclude to leave the price stand, and treat all alike. \$3.00 is as low as we dare come for the book and paper unless we get at what merchants call "cutting on prices," and that is a very unsafe business. We trust this explanation will be sufficient.

The laboratory at the college has recently received some valuable addition in chemical apparatus, and has been enlarged in all its departments. The school is fast taking its rank among the foremost Colleges of the State, and in cheapness of board and tuition it excels.

A carefully selected faculty provides over it and the students of high grade. With the approval of the Cassel Library, students will enjoy facilities afforded no where else in the State.—*Mt. Morris Democrat*.

—In my article on "Faith" in No. 50, first page of B. A. W., the title was changed to "Truth." Instead of "we are no longer under a school-master," you make us say, "we are no longer a school-master."—J. M. Neff.

The mistake was made here, we apologize.—E. A.

PAPERS FOR CHILDREN.

A PAPER prepared expressly for the young is so much of a necessity as one for the aged. There are hundreds of subjects that need to be dealt with in a style suited to the minds of youth. It is a pity that some publishers have sent out vile sheets instead of strong bright papers pleading forth the true and the good. Stories of pirates, of robbery, blood shed and general depravity, fill the vile pages. There are good people more than they are evil and wicked too. It takes a long time to renovate the evils which one had paper brings into a family. The *Advance* is fitted to please, sweeten, brighten and instruct.

—SPEAKING OF THE B. A. W. in a private letter to the office, the author of the "Problem of Human Life" writes as follows: "I am glad to have the privilege of having hundred sent more completely filled with good things, calculated to strengthen faith, confirm hope, and build up the sincere Christian religion. It is a rare quality and qualification necessary to constitute him a citizen of that kingdom, which is not of this world." May the permanent prosperity of the B. A. W. equal the laudable efforts of its management to make it the journal of the age.

Bro. J. W. Stein had another severe attack of illness while last Monday. He will likely soon take a trip west for his health. Intense mental anxiety and severe intellectual labor have combined to weaken his physical powers, and have the need of rest.





FROM THE CHURCHES.

And they think he will shall also be one of the ornaments of the dispensation as he was many to righteousness, as the stars forever and ever.—Dan. 12.

PENNSYLVANIA

Curtis. After an absence of fifteen years, I expect to go to Pennsylvania on a visit. My address after the 20th of December will be Cedar Washington Co., Pa., until Feb 15th, 1881. STEPHEN JOHNSON.

OHIO

Miami Valley. I am still enjoying among the members of this beautiful valley. Have been preaching at Bear Creek and Lower Miami conference-brooks. The meeting closed at the latter place last evening. Several additions during the week, and the members named would built up at our meetings. Brethren Vaniman of Illinois, H. Hamilton and Keller from Indiana were assisting. Bro. Vaniman was preaching in S. Gardner's church on some days passed. On Thursday I saw him at Sharpburg, where he was called to assist preaching the funeral of Bro. Bright. He will be at Bear Creek over Sunday and I am going to Darke county, into Bro. Coates's congregation. I very much enjoyed the meetings here at this time. My health is good. C. G. LESTER. Dec. 18th.

MICHIGAN

From Beach Bay. I reached Nantville, Michigan, on Saturday, Dec. 11; had meeting every evening since with good interest. It would be better than there is another meeting in operation one mile out. I will say here till the 27th, then return home. We have had winter weather, good roads, but not so good for sleighing. Church matters pretty good. Dec. 17.

INDIANA

Squirrel Creek. We, the members of the Squirrel Creek congregation, met on the 4th inst. in church evening near Roana. There was but little business brought before the meeting which we concluded with the best of feeling, but we are sorry to say it is the habit of some of our dear members to stay away from such meetings, but earnest prayers were offered up in behalf of the absent ones. There was a Christian spirit manifested by those present in a liberal donation to the wants of the Kansas sufferers, and also to the poor. "God loves a cheerful giver." Dec. 8. JOSEPH JOHN.

Washington Church. We expect Bro. S. T. Beaman and G. W. Cripe to conduct a series of meetings for us commencing on Saturday evening, Dec. 18. We trust our meetings will be remembered in prayer that the desired results may follow, for we know that without prayer we will fail, hence the impotence of imploring God's spirit to meet with us remembering that God is a spirit. (John 4:24) and as such we should worship him. N. B. HERRICK.

Dora. We left home on the 27th of November and reached the Marien church in the evening, remained with them over a week and preached thirteen discourses to good and attentive congregations. Brethren J. Baker and J. C. Trible are the Elders. Although the church is small, yet earnest, active and energetic in the cause. We learned to know and love many young members in this church. May the Lord bless them. Brethren and sisters, we shall think of you often. We closed with a feeling that not God and all the mercies known and realized. We left on the 8th of December for the Hammond and Barber Debels; had the privilege of bearing our esteemed old brother Geo. Studabaker preach. Was present during the entire six days of the Debate. Heard Bro. William R. Dexter preach on Sunday, and Bro. Baber Sunday night. Returned home on the 14th feeling much refreshed and strengthened in the Master's cause. Found all well. May God have the praise. Dec. 18.

Pleasant Valley Church. Our church is in a prosperous condition at present. We are favored with all that we need, both spiritual and temporal, and hope that

entire Brotherhood may be favored with the same blessings from on High. We hope the Lord will help us to praise and thank him for every good gift. We had a series of meetings to begin last Friday evening, one week ago and continued till last Sunday at the church. John Metzler, David Hostetter, Levi Weaver and Benjamin Lear preached for us during the meetings. There were no additions but we hope the ability of God were all exercising on their way to the New Jerusalem. On Saturday after the meeting commenced we had a church meeting and forwarded brethren Abraham Wills and Lori. Dugay to the second degree of the society, and Bro. Joseph Hoover to the Eldership. We hope they will ever be found in the line of duty. Dec. 18th. DANIEL BOLLINGER

Millford. I am happy to inform you that Bro. Harrison and wife were with us on their return from the Evl. Bro. H. is young but full of zeal for the Master's cause. My wife and I bless them that they may become useful in life. The subject of God were all exercising on their way to the New Jerusalem. On Saturday after the meeting commenced we had a church meeting and forwarded brethren Abraham Wills and Lori. Dugay to the second degree of the society, and Bro. Joseph Hoover to the Eldership. We hope they will ever be found in the line of duty. Dec. 18th. DANIEL BOLLINGER

ILLINOIS. Mt. Carroll. Bro. Farper's meetings here from the 9th to the 13th were very encouraging, with an increased interest and better attendance every evening. We may desire him to stay longer, but appointments for him elsewhere hurried him away. He is a man that doesn't wear out, the longer he remains the better he is liked. We believe his earnest labors have much strengthened the church, and we do pray that the Lord may bless them to the situation of precious souls. J. J. EMMERT.

Cerro Gordo. I wish to have you correct two mistakes in my article in No. 47. The word "big" should be "up," and D. Stouhalber should be "D. B. Sturgis." Sister Elizabeth Miller died on the 24th of November, aged 66 years, 8 months. Health is good here. Christmas day is the time set apart for a communion in Cerro Gordo. I am well pleased with the new form of your paper. Dec. 3rd. J. P. KERRICK.

IOWA. Dysart. The *Dar Brudebook* is now on a good foundation and is no more published at Vinton, but at Dysart, Adams Co., Iowa. Send for sample copy and address George Anschuetzen, Dysart, Adams Co., Iowa. G. A. Dec. 23th.

Garden Grove. We were made glad the 17th of November by the unexpected presence of brethren Jacob Hoover and Lewis W. Tester of Hagerstown, Indiana, who were traveling through and stopped off at us. Meetings commenced the same evening at the Franklin church, Bro. Hoover was in rather delicate health, until the 21st, when Bro. Hoover started for Missouri. Bro. Tester remains 2 with us until the 28th, and labored faithfully, delivering in all fifteen sermons, and although none seemed to be quite ready to forsake their ways and bend the good altitudes received, we sincerely hope that many souls have been saved. It was a meeting that was well attended and that the good news and truth flourished abundantly. O, how can people let such plain truths go unheeded! The brother spoke so plain that, say one with comprehending mind could not help but understand. Little or death were clearly set before us, but it seems that some would rather choose death; rather go on in the ways of the world, which we are assured will terminate in eternal death unless forsaken. Then why not forsake death and choose life while it is called today. You who do not see the beauty of holiness now, will perhaps see it as some time, but it may be too late. Then choose now and make sure that happy life by following Him who gave his life for us that by so doing we may have access to that life. "To-day if you will bear his voice harden not your hearts." Dec. 18th. JEREMIAH KOL.

NEBRASKA. I suppose some think we are in a land of exclusion and starvation, but neither, for we are rich and abundant to the world, and we were willing to do our part. This year we have fair crops of all kinds of cereals raised, and vegetable enough for domestic use. What is nearly all threshed and is of fine quality and for export and demands 75 to \$1 cents. Our dear father and mother are with us and are well pleased with the country. They are sure that the many had reports that are circulated in the East about wind and starvation in Nebraska are entirely untrue. A church was organized one year ago, and now consists of two ministers, two deacons and sixteen lay members; it is in fair condition with other members scattered around them. Other denominations are also well represented in our midst. The Wine-Brewery for Church of God is well represented and are now holding a revival in our midst. Dec. 11th. F. R. PUTZ.

MISSOURI. Miralite. The good cause, by the least of the flock, during the past year has moved steadily on in our midst, Long Creek church. During the year ending November, 1880, ten souls were added to our number by baptism and four by letter, who number by the solemn and steadfast eye one, who has yielded to the incessant pressure of persecution from consanguine opposition and influence. On or two others are threatening waywardness by pride and absence from church. Otherwise our little band is eye to eye and hand in hand. C. C. ROOK. Dec. 12th.

OREGON. Salem. While in Klickitat Valley, Washington Territory, last month, we had interesting meetings, two additions of baptism and organized a church with eighteen members, uniting it the Klickitat Valley church, having Bro. Allen Ives as their Elder. DAVID BROWN.

INFORMATION WANTED. Brother Joshua Wilson, of Hagerstown, Md., wants to know if his son David Alfred Wilson, who is a cripple and uses a cork leg. Any one that can give any information concerning him, will please report the same to Bro. Joshua Wilson, of Hagerstown, Md.

NOTICE. THE brethren of the Arnel's Grove congregation have concluded to hold a series of meetings in the meeting-house at the Grove, commencing on the 2nd day of January, to which we cordially invite all general attendance, and we cordially invite our brethren and sisters of other congregations to join with us in the worship of God, and especially will not our faithful ministering brethren from abroad notice this? Come over and help us to labor that the church may be revived and precious souls saved. JOHN J. EMMERT.

THOUGHTS IN TOLEDO DEPOT, OHIO. If I had the price I exhibited around me I would be ready; if all the fruitful speech and idle words uttered with grace well seasoned with salt as becometh the Gospel; if all the money that is vainly spent; if all the tobacco smoked in the saloons; if all the time of the people, if all the rain and selfishness reading to pass time was devoted to reading the Scriptures and meditating thereon; and if all the same care was manifested in securing a spiritual feast as they do in getting up in giving the right information; and if all the best blocking of the turned into washing the saint's feet, and all the shoving in the barber shops was the sign of some solemn vows made like the inspired Apostle Paul in the ground and on the road as the result of prayer and fasting; and all the advertisements in the depot coterie homes allowed without money and without price, and so many hands describing the way to those beautiful homes, were so many notices to invite people to Jesus, and to allow the bare common use of our Savior; and if all the gold and diamonds and jewelry and costly apparel were sold and

given to the poor; and if all the vain pamphlets and papers and books of curious arts were burned as in the days of the apostles; and if all the names written in the Mammoth Hotel Register were written in the Lanthorn Book of Life; and if the light which came into the world to enlighten every man that cometh into the world (which is Jesus) would illuminate the minds of all the people as those beautiful gas lights illuminate this great building, what a world of change would be brought about! What a blessing it would be to society! What would be a good and comfortable circumstance: to-day are bankrupt; many would be strong and vigorous; to-day are nervous infirmities, many would be quite cured; to-day are almost as ignorant as the heathen. The hearts of many poor and suffering would be constrained to press God for the liberal donation, who today are in misery and wretchedness and want; and many ministers who are finding their way to the altar would be placed to the left hand in the judgment if they do not repent, would be examples to the flock of God and would labor more for the flock and not so much for the flesh; and there would be on the narrow way that lead to hell as many would be upon the broad way. May the good Lord, through his liberal agency, bring about the much-desired change. ESCUO CUR.

O. EDITORS AND COMPOSITORS. MY articles are hard enough to comprehend even when the pen makes no slip and the type tells no lies. But when both these I use and to neither ever, the results are often a mass of gibberish that I and the compositor manage to construe. I wonder whether Gabriel himself could rectify all of the defects in No. 47. Bro. S. M. Miller in No. 47. But the dear brother, and others who interested in the principles embodied in the article, would doubtless disapprove of the manner of the guidance of the context. When an essay is too complicated and dry-reaching to be read or understood by the masses, it may have a second or third, or a dozen. Principles are at par with earnest, honest truth-seekers, and we should strain every fibre of the soul to grasp them. If the reader cannot get the whole of it, he may read the first chapter, let him concentrate his energy and read the whole until the literal lists burn. At the greatest depths in the ocean of thought the pearls of truth are brightest, are rarest. On the last page of No. 47, in my recapitulation, I made a slip in writing, "I was not so tedious and no less serious error." In the 7th line, last row, for *corred* read *face*, and you will get the smile back on my face, as was originally meant. Were I to write the history which would be an engaging and gratifying study, it would not every eye and not pretentious truthfulness. C. H. BALDARIGE.

DON'T FIRE TO HOSE.—Speak to men in language they can understand. A few days since a gentleman made one of a little company of speakers a religious exhibition. He turned to a plain looking young man and said, "It must be very fatiguing, don't you think so?" "I don't know what you mean," was his answer. He stumbled at the word *fatiguing*. The gentleman said, and said, "It must make them weary," "Oh, no," he replied. Ministers should remember not to fire over people's heads. Truth must be put in simple language, and illustrated by metaphors familiar to all. Call the sun a *run*—not a luminary. Don't call the sky "an azure vault" call it the sky. THE Union Depot in Chicago will cost one million five hundred thousand dollars, and will be occupied by no less than five different railroad companies. W. U. R. R. TIME TABLE.

# Read the Directions

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